

**ADHYATMIK VISHWA VIDYALAYA**  
**LAKSHMI-NARAYAN**  
**(ADVANCE COURSE)**  
**(Only for Prajapita Brahmakumar-kumaris)**

**INTRODUCTION OF THE PICTURE**

Among the four main pictures prepared with the help of visions, this old picture of Lakshmi-Narayan has also been prepared during the lifetime of [Brahma] Baba. The proof is that among the four main pictures that have been prepared through visions, in the first two old pictures [i.e] the Trimurti and the Kalpa Tree, it is just written 'Brahmakumari Ishwariya Vishwa Vidyalaya' and in the two pictures, Lakshmi-Narayan and the Ladder prepared in 1965-66 the word 'Prajapita' has been added because Baba has said in the murli, "the word 'Prajapita' should definitely be written before the word 'Brahmakumaris'". Saying 'Prajapita' proves the presence of the Father." (Mu.07.09.77, beginning of pg.2) This topic is clearly proved through the great sentences (*mahaavaakya*) of the murlis, that we Brahmins are not just the children of the mother Brahma, but we also have a father [named] Prajapita. We are the children of both, the mother and the father. The size of this picture is 30" X 40". While mentioning the picture of Lakshmi-Narayan, Baba has said in the murli: "The picture of Lakshmi-Narayan is very good. It contains the complete *set*. It has the Trimurti as well as Lakshmi-Narayan and Radhe-Krishna too. If anyone keeps seeing this picture everyday, he will remember: Shivbaba is making us [into] this through Brahma." (Mu.07.08.65, end of pg.2) • "Just by seeing our aim and objective, we are refreshed. This is why Baba says: Everyone should have this picture of Lakshmi-Narayan. [...] This picture increases the love in the heart." (Mu.11.01.66, beginning of pg.3) • "This picture of Lakshmi-Narayan should certainly be present in everyone's house. It is such an *accurate* picture. If you remember them, you will remember Baba. If you remember Baba, you will remember this [picture]." (Mu.01.01.69, beginning of pg.3) • "Baba says, whenever you get free time, go and sit in front of the picture of Lakshmi-Narayan. You can even go and sleep there at night. Go to sleep while looking at these Lakshmi and Narayan." (Mu.20.01.74, end of pg.2)

**RELATIONSHIP BETWEEN LAKSHMI-NARAYAN  
AND RADHA-KRISHNA**

Generally, in the picture of Lakshmi-Narayan this explanation was given that Radha-Krishna themselves will grow up and become Lakshmi-Narayan. However, the meaning derived from the drawing in this picture isn't that Radha-Krishna will grow up to become these Lakshmi and Narayan. Rather, the correct meaning is that [the picture of] Lakshmi-Narayan [that has been] printed in the centre and Radha-Krishna, whose picture is printed below have a relationship of creator and creation. Lakshmi-Narayan, the creators have been shown standing above [Radha-Krishna] in the centre. Creator means the mother and the father and Radha and Krishna [are] the children, their creation, who will be born in the Golden Age; they have been shown below. Baba often asks this question in the murlis, "What is the relationship between Lakshmi-Narayan and Radha-Krishna?" • "The Father Himself comes and explains, what is the relationship between Radhe-Krishna and Lakshmi-Narayan?" (Mu.29.04.71, middle of pg.1) • "When Krishna's *swayamvar* (marriage) is held, the name itself changes. Yes, it will be said that they were the children of Lakshmi-Narayan. Radhe-Krishna themselves become Lakshmi-Narayan after *swayamvar*. Then one son is born. Then their *dynasty* continues." (Mu.16.08.70, middle of pg.1) When Baba asks about the relationship in the murlis sometimes, it proves that these Radha-Krishna and Lakshmi-Narayan aren't the same souls. When there is a relationship, those souls are definitely related [to each other] through some relationship. They have the relation of parents and children. • "It will be easy to explain if there is also [the picture of] Radhe-Krishna along with the picture of Lakshmi-Narayan. This is the *correct* picture. The inscriptions in this are also very good." (Mu.02.01.73, end of pg.3) [In the Brahmin world, the features of Lakshmi-Narayan have been changed in the pictures but Baba has said that their features shouldn't be changed. It has been said in the murli:] • "The *features* of Lakshmi-Narayan shouldn't be changed. Otherwise, [people] will say: do they have so many [different] *features*? The *features* should be the same." (Mu.24.02.73, middle of pg.3)

## CREATORS OF HEAVEN AND THEIR DIVINE CREATION

This topic is absolutely clear in this picture. On the extreme top [of the picture] the heading ‘Creators of heaven and their divine creation (*Swarg ke racayita aur unki daivi racanaa*)’ has been given. If you look carefully here, you will come to know that ‘Creators of (*ke racayitaa*)’ is a plural number. It is not written: ‘Creator of heaven (*Swarg ka racayitaa*)’. Had it been written ‘*Swarg ka racayitaa*’, it could have been one creator, but here, it is written: ‘*Swarg ke racayitaa*’ because, for the process of creation (*srishti*), two creators are required, who create the creation. Children can’t be created without two [people]; that is why it has been written here, ‘*Swarg ke racayitaa*’. It is not that some creation will be created through the Point of Light Shiva. In fact, the Point of Light Shiva is the name of the Incorporeal Soul. He is [just] the One and an incorporeal inheritance will be received from the Incorporeal One. That is why Baba has asked a question in the murli: “Do you want [to take] the incorporeal inheritance from the Incorporeal One?” (Mu.07.10.73, end of the middle part of pg.4) There is no question of something incorporeal being created, because the incorporeal soul is eternal (*anaadi*) and imperishable (*avinaashi*). So there is no question of creating it. Something that didn’t exist earlier is created. The creators as well as the creation should be corporeal. Both the creator and the creation should be corporeal. That is why it has been written here: ‘Creators of heaven’, meaning Lakshmi-Narayan and further it has been written: ‘and their divine creation’, [meaning] the divine creation of Lakshmi-Narayan, the creators of heaven, who have been mentioned with a plural. Divine creation means the creation of deities. The children to whom they give birth will be deities. If it is said that [they are] the divine creation of Shiva, in fact, Shiva is God. Will God and Goddess be born from God or will deities be born? Deities will be born from deities and God and Goddess will be created from God. This is why Baba has said in the murli: • “Lakshmi-Narayan are called God-Goddess, it means, they have received this inheritance through God.” (Mu.07.02.76, end of the middle part of pg.1) • “The Incorporeal One has made these Lakshmi and Narayan like this.” (Mu.24.05.64, end of pg.2) • “It is said, that there was the rule of God and Goddess, isn’t it? It is called the rule of Goddess Shri Lakshmi and God Shri Narayan. If they existed earlier, where have they gone now? [...] They are here (in this world) even now with different names and forms. [Now] you know all these secrets. The children should feel happy after understanding these topics: the Father is teaching us and making [us] like this. These ones are the *number one hero* [and] *heroine*.” (Mu.09.12.71, end of the middle part of pg.1)

The title of God and Goddess is of the Confluence Age Lakshmi and Narayan, who [transformed] into Lakshmi from a woman and Narayan from a man, meaning they are called *Nar Narayan*. The children who are born as deities in the Golden Age won’t be called God and Goddess, because the title of God-Goddess is for the people of all the religions. Baba has said in the murli: • “When these Lakshmi and Narayan were alive, there was happiness and just happiness. People of all the religions worship them; people call [their kingdom] the *Garden of Allah*.” (Mu.02.10.70, middle of pg.3) In fact, they are the parents of the entire world, whether someone accepts them as their parents or not. The heading ‘Creators of heaven and their divine creation’ itself proves the fact that the creator should be first and the creation should be next. This entire picture has been prepared in the sequence of the creations after the creators. [The first and the subtle Creator is the Supreme Father Supreme Soul.] This is why Baba has said in the murli: • “First is the Supreme Father Supreme Soul, the Creator.” (Mu.20.10.73, middle of pg.1) This picture of Lakshmi and Narayan in the middle is the picture of the Confluence Age Lakshmi and Narayan. When the Confluence Age is about to be completed, Radha-Krishna will be born as their children, they are their creation.

## THE GOLDEN AGE DIVINE SOVEREIGNTY (SWARAJYA) IS YOUR DIVINE (ISHWARIYA) BIRTHRIGHT

• “For example, there is the picture of the Trimurti; they write below: ‘Divine sovereignty is your birthright’.” (Mu.19.03.75, beginning of pg.1)

In the heading given below the picture of the Trimurti [in the picture of Lakshmi-Narayan], it is written, ‘**The Golden Age divine sovereignty is your Divine birthright**’. This has been written above the crown of Lakshmi and Narayan. This sentence also makes it clear that the Golden Age divine sovereignty which has been mentioned as the birthright, whose birthright is it? Of the Brahmins, isn’t it? And whose children

are the Brahmins? The children of Brahma. When do they become [that]? In the Confluence Age. The Brahmins in the Confluence Age receive the Divine birthright, the right that is obtained through the birth from God. For example, if a child is born [in the family] of a millionaire or a billionaire, it is the child who receives the birthright of the billionaire father, because just by receiving the birth it is proved that he has the right over crores (billion) of rupees. Similarly, Divine birthright means that those who are born from God, they obtain the birthright of the Golden Age inheritance just by being born. Should that right be received in this very birth or in the next birth? It should be received in this very birth, shouldn't it? Because when we are born as Brahmins here, the birthright should also be here (in this birth) itself or will we receive it in the next birth? Because Baba has said in the murli, "You have to become Brahmins here (in this birth) [and] you will also be made [into] deities here itself." (Mu.27.02.76, end of pg.3) This sentence also proves the fact that there are some Brahmin children like this as well, who obtain the inheritance of the Golden Age divine sovereignty, the inheritance of the capital of the Golden Age divine sovereignty in this very birth, through this very body. • "When it is the birthright, it is received just by being born; so, you did become an heir, didn't you?" (A.V.29.01.75, end of pg.30) This is why Baba has said in the murli: • "The Father is the Creator of heaven, so, He will certainly give the inheritance of heaven itself and He will certainly give [it] in hell." (Mu.08.06.68, beginning of pg.1) If you don't achieve the goal of [being] perfect with 16 celestial degrees in this very birth, how will the study of God or the power of yoga be praised? It is because Baba has said in the murli, • "You children have to become complete with all the virtues, perfect with 16 celestial degrees here (in the Confluence Age)." (Mu.25.03.74, end of pg.1). It has been mentioned in the Gita as well:

***Shaknotihaiva yah sodhum praakshariir vimokshanaat.***

***Kaamakrodhodbhavam vegam sa yuktah sa sukhi narah. (Ch.5, shloka 23)***

The person who is able to bear the impulses of lust and anger before he dies in this very world, that human being is a yogi, it is him who is happy.

### **LAKSHMI-NARAYAN [ARE SHOWN] IN A SPHERE OF LIGHT AND RADHA-KRISHNA IN THE GOLDEN AGE WORLD**

The next point in this picture is that the sphere of light that has been shown all around Lakshmi and Narayan, isn't the sphere of the purity of the deities. The sphere of purity is shown around the head and not around the entire body. Here, Lakshmi-Narayan have been shown in a complete world of light and Radha-Krishna have been shown below, in the Golden Age world of flowers and leaves. The artist has picturised this. Through visions, Baba has given this representation in the picture that Radha-Krishna are in the world of the Golden Age with natural beauty and Lakshmi-Narayan are in the Confluence Age world when there is the light of knowledge. It has also been mentioned in the Gita:

***Kiriitinam gadinam cakrinam ca tejoraashim sarvato diiptimantam.***

***Pashyaami twaam durnirikshyam samantaadiiptaanalaarkadyutimaprameyam. (Ch.11, shloka 17)***

You are the holder of the crown, meaning the crown [of the responsibility of purity], the one with firmness in the form of the mace, the one with the discus of the knowledge of the 84 births and [You] are radiant from all the sides through the mass of light in the form of yoga. You are difficult to be seen from anywhere, the One with the light of shining fire and the sun. I am looking at You [the One who is] incomparable.

They have been shown encircled by the sphere of the light of knowledge all around. They haven't been shown in the world of heaven. This also proves that these Lakshmi-Narayan are connected to the Confluence Age world. They aren't so much connected to the Golden Age world. They have obtained [this] kingship with the power of their *purushaarth* (spiritual effort), with the power of knowledge. They become the Emperor [and Empress] of the world. That is why the sphere of light all around them from head to toe proves that they are the souls who reside in the Confluence Age world of light, whereas their children Radha and Krishna are the souls who reside in the natural beauty of the Golden Age.

### **DECORATION OF LAKSHMI-NARAYAN**

One more point comes out of this picture. Someone may ask: why have these Lakshmi and Narayan been shown with so much pomp? Will they wear so many decorations in the Confluence Age?

There is no question of wearing so many decorations in the Confluence Age. The artist will certainly picturise the internal subtle qualities through physical things. For example, Shankar is shown naked, so, the artist wants to give the meaning that he (Shankar) has an incorporeal stage. Brahma is wearing clothes, so, through this it has been indicated that he is in the corporeal stage, he is conscious of his cloth like body. Similarly, in the picture of Lakshmi-Narayan, the different kinds of decorations, dress and jewellery shown for Lakshmi and Narayan are actually the decorations of divine virtues. It is an internal quality. How can it be picturised in the picture? That is why the subtle decoration has been revealed through these physical decorations of divine virtues. As for the rest, they don't have such a decorated physical form in the Confluence Age. In fact, it is the decoration of divine virtues, divine powers.

**Bindi (a dot)** – Which is the main decoration (*shringaar*)? The *bindi* that is applied is the main decoration. It isn't about the physical *bindi*, it is the soul in the form of *bindi*. Let body consciousness in the form of donkey be removed and the *bindi* of soul consciousness remain applied. • “The red *tiika* is the beauty of the face. Sandalwood (*candan*) is the beauty of the soul.” (Old A.V.06.07.69, end of pg.82) The *bindi* of sandalwood spreads fragrance like sandalwood.

**Taaj (crown)** - • “Consider yourself to be the officers of such responsibility. Those who wear the crown of the responsibility of both, self-transformation [and] world-transformation will become entitled to the crown of the kingdom of the world. Those who are the crowned ones in the Confluence Age will be the [physical] crowned ones in future. If [they] aren't [this] in the present, [they] won't be [this] in future. The present itself is the base of the future. *Check* [this] and see both the forms in the mirror of *knowledge*: the Confluence Age Brahmins and the holders of the post of deities in the future. See both forms and then *check* in both whether you have a *double* crown or a *single* crown in the Brahmin life. One is the crown of purity and the other is [the crown] of the studies and service in the life in practice. Are both the crowns equal? Are they complete or is there any shortcoming? If any crown is incomplete here, whether it is [the crown] of purity, or [the crown] of the studies or service, you will have to become entitled to a small crown or a single crown there, meaning you will have to become the one who attains the post of subject (*prajaa*). Because the subjects will certainly also have the crown of *light*, meaning they will be pure souls, but they won't have the crown of the World King or the World Emperor. Some will be *Maharajan*, some will be *rajan*, i.e. kings, emperor and World Emperor. You will be the crowned ones based on just this [principle] at different levels (*nambarvaar*).” (A.V.12.10.81, beginning of pg.37)

• “The crown is of responsibility. The responsibility of the self and the responsibility of the world.” (A.V.11.07.74, end of pg.102) • “The bigger the crown of responsibility [in the Confluence Age], the bigger the crown you will receive in the Golden Age as well.” (A.V.11.07.70, end of pg.289) • “Baba has also explained that ‘*double* crown’ is just a name, because there is no crown of *light* there. In fact, it is the symbol of purity.” (Mu.09.11.69, end of pg.2) • “The one who doesn't have the thought of impurity even in dreams is called the one with the *personality of purity*.” (A.V.06.01.79, beginning of pg.191) • “The crown and throne of the future is nothing in front of this crown and throne.” (A.V.06.06.73, end of the middle part of pg.87) • “You do know the throne. [You have to be] the ones sitting on the throne of the Father's heart. But this throne of heart is so *pure* that only those who are always *pure* can sit on this throne forever. The Father doesn't dethrone [you], but you yourself leave [the throne].” (A.V.12.12.79, middle of pg.107)

**Cindi (ornament for the forehead)** - • “Bapdada is giving a special *gift* to everyone. Which one? He is giving a special decoration. It is ‘the *cindi* of being a well-wisher’. This *cindi* is definitely there along with the crown. Just like the point soul is shining, this gem of *cindi* is also shining in the middle of the forehead.” (A.V.19.03.81, end of pg.1) • “If you assimilate this awareness in the intellect that you are an embodiment of happiness, this is the *cindi* of the forehead.” (A.V.09.01.80, middle of pg.190)

**Tilak<sup>1</sup>** - • “Just like the *tilak* shines in [the middle of] the forehead, the sign of the awareness of being brothers mutually, meaning the awareness of the soul was shining in the middle of the forehead as a *bindi*.” (A.V.23.03.81, beginning of pg.86) • “Always apply the *tilak* of victory, meaning the *tilak* of awareness on your forehead. [...] The sign of *suhaag*<sup>2</sup> is also a *tilak*.” (A.V.21.11.92, beginning of pg.86) • “Always apply the *tilak* of three *bindi* at *amritvela*<sup>3</sup>. You are a point as well as the Father is a point and

<sup>1</sup> Mark made on the forehead with saffron, sandal etc.

<sup>2</sup> The auspicious stage of wifehood

<sup>3</sup> Early morning hours

whatever has happened, whatever is happening, *nothing new*, so, *fullstop* is also a point.” (A.V.09.01.93, end of pg.165)

Baba has said: • “Baba says, I am giving you the *rajtilak*<sup>4</sup>. If I, the Creator of heaven don’t give you the *rajtilak*, who else will give [it to you]? It is said, isn’t it? Tulsidas rubs the sandalwood (*Tulsidas candan ghise*)... this saying is about now. Actually, Ram is Shivbaba.” (Mu.05.03.73, beginning of pg.3) I Myself will come and give it. No one else will give it. Actually, the soul of Ram plays the part of Tulsidas because the soul of Tulsidas rubbed the sandalwood of knowledge and Raghuvir, meaning the Supreme Father Shiva came and applied the *tilak* of awareness to him in 1976: you yourself are the soul of Ram. You yourself are going to become the soul of Narayan. So, He gave this touching (insight) to the soul of Ram.

A lot of cleanliness of the heart is required in this; only then will you achieve a high post. Their intellect remains very clean; just like the soul of these Lakshmi and Narayan is clean, isn’t it? Only then have they achieved a high post.

**The shine of the eyes** – • “The shine of spirituality in the eyes, the spiritual vision. There was the shine of the practice of seeing the soul and not seeing the body despite seeing [it]. There was the reflection of spiritual love.” (A.V.23.03.81, beginning of pg.86) • “Through the divine eyes, meaning [...] the power of peace, the power of love, the power of happiness or joy, everything is received through vision.” (A.V.11.11.89, beginning of pg.15, end of the middle part of pg.18)

**Kaajal (lampblack)** – The most attractive part of the body is the eyes and the part [of the body] that deceives the most are also the eyes. Baba has said in the murli: you must be committing 10, 20, 50 mistakes daily. Do you commit mistakes through the eyes or not? Do the eyes become adulterous or not? So, it has been said that these eyes should be saved from blackness in this *purusharthi* life (life of making spiritual effort). It is about the *purusharthi* life. There should always be the *kaajal* of spirituality and the awareness of being mutually brothers in the eyes.

**Nathani (nose ring)** – A nose ring is put [in someone’s nose] to bring him under control completely. But most of the women in the Iron Age don’t remain under the control of their husband. They divorce a lot; they often have other husbands. Their vision and vibrations are inconstant. It has been said in the murli: You should keep your wife under your control. • “Many men like this come [in knowledge] whose wives don’t come. They don’t accept at all. They write: Baba, my wife is Shuurpanakha<sup>5</sup>, Puutna<sup>6</sup>. She troubles [me] a lot. What should I do? Baba writes: You are weak. Explain to her: ‘you took the oath that you will obey my orders’. If you can’t even control your wife, how will you control the vices? Your duty is to keep your wife in your hands. Explain [to her] lovingly.” (Mu.24.04.72, beginning of pg.2) This has been said in the murli itself. This nose ring (*nathaniya*), which is worn by the mothers in the path of *bhakti* even now is a memorial of keeping [them] under control. You should wear the nose ring of just this awareness: ‘[you] always have the One Father and no one else’. Lakshmi hasn’t been shown to be wearing a nose ring because she is [in] the perfect form. She is made to wear the nose ring in the Confluence Age *purusharthi* life; she isn’t made to wear the nose ring in the perfect form.

**Redness [of lips] (laali)** - • “[There should be] the smile [of the joy of] finding God, of the great meeting of the soul and the Supreme Soul and all the attainments [...]. [There should be] the redness of the happiness of meeting the Mother and the Father and the elevated family – with whom you were separated – after a *kalpa* [...].” (A.V.23.03.81, beginning of pg.86)

**Cheerful face** - • “Both man and woman who remember the knowledge remain happy like this. So, what is the means of remaining happy? To remember the knowledge. The more someone remembers the knowledge, the more he remains happy.” (A.V.16.06.72, end of pg.309) • “You shouldn’t laugh loudly. Lakshmi-Narayan are called [the ones with] a cheerful face. To have a cheerful face and to laugh are different things. By having a cheerful face you have that secret happiness. It is bad to laugh loudly. The best is to remain happy. To giggle is also a vice.” (Mu.8.9.73, pg.3, end)

**The shine of the face** – It is the spiritual shine that makes [someone] have a vision of Bapdada’s qualities through the face.

<sup>4</sup> A *tilak* serving as a sign of coronation

<sup>5</sup> Sister of Ravan in the epic Ramayana who created a fight between Ram and Ravan by falsely blaming Ram of harassing her.

<sup>6</sup> In the epic Mahabharat, a witch in the kingdom of Kansa who attempted to kill Krishna by feeding him poisonous milk.

**Kundal (Ear-ring)** – The earrings of the oath: ‘I shall always listen [to the knowledge] from you [and] just listen to you’ have been shown in the ears. It is also mentioned in the murlī: • “To keep listening to the topics of becoming an embodiment of joy through the ears is the decoration of the ears.” (A.V.09.01.80, end of pg.190)

**Maalaa (garland and necklace)** - • “The words that give happiness [should be spoken] through the mouth, meaning they should be in the throat as well. This is the *maalaa* around the neck.” (A.V.09.01.80, middle of pg.190)

**Baaju band (armlet)** – The armlet is about always being a helper to everyone and the Father or being tireless servers. The arms are tied in the bondage of the Divine service (of God); the memorial of this is the armlet.

**Kardhani (an ornamental belt made of gold or silver)** – Among all the ornaments of decoration, the heaviest and the strongest ornament is certainly the *kardhani*. The *kardhani* is tied around the waist. To tie means to control. So, will the maidens and mothers perform the task of bringing heaven or will the brothers perform this task? So, the maidens should tie the *kardhani*. To tie the *kardhani* means that there should be so much purity in the organs of the waist that no man could touch them.

**Kangan (bangle of precious metal)** – [It means,] the bangle in the form of firm faith of the promise of purity on the hands. Baba has also said: • “There should be the stage of [being] an embodiment of happiness through the hands, meaning in the actions as well. These are the bangles of the hands.” (A.V.09.01.80, middle of pg.190)

**Anguuthi (ring)** – There are ten fingers. Among them, the fingers of the right hand perform good tasks and they too do it at different levels (*nambarvaar*). So certainly, some fingers among the ten fingers work more [and] some work less. Among them the tenth finger of the left hand is not of much use. So, the nine fingers are the memorial of the nine gems. Those gems are worn around the fingers. What is the meaning of wearing a ring? To choose. Yes. To imbibe the virtues of those nine gems. Among them the best gem is the diamond. The diamond means the hero actor. To remember, to imbibe the virtues of the hero actor itself means to wear the ring. So, a mine of virtues has been depicted [in the form of a ring] which is worn on the fingers.

**Paayal (anklet)** – Anklets make sound. Anklets jingle. They tell [us] whether someone is going to do [something] right or wrong. When someone walks, the anklets jingle. It doesn’t jingle when someone is just standing. So, they walk in different ways in life. Those anklets tell [us] about the way someone walks. We come to know about the way of walking when it creates sound, whether someone is dancing, or is it jingling slowly or is it jingling in rhythm. It tells [us] everything. Anklets are the memorial of the way of walking.

The small bells worn around the ankle (*ghungru*), the anklet is a symbol of always dancing in joy. They perform the dance of knowledge. [It is said,] the bells of fearlessness; when Mahakali<sup>7</sup> brings about destruction, there are bells of fearlessness in her legs.

• “Which ornaments of the *shaktis*<sup>8</sup>, challenge of the *shaktis* and task of the *shaktis* are famous? The ringing sound of the *ghungru*. You have to wear the *ghungru* (anklet bells) and dance on the demons. What happens by dancing? Whatever there is [under the feet] will be crushed and destroyed. This ringing sound of the *ghungru* is the sign of fearlessness and destruction.” (A.V.04.11.76, beginning of pg.2) • “The memorial of the *shaktis* or the *gopikas* (herd girls) is to dance in joy. They are shown to be wearing the *ghungru* on their legs and dancing. For those who always remain in joy, it is said that they are dancing in joy. When they dance, they keep their leg up. Similarly, those who dance in joy, their intellect will be upwards. It won’t be in the world of the body or the bodily beings, but in the world of the souls; they will be in the soul conscious stage.” (A.V.21.05.77, end of pg.168)

**Bichue (a ring worn on the big toe by married women)** – [It is said:] the *bichue* of following the footsteps and following the shrimat. • “Through the feet, your feet should be towards the service of making [others] an embodiment of happiness, meaning you should take every step just to become and make [others] an embodiment of happiness; this is the decoration of the feet.” (A.V.09.01.80, end of pg.190)

<sup>7</sup> The terrific form of goddess Durga (wife of Shiva)

<sup>8</sup> Consorts of Shiva

**Dress** - [It is] the dress always decorated with divine virtues. • “Just like the Father takes on the subtle dress from [being] incorporeal, Bapdada become subtle and incorporeal, you too, wear the subtle angelic *dress* and come, you wear the shining *dress* and come, then the meeting will be possible. You do know how to wear the *dress*, don’t you? Wear the *dress* and reach [here]. It is such a *dress* which is Maya’s water or fire-proof.” (A.V.28.11.79, middle of pg.631)

• “Children have received different *titles* through Bapdada. So, there are dresses of the stages of different *titles* and sets of decorations of different virtues. [...] To stabilize in the stage of that very *title* means to wear those *dresses*. Wear the *dress* of [being] world beneficial sometimes, of *master* Almighty sometimes and of the *swadarshan cakradhari*<sup>9</sup> sometimes. As is the time, as is the task to be performed, wear the *dress* according to it. [...] Now, have you understood one set? Have you worn the complete *set*? Wear different sets at different times in this way. [...] So, yours is the set of such an elevated decoration. Why don’t you wear it? Why don’t you wear [it]? Why do you leave such a variety of beautiful *dresses* and wear the *dress* of soil of the remembrance of body consciousness? (A.V.09.01.80, beginning of pg.190, beginning of 191)

### **THE CONFLUENCE AGE LAKSHMI-NARAYAN AND THE GOLDEN AGE LAKSHMI-NARAYAN ARE DIFFERENT**

The crown that has been shown is the crown of responsibility of the establishment of heaven, which the others didn’t wear, but these ones wore that crown of responsibility hundred percent. So this also reveals that the Confluence Age Lakshmi-Narayan belong to the Confluence Age and become instruments in giving birth to Radha-Krishna. They obtain the decorations of divine virtues and assimilate powers from the Supreme Father Supreme Soul directly and they wear the crown of responsibility of the establishment of heaven. As for the rest, the children Radha and Krishna, who will be born to them, won’t take on the responsibility of the establishment of heaven. They won’t have knowledge in their intellect at all. Baba has mentioned Lakshmi-Narayan in the murlis in two ways. Somewhere He has said: • “In the Golden Age [everyone] will be stupid. These Lakshmi-Narayan don’t have any knowledge.” (Mu.17.04.71, end of pg.3)

On the other hand it has been said in the murlis: • “The Father explains that you have become so foolish. Now [I] make [you] intelligent. These (Lakshmi-Narayan) are intelligent, it is then that they are the masters of the world. The ones who are foolish can’t be the masters of the world.” (Mu.29.07.70, beginning of the middle part of pg.3). Because of these contradictory statements that appear in the murlis, the ignorant Brahmins are confused sometimes [thinking] Baba has said one thing somewhere and another thing somewhere else, but it isn’t so. Whatever Baba says has just one meaning. Why will Baba speak something that has two meanings? It is said that ‘*God is truth*’, and there is just one truth. It has also been mentioned in the Gita –

***Amritam caiva mritiyushca sadsaccaahamarjun. (Ch.9, shloka 19)***

I Myself am the nectar in the form of the churning of knowledge and I am doubt or death in the form of falsity as well. O Arjun, the one who earns good fortune! I alone am the Eternal Truth.

Because of not being able to derive the correct meaning of the true words of Baba, this confusion arises. When it has been said: ‘Lakshmi-Narayan are foolish’, it has been said for the Golden Age Lakshmi-Narayan (Radha-Krishna) and when it has been said: ‘Those Lakshmi-Narayan are clever; only those who are intelligent can become the masters of the world’, these words have been said for the Confluence Age Lakshmi-Narayan. It is because they make *purusharth* in the Confluence Age and obtain the inheritance of the emperorship of the world from the Supreme Soul, the Father directly. The souls who obtain the inheritance from God directly can actually only be present in the Confluence Age; they aren’t present in the Golden Age. Based on the great sentences (*mahaavaakya*) of the murlis as well, this fact becomes clear that the Confluence Age Lakshmi-Narayan are different and the Golden Age Radha-Krishna, who grow up and take on the title of Lakshmi-Narayan of their parents, are different. The Confluence Age Lakshmi-Narayan are creators and Radha-Krishna, who grow up and become the Golden Age Lakshmi-Narayan are their creation.

<sup>9</sup> The one who holds the discus of self-realization

So, there are just two Golden Age relationships: the parents and their children in the form of a brother and a sister. The foundation of this is laid in the Confluence Age. Only those who make *purusharth* through this very body and attain complete attainments in their life can become the parents.

This is why Baba has said in the murli: • “You know that now we are the children of God. Later, when we become the divine children, [the number of our] degrees will be reduced. These Lakshmi-Narayan have also fewer degrees because they don’t have knowledge. Brahmins have knowledge. What will a human being without knowledge be called? Ignorant. These (Lakshmi-Narayan) won’t be called ignorant. They have achieved this post through knowledge itself.” (Mu.04.06.67, end of pg.3) Baba has said in the murli for the Confluence Age Lakshmi-Narayan: • “Now, everyone will say that certainly, the birth of these Lakshmi and Narayan is like a diamond.” (Mu.05.02.67, beginning of pg.1) • “You [all] will say when these Lakshmi and Narayan were born. From today, 5000 years ago, less ten years. Then tomorrow you will say: 5000 years ago, less nine years.” (It is the vani (murli) of 1966) (Mu.04.03.70, middle of pg.3) Baba has said in the murli: • “[Your] life becomes like a diamond in the Elevated Confluence Age (*Purushottam Sangamyug*). These ones (Lakshmi-Narayan) won’t be said to be like diamonds. Yours is a diamond like birth. You are the children of God, [...] these ones are the divine children.” (Mu.28.04.68, beginning of pg.2) • “Shri Krishna is before Narayan, then why do you say he (Brahma Baba) became Narayan from a man (*nar*)? Why don’t you say that [he] became Krishna from a man? [He] won’t become Narayan at first. First, he will certainly become *prince* Shri Krishna, won’t he? [...] The Father says: Now you (children) are going to become Narayan from a man and Lakshmi from a woman. It is also said, ‘a beggar to a prince’.” (Mu.16.07.68, middle of pg.3) It is clear that Brahma himself will become Shri Krishna from a man in the following birth, but we children become Narayan from a man in this very Confluence Age birth. This is why the transformation into Narayan from a man is more famous. Shivbaba has called this very Confluence Age Narayan intelligent and the other Golden Age Narayans have been said to be fools because of not having knowledge.

### **RULE OF LAKSHMI-NARAYAN FROM THE YEAR 1 TO 2500**

Baba has said in the murli: • “Lakshmi-Narayan have certainly obtained the kingship in the previous birth (2018) in the Confluence Age. Lakshmi-Narayan themselves are in this last birth after experiencing 84 births. Who gave the kingdom to Lakshmi-Narayan? There will certainly be some giver, won’t there? So, this proves that God will definitely have given [the kingship], but how did He give it? The Father sits and explains how they became Emperor and Empress in the beginning of the Golden Age.” (Mu.21.04.72, beginning of pg.3) • “Krishna’s name is so famous. His father is not famous at all. Where is his father? He (Krishna) will certainly be a king’s child, won’t he? [...] When Krishna exists, there aren’t [any] sinful ones present. When they completely perish, this one sits on the throne [and] takes his kingdom. It is from then that the era (*samvat*) begins. The era begins from Lakshmi-Narayan themselves.” (Mu.29.01.71, end of pg.3) • “Our new year will be 1.1.1. First day, first month, first year.” (Mu.22.10.68, middle of pg.3) • “Day by day there will be a lot of *improvement*. Sometimes children forget to mention the day, date, etc. in the pictures. The day and date should definitely be mentioned in the picture of Lakshmi-Narayan.” (Mu.03.06.67, middle of pg.1)

In this picture, the small inscriptions of ‘From the Era 1 to 2500 years’ have been given between the feet of Lakshmi & Narayan. This writing of ‘2500 years’ itself proves that it is the ruling period of the Confluence Age Lakshmi-Narayan depicted here, in the centre [indicating] that their ruling period is for 2500 years generation after generation. The working period of Radha and Krishna who will be born in the Golden Age, who will become Lakshmi and Narayan won’t be 2500 years. Their rule will continue just for 1250 years in total in the eight generations of the Golden Age Lakshmi-Narayan. But here, it has been written ‘2500 years’. This also proves that these [Confluence Age Lakshmi-Narayan] are the same souls of Ram and Sita who make complete *purusharth* in the Confluence Age and establish the kingdom of Ram (*Ram raajya*) and become the instruments in commencing the dynasty of Lakshmi-Narayan. And these very souls will be born as Ram and Sita in the first birth of the Silver Age and there, the kingship of these Ram and Sita will continue for twelve generations. These Confluence Age Lakshmi-Narayan are the souls who establish both kind of kingships in the Confluence Age after adding both, the 1250 years kingship in the Silver Age and the 1250 years kingship in the Golden Age with the name of Lakshmi-Narayan. This is why it has been written below their feet: ‘From Era 1 to 2500 years’. This writing also



makes it clear that the souls of Ram and Sita have been shown here to be standing in the sphere of light as the Confluence Age Lakshmi-Narayan. They aren't the souls who become the Golden Age Lakshmi-Narayan. [But] yes, their title will continue for eight generations in the Golden Age. Baba has said in the murlis: • "Now we know, we ourselves become [the Confluence Age] Lakshmi-Narayan. We ourselves will become Ram-Sita." (Mu.25.05.72, end of the middle part of pg.3) Similarly, it has been said in another murlis: • "There is the rule of Lakshmi-Narayan in the Golden Age. Then they themselves rule in the Silver Age as well." (Mu.09.11.72, beginning of the middle part of pg.3) Since the incorporeal Ram Shiva enables the establishment of heaven in practice through the last 84<sup>th</sup> Confluence Age body of the Silver Age Ram, the Golden Age is also called the kingdom of Ram or the abode of Ram. Baba has said in the murlis: • "The Golden Age is called the abode of Ram (*Rampuri*). They say [these] words, but don't know who Ram is [in reality]" (Mu.04.03.70, end of pg.2) • "Certainly, the name [of the person] through whom [the kingdom of Ram] is established will be given." (Mu.25.05.74, middle of pg.1) But Shiva doesn't go to heaven at all. Therefore, the kingdom of Shiva, the kingdom of Narayan [or] the kingdom of Krishna aren't famous; just the kingdom of Ram is famous. This is why it has been said in the murlis: • "There is the kingdom of Ram in the beginning [of] the Golden Age." (Mu.02.08.76, middle of pg.3)

### **DIFFERENCE BETWEEN THE WORLD EMPEROR AND THE GOLDEN AGE EMPEROR**

This is the only reason why it has been written in bold letters below their feet "The Golden Age World Emperor Shri Narayan and World Empress Shri Lakshmi." This inscription also proves that the Lakshmi-Narayan who are standing in the centre of the sphere of the Confluence Age light of knowledge are World Emperor [and World Empress]; they aren't the Golden Age Emperor [and Empress]. There is a difference between the World Emperor and the Golden Age Emperor. • "When [he] becomes the Emperor of the world, he will certainly be called the Father of the world, won't [he]? The Emperor of the world is the Father of the world, isn't he?" (A.V.06.08.70, end of pg.303) • "There is a difference between becoming the World Emperor or becoming the Golden Age Emperor as well." (A.V.28.01.85, middle of pg.146) The World Emperor exists where all the religions of the world are present. The entire world means the entire creation. It means that the 500 crore (five billion) human souls will bow before them. The English people will also call him 'Lord Krishna'. The English people will also accept him. Such great sentences have appeared in the murlis also that prove that Lakshmi and Narayan, the creators of heaven are present in the Confluence Age. For example there is a sentence: "Everyone will call these Lakshmi and Narayan the creators of heaven, *Heavenly God the Father*." Certainly, the creators of heaven will be called Heavenly God the Father. But it is true that ever since these [souls] are revealed as Lakshmi and Narayan, the entrance of the Supreme Soul Father isn't proved in them, because at that time they will have become pure. But they do get the entire power of the Supreme Father Supreme Soul to control the world, don't they? Based on this, these Confluence Age Lakshmi-Narayan are proved to be different. And it has also been said in the murlis: • "Ram was also the conqueror of the world in reality, wasn't he?" (Mu.15.12.72, middle of pg.1) Actually, the world [consisting] of five billion [souls] is called *jagat*. This is the reason behind using the words 'World Emperor Shri Narayan' in the inscriptions below the feet of Lakshmi-Narayan in this picture. Actually, the souls of Radha-Krishna won't rule over the world of five billion [humans] in the Confluence Age. They will just rule over the population of nine lakh (900 thousand) [souls]. This is why Radha-Krishna can be called the masters of the Golden Age instead of the World Emperor [and World Empress]. This is why Baba has said in the murlis: • "The highest inheritance is received from the Highest Father. It (the inheritance) is certainly (of) God (and Goddess). Then second are Lakshmi-Narayan, the masters of the world." (Mu.08.01.67, end of the middle part of pg.2) Radha-Krishna will be called female and male deities. Not God [and] Goddess. This is why Baba has said in the murlis: • "God (Shiva) definitely created God-Goddess." (Mu.24.05.64, end of pg.2)

### **THE CONFLUENCE AGE HEAVEN**

• "That is certainly the *wonder of the world*. [It is called] heaven, *paradise*. It is said [that there are] seven *wonders* here, isn't it? They are illusive (*mayavi*). The Divine (*Ishwariya*) *wonder* (of God) is heaven. There isn't that *wonder* of heaven now, so, the *wonders* of Maya are created." (Mu. 09.02.68, end of pg.2) • "Heaven is also called a *wonder*, isn't it? It is so beautiful. There are seven *wonders* of Maya.

There is [just] one *wonder* of the Father. If you keep those seven *wonders* on one side and this one [wonder] on the other, still this will be heavier.” (Mu.05.12.68, middle of pg.2) • “You are establishing heaven. There can’t be any *engineer, officer* like you.” (Mu.23.02.68, end of pg.4)

Here, means in the Confluence Age and there, means in the Golden Age heaven. • “1. In the daily routine of the Golden Age, the natural musical instruments of nature will wake you up, but if you observe the greatness of the Confluence Age Brahmins from the early period, [meaning] *amritvelaa*, it is so great. There are the instruments of nature and in the Confluence Age, who wakes you up in the early period i.e. *amritvelaa*? The Master of nature, God Himself wakes you up. 2. Which sweet musical instrument does He play? The Father calls you everyday by saying ‘children, sweet children’. This natural musical instrument, the Divine musical instrument is greater than the music of nature in the Golden Age. You have experienced it, haven’t you? So, are the Golden Age musical instruments greater or are the Confluence Age musical instruments greater? Along with this, it is the time to create and record the *sanskaars*<sup>10</sup> and fruits (*praarabdha*) of the Golden Age. *Sanskaars* are recorded and fruits are created. All [this] happens in this very Confluence Age. 3. There, you will eat *satopradhaan*<sup>11</sup>, very delicious and juicy fruits from the trees. Here, you eat the direct fruits filled with all the attainments, containing the juice of all the relationships through *Vrikshpati*<sup>12</sup>. 4. That is the fruit of the *Golden Age* and this is the fruit of the *Diamond Age*. So, which one is more elevated? 5. There, you will be brought up in the keeping of servants and maids [and] here, you are being brought up in the keeping of the Father. 6. There, the parents will be great souls [and] here, the Supreme Soul [Himself] is your Mother and Father! 7. There, you will swing in swings studded with jewels, but do you know which is the greatest swing here? The Father’s lap is the swing. The loveliest swing for a child is the lap of his parents. Not just one swing, you can swing in various swings: the swing of super sensuous joy, the swing of happiness. 8. There, you will play with jewels, with toys, with each other and here, the Father says: You can become a friend and play [with Me], you can become a brother and play [with Me], you can become a child and play [with Me] and you can also make [Me your] child and play [with Me]. You will never find an imperishable toy like this that will neither break nor crack, and you won’t have to spend money either. 9. There, you will sleep comfortably on mattresses [and] here, sleep on the mattress of remembrance. 10. There, you go in the world of sleep, but in the Confluence Age, you go to the subtle world with the Father. 11. You will be able to travel just one world through aeroplanes there, but now, you can travel around all the three worlds through the intellect like aeroplane. 12. There, you will be called the masters of the world (*vishwanath*) and here, you are the masters of the three abodes (*trilokinath*). 13. There, you will have two eyes, here, you have three eyes. 14. In comparison to the Confluence Age, meaning in comparison to being *knowledgeful, powerful* and *blissful*, what will you become there? You will become a *royal foolish (buddhu)*. 15. You will be the most worship worthy compared to [the rest of] the world, you will be respected by the world, but a great difference will be created with respect to the *knowledge*. 16. Here, you say ‘good morning, good night’ to the Father and there, the souls will say [this] to each other. 17. You will be royal officers (*rajyaadhikaari*), the rulers of the world there and here, you are beneficial to the world, great donors (*mahaadaani*) and givers of blessings (*vardaani*). So, who are [more] elevated? Listening to the events of the Golden Age, become the embodiments of happiness forever. 18. You will eat various kind of foods there and here, you eat *Brahma bhojan*<sup>13</sup> which is glorified to be so much greater than the food of the deities. So, always keep the Golden Age fruits and the importance and attainments of the present time with you.” (A.V.07.01.80, beginning of pg.181-end of the middle part of pg.183)

There will be palaces of gold, of diamond. Gold means truth [and] palace means gathering. There will be palaces like gatherings, forts like gatherings of very true souls. There will be palaces of diamonds. What is meant by a diamond? There will be souls who play the part of heros. What are the eight deities (*ashta dev*)? Hero actors. The Confluence Age heaven means... the Iron Age hell is the world of iron and stones and the Confluence Age heaven is the world of gold. Gold means, there will be true gatherings there; there will be the gathering of true children. There won’t be a gathering of liars. How will be the

<sup>10</sup> Personality traits

<sup>11</sup> Consisting in the quality of goodness and purity

<sup>12</sup> The Husband i.e. Protector of the tree [like human world]

<sup>13</sup> The food prepared, served and eaten in the remembrance of the Father

houses, palaces and forts in the Confluence Age heaven? They won't be multistoried. Fort means a gathering. A house, a fort is constructed by joining together bricks. So, these are living bricks, [meaning] souls and they are joined with the cement of love. The Supreme Soul Himself comes and joins [them]. So, the gatherings established by Maya are multistoried and the gathering established by the Father doesn't have many storeys. It is not that [there is] a second gathering over the first gathering, a third gathering over the second gathering. For example, if a student is following [the path of] knowledge along with his family; that is also a gathering. Then he will have to be stay under the control of the *Gita paathshaalaa* (Gita School) he goes. This is a gathering above that [previous gathering]. So, it is the second floor. Then the *Gita paathshaalaa* is attached to some centre, so, the *Gita paathshaalaa*s have to remain under the control of the centre. So, which floor is it? The third floor. Then the centres have to remain under the control of the junior "zonal in charge"<sup>14</sup>. This is the fourth floor. The junior zonal in charge have to live under the control of senior zonal in charge. This is the fifth floor. So here, in this world, there are many palace like gatherings one over the other, (they are sitting on each other to control each other); but there will be just one king [and one religion] in the new world. (There aren't other *dhaaranaa*<sup>15</sup>, there isn't another rule). In the Golden Age, the kingdom of the first birth from among the 21 births will be controlled by one [soul]. There won't be floors there. There won't be one gathering over the other. The entire world will be one family. It is said in the path of *bhakti*: '*Vasudhaiv kutumbkam*', [meaning] the entire world is our family. There will be a lot of spiritual love in the Golden Age and even in the first birth of the Golden Age, there will be a lot of attachment for one [soul]. There, the king himself will be considered as the mother and the father.

In the Golden Confluence Age, the rivers of *ghii* (clarified butter) and milk will flow, it means... it is *ghrit* (clarified butter) of what? Of remembrance. There will be so much pure *ghrit*, there will be so much *ghii* of remembrance that [you may] bathe a lot [in it]! There won't be any shortage. Now, even if you have yoga (connection) forcibly, you aren't able to have yoga. As soon as you sit [in remembrance] at *amritvelaa*, you start feeling sleepy. There, the rivers of *ghii* will flow. This *ghrit* is the *ghrit* of remembrance, [milk] is the milk of knowledge. It isn't about the limited milk and *ghii*. The Unlimited Father speaks unlimited topics to the unlimited children.

• "We go to such a world where lions and goats drink water together." (Mu.08.05.70, end of pg.3) Lion and goat will drink water on the same banks. Who is the lion? They are certainly lions to a greater or a lesser extent (*nambarvaar*) in the *Rudramaalaa*<sup>16</sup>. They are ferocious as well. There will also be the number one lion. What is shown in the emblem of Ashoka? Three lions are shown, aren't they? Who are they? Brahma, Vishnu [and] Shankar, these three souls have been shown in the form of lions. So, there will be a lion and in contrast to it there will also be a goat. What is the specialty of the goat? Firstly, it studies and teaches the lesson of 'I, I' (*mai, mai*) a lot and secondly, whoever catches its ear, that's it! It just comes under his [control]. Baba has said: There aren't three lions in the Trimurti; actually, one is a goat, the second is a horse and the third is a lion. Who is the lion? Prajapita himself is the lion and Vishnu or Vaishnavi *devi* is the goat. Both sit and drink water on the same banks in the court of Shivbaba. What is meant by water? The water of knowledge. Both, the lion like souls who roar knowledge and the goat like souls who say 'I, I', will drink water on the same banks. Which banks? The banks of knowledge.

The *pushpak vimaan* (aeroplane) is not an object. Now, those belonging to Ravan's community as well as those belonging to Ram's community are making *purusharth*. Those belonging to Ravan's community are also raining flowers, meaning they are making flowers. What? What are they making the thorns [into]? They are also making [them into] flowers. [They are making them into flowers] based on the intelligence they have received from God. Those souls of Ravan's community, whether they are the seed form souls in the advance [knowledge] or the root souls in the basic [knowledge] at different levels (*nambarvaar*), are there members of Ravan's community among them or not? There are the members of Ravan's community among those who follow the basic knowledge as well as among those who belong to the Advance Party. Whoever has grasped knowledge to whatever extent, those members of Ravan's community are engaged in the service of making [thorns into] flowers accordingly [at their own level].

<sup>14</sup> In charge of a zone (area) in India.

<sup>15</sup> Concepts of religion; ethics

<sup>16</sup> The rosary of Rudra

That itself is called '*pushpak vimaan*'. They are aeroplane like souls. They aren't those physical aeroplanes that have been depicted in the scriptures.

Similarly, in the capital that is going to be established in the Golden Confluence Age, the posts of all the souls will also be declared according to their individual *purusharth*. For this Baba has said in the murli: • "When Baba says, 'don't do this', they won't accept; they will certainly perform an opposite task. The capital is being established; every kind of [soul] is certainly required in it, isn't it?" (Mu.10.12.68, end of the middle part of pg.3)

Those who assimilate [the knowledge] properly and make others assimilate [it] will become kings and queens. Those who neither assimilate [it] nor do they make others assimilate [it] will go and become servants and maids, i.e. *worth not a penny*. They can't have the thought of going and becoming kings and queens. This will be the condition of the one who attains a lower post; they will neither study nor will they stay in the remembrance of the Father.

Baba says, 'if you go around for service, you will become a *cakravarti* king<sup>17</sup>', doesn't He? Those who go around for service the most, they will become the greatest kings. If you keep moving around for business in the *lokik* world through the mind and intellect, through the *karmendriyaan*<sup>18</sup> and through words, will you become the greatest or the lowest? Then you will become the lowest. Where should you move around? You should remain busy in the Divine service (of God) through the mind as well as the body and the speech too. Those who become the ones who move around the most will become big kings. This is why, rotate the *swadarshan cakra*<sup>19</sup> a lot and go around for Divine service, then you will become a *cakravarti* king. Those who just surrender for the Divine service become heirs. The worldly business should end. Whatever is the Father's business should be the business of the children. The heirs will certainly be the ones with the quality of becoming kings, won't they? So, those who become kings, will their conduct also be royal or will it be an ordinary conduct? Their very conduct will appear to be special. If they become kings, they will certainly have made subjects (*prajaa*). There are lakhs of subjects under [the control of] a king. So, they will certainly have given the message to those lakhs of souls. Those lakhs of souls would also have liked them a lot [thinking] look, they showed us such an elevated path! This is the quality of kings. • "The ones who establish a relation with every soul of the world and become their helpers will become the kings of the world. Just like Bapdada became affectionate and helpful to the world, the children should also *follow* [him], it is then that you can become entitled to the post of the World Emperor." (A.V.28.10.76, beginning of pg.2)

**Kings** - • "You won't be able to become kings without becoming soul conscious." (Mu.16.02.73, middle of pg.1)

**Royal officers (*raajya adhikaari*)** - • "If you wish to become royal officers, then along with love, the power of studies, meaning the power of knowledge, the power of service is also necessary." (A.V.18.01.85, middle of pg.132)

**Great warriors (*mahaarathi*), horseriders (*ghoresavaar*) [and] foot-soldiers (*pyaade*)** - • "Those who are called *mahaarathis*, [they] *practice* and their *practical* [acts] should happen simultaneously. [...] The sign of the *mahaarathis* will be as soon as they *practice* they will perform the *practical* [acts]. The horse riders will perform in a *practical* way after practicing and the foot-soldiers will just keep making *plans*." • "The specialty of the *mahaavir* (the bravest) children is that they keep remembrance ahead of service. The horseriders and foot-soldiers will keep service ahead of remembrance. This is why a difference arises. If you remember first and then do service, it leads to success. If you keep service ahead, you are affected by the form of whatever good or bad happens while [doing] service and by keeping remembrance ahead, you can become detached easily." (A.V.29.04.84, middle of pg.281)

**Rich subjects** - • "Similar will be the case with the rich subjects. So, here also many haven't become kings, but they have become rich because they have an immense treasure of the gems of knowledge, they also have accumulated a lot in the account of merits [earned] by doing service, but they don't have the controlling power and the ruling power to make themselves officers and embodiments of success when the time comes; it means, they are *knowledgeful* but they aren't *powerful*. They have

<sup>17</sup> Ruler of a wide region or country

<sup>18</sup> Parts of the body used to perform actions

<sup>19</sup> The discus of self-realization

weapons, but they can't bring them in use on time. They have a *stock* [of weapons], but they can neither *use* it themselves nor can they make others *use* it on time. They know the law but they don't know the method. There are souls with such *sanskaars* as well, meaning they have the *sanskaars* of being rich. Certainly, they are always the close associates of the royal officer souls, but they aren't the rulers over the self." (A.V.14.01.82, end of pg.238, beginning of pg.239) • "Those who become rich among the subjects will listen to knowledge and sow the seed [of knowledge] too, but they won't study the knowledge much. They will remain pure." (Mu.31.07.73, beginning of pg.2)

**Subjects (*prajaa*)** – What will those belonging to the subject category do? Will they make *purushaarth* for purity? What is the main *purushaarth* for those who lead a Brahmin life here? They should have a *purushaarthi* life of remaining pure while living in the household. They do receive the message but don't make *purushaarth* to remain pure. When they don't make *purushaarth* to remain pure at all, they don't [attend] the class regularly and they don't study the knowledge of the Supreme Soul Father either. Then there is no question of [doing] Divine service at all. They are included among the subjects. • "To become subjects of any *karmendriya* means you don't have the *ruling power*, so, you can't rule over the self. [...] When there is the rule of the subjects over the self and when the *karmendriyaan* are subjects, so, as long as there is the rule of the subjects, think that you are going to become subjects." (A.V.11.10.75, end of pg.175)

**Servants and maids (*daas-daasi*)** – Those who belong to the Father [and do disservice] become servants, maids, etc. inside (in the royal family). They did establish a relationship with the Father, but what went wrong? They don't do any kind of service at all, they do disservice all the more (and the list of 16000 also includes such ones who run away, deceive the Father and go away, create chaos, defame the Father). So, what will they become? They become servants and maids. So, after becoming servants and maids for many births, they receive a crown in the end sooner or later (*nambarvaar*) according to their *purushaarth*. Why do they receive it in the end? After all, who is the teacher? Those who belonged to the Father once, those who surrendered [themselves], who is responsible [for them]? The Father is responsible. So, the ones for whom the Father is responsible, will He leave them? No. Those who have surrendered [themselves] have to be definitely given honour and position (*taaj-patluun*) under any circumstance. If they take it in the last birth, they will make lesser attainments and if they obtain it in the initial birth, they will make more attainments. If they became servants and maids in the earlier births and received honour and position in the last birth, then what will be the effect on the 63 births? The karmic accounts of the 63 births are also created on the basis of the 21 births. So, those who are going to become servants and maids or those who aren't seen to be doing any service at present, they too have to assimilate [the study] in the end anyway. They have to assimilate the study that God teaches anyway and when they have assimilated [the study], they will also receive the crown of responsibility. It can't happen that they continue to be included in the subject [category] from the beginning till the end. They will become servants and maids for many births, but in which family will they become [that]? They will become the servants and maids of the royal family. Are the wealthy people included in the subject category or the royal family? In the subject category. So, they won't become servants and maids of rich people, they won't become servants and maids in the subject category. They will keep becoming servants and maids of the royal family and when they reform in the last birth or in the final *purushaarth* ... ultimately, when the voice spreads in the entire world, will their eyes open or will they remain closed? [Their] eyes will open. They will understand who their Teacher is. • "If you repeatedly become the servants of some or other *karmendriya* or bodily being or if you become [someone's] servant by coming in the contact of their body and [then] become sad (*udaas*), think that you are going to become servants or maids." (A.V.11.10.75, beginning of the middle part of pg.176)

**Caandaals<sup>20</sup> of the royal clan** – In the royal family, the lowest post is of a *caandaal*. If someone doesn't remain pure and speaks lies, they will just bring harm to themselves. If they don't give their true *potamail*<sup>21</sup>, if they hide and pretend [to be] something else, they themselves will be harmed. It is famous that the demons used to go and sit stealthily in the assembly of deities. Everyone commits mistakes, Maya doesn't spare anyone, but one kind [of person] is true and another kind [of person] is false. So, those who

<sup>20</sup> Those who cremate corpses

<sup>21</sup> A letter to Baba containing the account of the secrets and weaknesses of one's body, mind and wealth

are true give their *potamail* to the Father truthfully [mentioning:] I commit this mistake, I can't control myself. They accept their mistake and those who are egotistic, Baba calls them 'body conscious bulls (*dehabhimaani sandhe*). So, those who become egotistic don't give their *potamail*. So, if they indulge in vices and then go and sit stealthily [in the gathering], they are demons. They will ruin their position themselves. Such ones will achieve the post of *caandaal*. Which is the lowest post? *Caandaal*. What does a *caandaal* do? The *caandaal's* task is to burn the dead bodies, those who have died. So, those who have become Brahmins now while following the path of knowledge, but are following like corpses, those who don't pay any attention to any topic deeply at all, they have become like corpses, those who don't want to do any thinking and churning, those who just remain busy in their worldly affairs, the highest studies that the Father is teaching isn't sitting in their intellect, the task of cremating such corpses is handed over to those *caandaals*. Who are *caandaals*? Those who go and sit stealthily in the gathering of Brahmins, in front of Brahma Baba or in front of the Supreme Soul Father, those who hide their sinful actions, those who also continue to become vicious and hide their vicious attitude out of ego, become *caandaal*.

- "Those who run away surprisingly will become *caandaal* among the subjects, but those who live here and do a lot of mischief, indulge in theft, etc., they become *caandaal* in the *royal* family. Then they still receive honour and position in the end. [...] Here, they do go on the lap [of the Father], don't they?" (Mu.09.08.64, beginning of pg.4)

**Caandaal of the subject category** – Well, even the subjects with Baba are at different levels (*nambarvaar*). The lowest subjects are the *caandaal*. They are very poor subjects. There are certainly poor and rich [people]. Baba doesn't take even a single *paisa* from the children. Baba doesn't seek from the children. The children give [or] make sacrifices for the *yagya* voluntarily to bring their own benefit, to fix their own future. Baba doesn't require [it], but if someone gives [something] and then takes it back (for example, wealth), what do they become? They become the subjects [who are] *caandaal*. Everything of the Father is for the children. The children should never think that they have given to Baba. Baba himself is such a *purushaarathi* that He doesn't need to take anything from anyone at all. Will the soul who can become an emperor from a soldier in the same birth seek from anyone? When it can make such high *purushaarathi* in the same birth, it doesn't need to beg from anyone. Those who are defeated in their *purushaarathi* life leave their work, business and everything, they become sanyasis and start begging at every door. So, when the Father is independent, the children are also independent. So, it shouldn't come in the intellect that you have given to Baba or that you give so much [to Baba]. No, [in fact,] you accumulate for yourself. Neither the Father nor the children accumulate [anything] for themselves. Baba just safeguards your wealth, so that it is useful to the children in the next birth. This is Baba's imperishable bank. Whoever gives [in deposit] in that bank, there is so much imperishable wealth deposited in that bank that it will be useful for you here as well. Baba won't take [it] back [with Him]. He will return whatever He has taken from you here itself and also give to you the interest for 21 births.

- "The Father says, doesn't He? – Those who go [away] and defame Me, [those who] leave My hands, go in the subject [category] and become *caandaal*." (Mu.10.07.67, beginning of pg.3)

- "You should never become angry. At that time you aren't Brahmins, you are *caandaal* because you have the ghost of anger [in you]." (Mu.07.05.77, end of the middle part of pg.2)

And there are such ones as well who also prove themselves by attending classes. People think that they are very serviceable, but the Father's vision understands that they aren't doing service, what are they doing? They are doing disservice all the more, it means, they show off a lot. They please the public, but nobody can please the Father. So, they become devotees. The devotees have this [quality of] showing-off a lot, they listen and narrate a lot. They have a lot of pomp and show. Such ones become the devotees who convert to other religions. (Note: For more information, study the book 'What will you become in the capital?')

The basis of achieving a high post is regular and punctual studies. This is also a [kind of] service: to reach the class on time and go [to class] everyday. You receive the blessings of the Father and the Teacher for this because you make the gathering strong. Who? Those who are regular and punctual students. Because of making the gathering strong, those souls will become high in the eyes of the Father as well as in the eyes of the entire Brahmin family. It is possible that they achieve a very high post in the end because they have climbed the heart of the Father even today and will remain high in the end as well. Ok so, they will keep having births in the royal family from the very beginning of the Golden Age till the

middle and till the end as well. They are included in the list of 16000 [souls] and they will remain the souls of the royal family from the beginning till the end because they are following [the knowledge] with a surrendered intellect.

- “You should never be displeased with the studies. Even if there is any dispute, you shouldn’t leave the studies. There is no connection of the studies with fighting and quarrelling. If you study and write, you will become a *nawab* (prince). If you fight and quarrel, you won’t become a *nawab*. Then it becomes a *tamopradhaan* act.” (Mu.05.03.69, beginning of pg.2) • “You children should be *regular*. Whom does Bapdada call *regular*? The one who performs every act from morning till night according to the shrimat is called *regular*. [The one who is] *regular* in everything. *Regular* in thoughts, in speech, in actions, in walking, in sleeping and everything. Something which is *regular* is good. The more someone is *regular*, the better service of others he can do.” (A.V.23.10.70, end of pg.316)

- “As long as you have to live, you have to drink the nectar [of knowledge], imbibe the teachings. You should never be *absent*. You should even read the murli by searching here and there, by borrowing [it] from someone. Baba knows, there are many children who are counted among the very good, *number one* [children], they too miss the murli. They have their own ego. *Arey*, God the Father teaches [here]; you shouldn’t *miss* even a single day in it. Such deep points come up that can open the doors [of the intellect] of you or anyone.” (Mu.16.06.68, beginning of pg.3)

- “The *number one*, *regular* and *punctual* students of God here will study together there as well, because the father Brahma is the *number one* student of God.” (A.V.08.01.79, middle of pg.189)

### **PRINCE SHRI KRISHNA AND PRINCESS SHRI RADHE BEFORE THEIR SWAYAMVAR<sup>22</sup>**

The writings in bold that has been given next [is]: “Prince Shri Krishna and Princess Shri Radhe before their *swayamvar*”. This writing also proves that this prince and princess (Radha-Krishna) are the children of an Emperor (*maharaja*). That Emperor already exists as the Emperor of the entire world. Only then has it been written here: ‘Prince Shri Krishna and Princess Shri Radha’. Baba has said in the murli: • “A *prince* will certainly be born in the family of a king [or] emperor.” (Mu.21.04.71, middle of pg.3)

This also proves that these prince and princess already have some parents who have become the emperors of the world. They are the children of an emperor, it means, their parents are already Emperor and Empress. From whom did they obtain that emperorship? They obtained the title of emperorship directly from the Supreme Father Supreme Soul Shiva, the Point of Light, based on their *purushaarth* (spiritual effort). There is no other corporeal personality who gives them the position of the emperorship of the world, it means, there is no corporeal personality who gives them the emperorship of the world. They obtain the emperorship of the world with the help of their *purushaarth* and the power of the remembrance of the Supreme Father Supreme Soul. Whereas, from whom do Radha and Krishna obtain the Golden Age kingship? They don’t obtain it directly from the Supreme Father Supreme Soul. They obtain the kingship from the deities Lakshmi-Narayan. Radha-Krishna, who are going to become the Golden Age Emperor [and Empress], are degraded (the ones with fewer celestial degrees). Why? Because the Confluence Age Lakshmi-Narayan receive attainments from the Supreme Father Supreme Soul directly and Radha-Krishna receive attainments from those Lakshmi-Narayan, meaning deities. There will be a difference between the attainments received from the Supreme Soul and the attainments received from deities, won’t there? This difference has been shown here, in the picture.

### **REJUVENATED BODY (KANCANKAAYAA<sup>23</sup>) IN THIS VERY BIRTH, THROUGH THIS VERY BODY**

The next point in this picture is that Lakshmi-Narayan, who transform into Narayan from a man and Lakshmi from a woman in the Confluence Age, don’t transform into a prince from a man. In fact, Brahma, Dada Lekhraj transforms into a prince from a man and Om Radhe Mamma, Saraswati transforms

<sup>22</sup> Love marriage

<sup>23</sup> ‘Kancan’ means gold and ‘kaya’ means body; golden body

into a princess from a woman in the Golden Age. As for the rest, those who directly transform into Narayan from a man and Lakshmi from a woman here, who can be considered as the souls of Ram and Sita, those souls make *purusharth* in this very birth, through this very body and obtain a rejuvenated body. The souls of Radha and Krishna, who will be born in the Golden Age, will obtain a rejuvenated body after having a birth through their parents. That is not a great thing; but here, the big thing is that based on the knowledge given by the Supreme Surgeon, the Father, they make such *purusharth* through their body in this very birth through which they convert, they rejuvenate the five elements of the body without leaving the body. • “The ones whom God gave the kingship weren’t new souls who came from above. No. They have been made [into] new from old. It is also called rejuvenation or *kaayaa kalpataru*.” (Mu.11.03.73, middle of pg.2) They won’t just rejuvenate the five elements of their body, they also become the instruments in changing the nature of the entire world collectively through the collective power of yoga, because Baba has said in an avyakt vani: “Unless you have changed nature, think that the world can’t be transformed.” • “You have to purify nature as well, only then will there be world transformation.” (A.V.25.05.73, end of pg.72)

Nature means the five elements. So, will the five elements of the body that stay in contact of the soul reform first or will the worldly five elements reform first? What is in contact of the soul first? The body. So, the five elements of the body transform [first]. Both are interdependent. The world changes gradually as well as the five elements of the world change, but their base is the transformation of the body connected to the soul. The five elements of the body change too. How does this happen? What is the method? That is something to understand. Baba has said in the murlis: “I am a surgeon.” • “There is nothing that isn’t applicable to you. You are the *Surgeon*, the Banker and the Washerman too. You have all the specialities.” (Mu.14.04.68, end of pg.3) • “You are *wonderful*, aren’t you? You make the entire Bharat healthy. Even those doctors are nothing in front of you!” (Mu.23.02.68, end of pg.4)

So, when the Supreme Soul Himself comes as the Surgeon, He will certainly do better plastic surgery in comparison to the worldly surgeons, won’t He? The plastic surgery done by those surgeons is spoiled in this very birth. It has to be done twice or thrice. The Supreme Soul should be such a Surgeon, who goes after performing a permanent job. Baba also says: “I give you a healthy body for 21 births”. **Actually, Baba is such a surgeon, who does make our body healthy for 21 births, but our body also becomes healthy in this birth based on the power of yoga.** About this the example of a washerman has been given: “I am such a *wonderful* Washerman, I am the Boatman or the Washerman, who take across both, your clothing like body and your boat like body” • **“Nanak has also said, hasn’t he? - He washes the clothes dirtied by the urine [of lust] (*muut paliiti kapad dhoy*).** *Lakshya* (aim) is the *soap*, isn’t it? Baba says: I am such a good Washerman. I make your clothes (the soul and the body) so clean. Have you ever seen such a washerman? (Mu.21.05.64, end of pg.3) • “He is the Father as well as the Boatman who takes the boat across. [...] Will He take the body [across]? Now you children understand: truly, He takes our soul across. [...] It is also called clothing and a boat too.” (Mu.03.11.68, beginning of the middle part of pg.1, end of the middle part of pg.2)

If He is the Washerman, He will certainly be a better washerman compared to the worldly washermen, won’t He? Even the worldly washermen don’t ask you to leave your clothes and take them back in the next birth. They too wash the clothes and give them back [to you] in this very birth, rather, just within two-four days, don’t they? It is alright that this isn’t a material clothing, in fact, it is the clothing like body spoilt in the 63 births. So the Supreme Soul, the Father gives this guarantee: He is a wonderful Washerman for the very reason that He washes our clothes in such a way so that it remains healthy for 21 births. It means, He isn’t a wonderful Washerman for the reason that He will wash the clothing and give it back in the following birth and tear our clothing in this birth. No.

As far as those Brahmakumar-kumaris are concerned, who have made Brahma their aim [thinking] “Brahma himself is our guru. Brahma alone is everything for us. We don’t have to make *purusharth* more than this”; it is possible for those who have taken an incomplete aim of transforming into a prince from a man that they leave their body. But Baba has given us this very famous aim - described in the Gita - of transforming into Narayan from a man, so the body of Narayan is certainly a rejuvenated body. The Supreme Soul makes our body rejuvenated in this very birth. What will be the procedure? It has also been said: “The example of a snake is [given] for you children.” Those Sanyasis falsely take up and give [this] example [for themselves]. But actually, it is about you children. Just like a



snake sheds its skin, you children will also give up your old skin and take on a new skin. The clothing like body itself is the skin. We won't shed and give up this skin, this clothing like body forever like Brahma Baba. Actually, the example of a snake is an accurate example. When the snake sheds its skin, it doesn't die. The snake remains alive. It sheds its skin three-four times in its life and then dies. • "The Father sits and explains the meaning. Just like a snake sheds its old skin on its own and a new skin grows, it won't be said for it that it leaves one body and enters another. No. The example of changing skin is only [mentioned] for snakes. It can see its skin. Just like the clothes are removed, the snake also sheds its skin. It gets another [skin], the snake remains alive. But it is not that it remains immortal forever. It will change two-three skins and then die." (Mu.18.07.70, end of pg.2) It has also been mentioned in the Gita: –

***Vaasansi jirnaani yathaa vihaay navaani grihnaati naroparaani.***

***Tathaa shariiraani vihaay jirnaanyanyaani sanyaati navaani dehi. (Ch.2, shloka 22)***

Just like a human being removes the old clothes and wears other new clothes, the soul leaves the old bodies and takes on other new bodies one after the other.

This belief that as soon as the soul becomes *satopradhaan*, [the body] will die is completely wrong. No. The *satopradhaan* soul will be detached from this body through the connection of the intellect. Shivbaba has also said in the beginning of pg.2 of the murli dated 25.08.74: • "Going up (in the Soul World) means to die, to leave the body. Who wants to die? Here, the Father has said, forget even this body. He teaches you to die while being alive." Those who don't learn the art of dying while being alive, it is they who will die a physical death. They aren't capable of going to heaven while being alive. We are the direct children of Amarnath (the Lord of the immortal), the Father, so, we too gain victory over death and become the ones who die at the time we wish. Baba has said in the end of the middle part of pg.1 of the murli dated 08.10.68: • "This is a very *valuable* body. The soul receives the *lottery* [of the emperorship of the world] from the Father through this very body." • "You become so rejuvenated through this power of yoga. Both, the soul as well as the body become rejuvenated." (Mu.05.12.68, end of pg.1)

### **THE PROCESS OF BECOMING KANCHANKAAYA**

Just like it was said in [the course of] the World Drama Wheel that the soul in the form of the mind and intellect has to pass through four stages to become *satopradhaan* from *tamopradhaan*<sup>24</sup>. It has to mentally go up and down four times in the shooting period: the Golden Age shooting, the Silver Age shooting, the Copper Age shooting and the Iron Age shooting. Four *kalpas* (cycles) are merged in the shooting of these four ages. In the shooting of those four ages, the soul goes up as well as down. So, just like there are three-four stages through which the soul has to pass to be purified, the body also has to pass through three-four stages to be purified. It won't be rejuvenated at once. At first the soul in the form of the mind and intellect, the seed becomes *satopradhaan*, because until the soul becomes *satopradhaan*, the body can't become *satopradhaan*. For the soul, Baba has said: "Your soul will continue to be rejuvenated and the bodies will continue to decay." Till when? They will continue to decay until the world consisting of 500 crore (five billion) [souls] with opposite *sanskaars* and vibrations exists. When the world of five billion [humans] is destroyed, when only the firm souls of the same caste, the ones belonging to the Deity Religion are left in the world, the vibrations will become one [vibration]. And when the vibrations are one, the power of the gathering (*sangathan*) will be created, the vibrations will be transformed and because of that there will also be changes in [one gathered human] nature. • "Some [souls] are left after the destruction. Among them, there are noble souls (*punyaatma*) as well. Then after settling the karmic accounts, everyone will certainly be pure in the Golden Age. In the Confluence Age, there are some sinful and some pure; then the sinful ones will be destroyed and only the pure ones will remain." (Mu.07.06.64, beginning of pg.4) So, after, [meaning around] 2036, the entire world of Brahma will be destroyed; the opposing souls will reach the Supreme Abode again.

In the picture of the World Drama Wheel, it was said that after or around [2036], the balance of the Earth will be disturbed because of the final and total atomic explosions. There will be very big earthquakes [and] because of the shaking [of the earth], [the position of] the axis of the Earth will change.

<sup>24</sup> Dominated by darkness or ignorance

The miles high mountains of ice on the North Pole and the South Pole will melt. The level of the ocean will rise. The very big great continents will be submerged in the depth of the ocean. At that time, because of the rise of heat generated through the atomic explosions, the water of the ocean will boil, turn into vapours and evaporate. So, there will be torrential rains for many days in the world and because of its effect, the atmosphere of the earth which will have become hot due to the atomic explosions, will become completely cold. There will be the atmosphere of ice and only ice everywhere in this world once [in 5000 years]. We will also be buried under ice in two ways: for some souls, their thoughts will freeze, they will become a point, [they will have attained the stage of] ‘no thoughts at all’ continuously. And for the other [souls], they are [those whose] bodies are frozen in ice.

A few seed form souls who will be left in this world, those souls will have such deep remembrance of the Supreme Soul that when the thoughts are frozen in this world of thoughts, just like there is ice and only ice everywhere [in the physical world], they will have to merge [themselves] in it. The elevated *purusharthi* (those who make *purusharth*) souls will attain the detached stage at first and later on, they will be buried in ice sooner or later (*nambarvaar*). Those elevated *purusharthi* souls will renounce their body in that ice and go to the Supreme Abode through the mind and intellect. However, their body will remain safe and they (their soul) will enter their [respective] body sooner or later according to their *purusharth*. When they return [to their body] as per the rule ‘as are the thoughts in the end, so is the final destination’, their soul conscious stage will have become mature. It has been mentioned in the Gita as well:

***Yam yam vaapi smaranbhaavam tyajatyante kalevaram.***

***Tam tamevaiti kaunteya sadaa tadbhaavabhaavitah. (Ch.8, shloka 6)***

O son of Kunti! Whatever thoughts [a man] has when he leaves the body at the final moment, he is always full of those very emotions and attains a character [accordingly].

The Confluence Age has been said to be of 100 years. The *purusharth* of some souls will continue till 2036-37, till the 100 years of the Confluence Age are completed. During that period, the souls who give birth to Radha and Krishna, the souls who are proved to be the World Emperor and World Empress in the world, will change the five elements of their body within 18 years based on the power of yoga within the shortest period. Within those 18 years (from 2018 till 2036), they will have to pass through three-four stages. The body won’t be completely 100 percent rejuvenated at once. For example, if a person falls sick for a long time, his upper skin sheds off and a new skin grows. So, it will happen in the same way. There will be transformation the first time, the second time, the third time and at the fourth time the body is completely rejuvenated. So, the first issues will be Radha and Krishna but they won’t be the only children to be born, other children will also be born at different moments (*nambarvaar*) at that time. The 450 thousand (4.5 lakh) seed form souls who make *purusharth*, the ones who rejuvenate their body, will be ready in their mature stage and become the instruments to give birth to the 450 thousand children like Radha and Krishna sooner or later.

- “Now there are five billion human beings in the world. When there is the rule of these Lakshmi-Narayan in the Golden Age, there are 900 thousand (nine lakh) [people] there.” (Mu.04.09.69, beginning of pg.3)
- “At first, there is the population of deities. First of all, Lakshmi-Narayan belonging to the Ancient Deity Religion will come [in the world] along with their subjects. Nobody else comes along with their subjects. As regards them, [first] one soul will come, then the second [and then] the third [soul] will come.” (Mu.17.05.65, end of the middle part of pg.1)

In this way, the children with a rejuvenated body will be born from [the ones with] such rejuvenated bodies. So these elevated *purusharthis* like Lakshmi-Narayan are proved to be the ones who rejuvenate their body in this very birth. As for the rest, the souls like Radha and Krishna have another birth and obtain the property of a rejuvenated body based on the *purusharth* of their parents. They don’t rejuvenate their body through their own *purusharth*.

### **WILL RAM AND SITA WHO FAIL HAVE TO BECOME THE SERVANT AND MAID OF RADHA AND KRISHNA?**

The next topic to understand in this picture of Lakshmi-Narayan is that we have to become Lakshmi-Narayan here itself, we have to rejuvenate our body here itself. That is all right, but there is a criticism famous in the Brahmin world about those who have to rejuvenate their body here itself. It is that

Ram and Sita have failed. Baba has said in the murlis: “Ram and Sita failed. So, Ram and Sita who fail will have to become the servant and maid (*daas-daasi*) of Radha and Krishna.” • “Ram-[Sita] will certainly have to become the servant and maid of the first Lakshmi and Narayan of the Golden Age because Lakshmi and Narayan passed fully. He (Ram) failed [in the *yagya*], that is why he is called a *kshatriya* (warrior).” (Mu.20.05.64, end of pg.3) • “Although first the illiterates carry the burden in front of the literates, they will become the Emperor and Empress [of the Confluence Age], won’t they?” (Mu.08.08.73, middle of pg.1)

The first thing is that in the Golden Age, nature is the maid; there is no need to keep any servant or maid there, because all the souls there are elevated. This topic of becoming servant or maid is about here, in the Confluence Age. There is no question of having a servant or maid in the Golden Age. In the Confluence Age, there are some souls like this who are proved to be servant or maid because they are making the *purusharth* of a servant or a maid in the form of parents. It is because even in the [outside] world, the parents are called the first class servant or maid of their children because they nurture them. Giving birth to children, sustaining them in the womb for nine months, enabling them to read and write, cleaning their excrements, sustaining them, bringing them up and when they have grown up, entrusting them the earning of their entire life, who else will you find to be better servants and maids than them? Baba also says in the murlis, “Children, *I am your most obedient Servant.*” • “A father is an *obedient servant* of the children, isn’t he? When he gives birth to the children, he takes care [of them], educates [them] [...], brings them up and when he grows old, he gives his entire property to the children and himself [...] becomes a *vaanprasthi*<sup>25</sup>. [...] So, the father and the mother are the servants of the children, aren’t they?” (Mu.16.10.68, end of pg.1)

So, when Shivbaba Himself has come as the most obedient servant of us children, if we (the parents) become the servant and maid of our children in the Golden Age, is it a big thing? In the world, this tradition prevailed in the Golden Age, the Silver Age, the Copper Age and is prevalent in the Iron Age too. It isn’t something bad (inferior) if Ram and Sita will become servant and maid. Baba says unlimited things in an unlimited way. Because of deriving the meaning in the limited, they have that vision of hatred. So, actually, the souls of Ram and Sita made the elevated *purusharth* of giving birth to children [like Radha and Krishna] in the new world. This world runs because of the elevated *purusharth* made by the 400-500 thousand souls like Ram and Sita. Just like a seed is imperishable, these 450 thousand souls are the imperishable seeds who have the complete 84 births. The seed itself is called the father. These ancestor or father like souls, who give birth to the children like Radha and Krishna, become servants and maids in the form of the mother and the father. Actually, they don’t need to perform the tasks of servant and maid in the Golden Age. Baba has also said this in the following way in the murlis, “The mother and the father become like the servant and maid of their children.” So, in the picture of Lakshmi-Narayan, this one point is also solved, that the souls of Ram and Sita, who become Narayan from a man (*nar*) and Lakshmi from a woman (*naari*) will become servant and maid in the form of the mother and the father. Actually, they don’t need to become servant and maid in the Golden Age.

### BIRTH OF RADHA-KRISHNA AS TWINS

The next point to be specially understood in this picture of Lakshmi-Narayan is that the children like Radha and Krishna who are born in the Golden Age will be born as twins; it means brother and sister will be born together. Baba has also said in the murlis: • “You yourself were mutually brother and sister in the Golden Age. [...] There wasn’t any other relation.” (Mu.04.05.74, end of pg.3) The proof has been given in this picture as well. Look at the faces of Radha and Krishna very carefully. Do you see any similarity in their faces? Do they have the same faces or not? Indeed, they do. Even in today’s world, you can see a lot of similarity between the bodies, the faces of the twins who are born, because they have been equal *purusharthis*. A slight difference remains, because there will certainly be some difference in the *purusharth* [made] by every soul. So, in the Confluence Age, there was a slight difference between the *purusharth* made by Mamma and Baba, otherwise, both of them were equal *purusharthis*. That is why in the Golden Age also, they are born together [and] they leave their body together. They have similar facial features. After listening to this, some Brahmakumar-kumaris, who are more body conscious say,

<sup>25</sup> The age of retirement

“Arey! These people say very dirty things, [they say] that we will be born there as brothers and sisters and then the brothers and sisters themselves will grow up and get married.”

Arey, there won't be functions etc. in the Golden Age. There isn't the need to have functions, to get married, celebrate festivals etc. in the Golden Age. Everyday is a celebration, a function there. It is in this world, where the human being is becoming sad that functions are held so that he celebrates some or other festival for a day and rejoices. In the Golden Age, no separate day is fixed [for it], there isn't any coronation [there]. Actually, the topic about here, the Confluence Age has been mentioned in the scriptures, that *swayamvar* (love marriage) was held. *Swayamvar* means [for the maiden] to make her own (*swayam*) choice [of husband]. It has already been mentioned that the Confluence Age Radha-Krishna and the Golden Age Radha-Krishna are different. The fact behind the Confluence Age Radha-Krishna, who have been described in the scriptures to be with Kanshi, Jarasandhi<sup>26</sup> is the entrance [of the souls of the Golden Age Radha-Krishna]. There aren't any Kanshi, Jarasindhish in the Golden Age at all. The picture here also proves that Radha and Krishna are twin children (*yugaliya bacce*).

• “At what age will the child be born? There, everything happens in a *regular* way, doesn't it? You will come to know that in future. It is not that a child will be born at the age of 15 or 20 years [of the parents], just like it often happens here. No. There, the age (lifespan) itself is 150 years; so, when will the child be born? When the youth is at its peak. A little ahead [of] half the *life*. The child is born at that time because there, the age is long. Just one son is to be born. Then, a daughter is to be born as well. There will be a rule. First the soul of either the son or the daughter comes. The judgement says that the very soul of the son should come first. First the *male* [is born], then the *female*.” (Mu.29.06.68, end of pg.1)

### **BIRTH OF CHILDREN THROUGH THE POWER OF YOGA IN THE GOLDEN AGE**

Apart from this, Baba has said in the murli: “Krishna won't be called the husband (*swami*) of Radha.” • “Radha is a *kumari* (maiden), Krishna is a *kumar* (bachelor). So, how will Krishna be called the husband? When [they] become Lakshmi and Narayan after *swayamvar*, he will be called the husband.” (Mu.29.09.77, middle of pg.2) When they are mutually brother and sister, how can he be the husband? When brother and sister themselves grow up, children are born through the love of the sight (*drishtiyoga*) and the love of the mouth. There is no connection of the corrupt *indriyaan*<sup>27</sup> in it. Actually, it is about the power of yoga (*yogbal*), it is about the power of the elevated *indriyaan*. It is about the attraction of the mind and intellect. Since there is no body consciousness in the power of yoga (*yogbal*), their mutual love is exactly like that of a brother and sister. There is nothing dirty, [there isn't the act of being] dirtied by the urine [of lust] in it so that [someone thinks] it is a very bad thing that the brother and sister themselves will grow up and become husband and wife. This thought comes in the intellect of people because of body consciousness.

• “This is the love at this time that is impure. The love of the deities (*devi-devtaayein*) will be very pure, won't it? People think that there is love only through lust (*vikaar*). But love is of various kinds. There is love between a peacock and a peahen as well, isn't there? It is the water of tears through which the body of the offspring is formed. When animals can conceive just through a [tear] drop, who knows, there might be some other method of love too. So, why should it be said that the deities are definitely born through vice?” (Mu.15.09.73, middle of pg.1)

It won't be said for the deities that they are born through *bhrashtaacaar*<sup>28</sup>. The deities are not born through *bhrashtaacaar*, in fact, they are born through the love of the mouth. Just like the example of the peacock and the peahen is still given today. Even today, the peacock is considered to be the national bird in our country of Bharat. A peacock feather is attached to the crown of Krishna. This is his crown of responsibility. Which responsibility? To transform the corrupt ones into righteous ones (*shreshthaacaari*). He himself becomes righteous first and then also makes others righteous sooner or later (*nambarvaar*). So, this memorial has been made, indicating that the deities were righteous. They didn't act through the corrupt *indriyaan*. They didn't reproduce through the corrupt *indriyaan*. There aren't vices there at all.

<sup>26</sup> Villainous characters in the epic Mahabharata

<sup>27</sup> Parts of the body used to perform actions and the sense organs

<sup>28</sup> Corrupt actions; activities through lowly *indriyaan*

Which actions (*kaarya*) aren't performed? Opposite actions (*vipriit kaarya*) = *vi+kaarya*, the action of giving sorrow to others isn't performed there at all. That is indeed a pure world. It is not that there is no lust in the Golden Age. *Kaam* means desire (*kaamanaa*), wish. So, it is not that there is no desire in the Golden Age either. They do have desires [there], but they have righteous desires. They have the desire to experience pleasure through the *gyaanendriyaan* (sense organs). The pleasure experienced through the *gyaanendriyaan* doesn't create any kind of sorrow. That is also a desire. A creation can't be created without [having] desire. This is why the form of desire becomes more and more fearsome from the first birth of the Golden Age to the 84<sup>th</sup> birth. In the Golden Age, there is the desire to see. This is why the eyes of the deities are shown to be very big, beautiful and attractive. They experience the entire pleasure just through the eyes and the children are born through the love of the eyes itself.

Yes, as regards the stage of *iccha maatram avidyaa*<sup>29</sup>, when the golden world is established in the Confluence Age Brahmin world, the stage of Lakshmi-Narayan and all their subjects is such that they don't have any desire or wish to experience any kind of bodily pleasure. This is why, look at the picture of the Lakshmi-Narayan carefully: Lakshmi-Narayan and their children Radha-Krishna, who will be born in the Golden Age are standing. What difference can be seen between both [couples]? Radha and Krishna are looking at each other. Their [love] is the unadulterated love, the love of the eyes but the Confluence Age Lakshmi-Narayan are not even looking at each other. They don't have any desire to experience pleasure even through the eyes because the eyes are also parts of the body. They don't have any desire to experience pleasure through the body. They are constant in the stage of '*iccha maatram avidyaa*'. So, it is not that there isn't lust in the Golden Age. This is why it has been said in the [epic] Ramayana: "*Huihe kaam anang*<sup>30</sup>, *vinu vapu vyaapai sabhai ko*", [meaning] it will penetrate in everyone without a body. It is the highest stage of the Confluence Age shown [indicating] that though the body isn't present [physically], there is love for each other in the vibrations. The love of Lakshmi-Narayan is the love of vibrations. It isn't physical love.

• "People ask you: How will children be born? Tell [them]: You call Krishna completely vice less, don't you? So, he will definitely be the child of the one who is completely vice less. Children will be born through the power of yoga. Look, there is the papaya tree. When the *male* and *female* [tree] are standing beside each other, the child (fruit) is produced. If the *male* and *female* aren't beside each other, the child (fruit) won't be produced. It is a *wonderful* thing, isn't it? So, why can't the child be born through the power of yoga there? Just like there is the example of a peacock and a peahen. It is called the *national bird*. [The peahen] conceives through tears of love. This isn't called lust, is this?" (Mu.02.12.71, beginning of pg.3)

So, does desire mean lust or not? It does, it means, when you go to heaven... *ga* means went into the stage of the self (*swasthiti*). What is the meaning of *swarg*? *Swa+ga*, the one who went into the stage of the self, it means he went to heaven (*swarg*). So, that dog in the form of lust will go in a *saatvik* (pure) stage along with those with the stage to go to heaven. It is not that it won't go along with them. This is why it has been shown in the scriptures that when the Pandavas<sup>31</sup> ascended to heaven, a dog also went along with them.

### **THERE WON'T BE MANY RELATIONSHIPS IN THE GOLDEN AGE**

The next topic is that Baba has said, there won't be many relationships in the Golden Age. There will be very few relationships. [The relationship of] mother and father, brother and sister; there won't be any other relationship. • "There aren't these many [relationships] of brother-in-law, sister's son, paternal uncle, etc. There are very few relationships. (Mu.12.10.74, end of the middle part of pg.3)

• "In the Golden Age also you yourself were brothers and sisters for each other. [...] There wasn't any other relationship." (Mu.22.05.69, end of pg.3)

<sup>29</sup> The stage of being without a trace of the knowledge of desire

<sup>30</sup> *Kaam* (the deity of love) has become bodiless

<sup>31</sup> The descendants of Pandu

Baba laid the foundation of this here, in the Confluence Age. In the world of us Brahmins, what relation do we have with each other? Our mutual relationship is that [we,] Brahmakumar-kumari [are] brother and sister and [the World Mother and the World Father are] our mother and father. That's all; there is no other relationship. All the other relationships of us are cancelled here. These very *sanskaars* of ours will also be transferred to the Golden Age. We won't have a lot of relationships there either and when there won't be a lot of relationships there, the relationships of maternal grandfather (*nana*), paternal uncle (*caca*), maternal uncle (*mama*), father's younger brother (*kaka*), father's elder brother (*tau*) come to an end. If these relationships exist there too, then the world of sorrow will be created there as well. Suppose the parents of Krishna belong to a different kingship and the parents of Radha are different, then Krishna will also have a sister separately and Radha will also have a brother. Later on, if the *swayamvar* of both (Radha and Krishna) is held, if they are married, there will also be a brother-in-law, sister's son, [and] then he will become paternal uncle and maternal grandfather as well. Then all the relationships of the Iron Age world will begin. So, it doesn't happen like this there. The heading has been given in the picture: 'Prince Shri Krishna and Princess Shri Radhe'; so, will there be two emperors in the Golden Age world too? In fact, Baba has come to establish one kingdom in the entire world. There will be one king, one religion, one opinion, and one language in the entire world. He has given this aim to us. So will the parents of Radha and Krishna be different? Will there be two emperors in the world? No; actually, there will be just one Emperor and one Empress in the new world established by Shivbaba. Radha and Krishna are born as twins, in the form of a pair of children from those very Emperor and Empress. Just like those Emperor and Empress, all the other couples there will give birth to twins.

### HOW WILL THE GENERATION INCREASE IN THE GOLDEN AGE?

Some ask a question: when all [the couples] give birth to twins, only two children will be born from the two, the mother and the father, how will the population increase in the next generation? How will the population increase in the Golden Age? So Baba has given the answer to this in the murli. Baba has said that because of having more royalty, only two children will be born in the royal family. There are some fourth class category subjects as well. Their population is certainly high. Some parents among them also give birth to two pairs of twins. Twins are born twice in the same life, [meaning] the same parents will have four children in their entire life. But in the beginning of the Golden Age, that act [of giving birth to two pairs of twins] will be performed in small number and at the end of the Golden Age, the twins born twice will be in large number. In this way the population increases slowly. • "There is just one son [and] one daughter in the Golden Age and the Silver Age. Later on, there is a slight disorder. But there is no question of vices." (Mu.12.12.76, pg.1) • "There aren't so many children in the Golden Age. Rarely someone may have three [pair of children]. Later on, the [number of] children increases gradually." (Mu.23.09.71, beginning of pg.2)

### DESCRIPTION OF THE GOLDEN AGE

• "The very meaning of the Golden Age is that all kinds of pleasures, whether they are the pleasures of nature, the pleasures of the soul, the pleasures of the mind and intellect, the pleasures of relationships are available. So, now think, what are the pleasures of nature, what are the pleasures of the mind, what are the pleasures of relationships, emerge this [in front of you]. Whatever appears to be the best in this world to you, all those things will be available to you in the pure form, in the perfect form, in the form that gives happiness there. Call it wealth, call it the body, call it the mind, call it the climate, [the place where] all the attainments are the best itself is called the Golden Age. Consider that [there will be] the best family that gives happiness, [that is] perfect; the king and the subjects being equal, the entire kingdom works as a family there. It won't be said that these are servants and maids. There will be ranks, there will be service, but they won't live with this feeling, 'she is a maid'. All the relations of the family will be happy, [it will be] a happy family, a competent family; it will have all the best. Even when they do purchases at shops, there won't be accounts. They will take something and give something just like they exchange in a family. You can consider it to be a *gift*. Just like there is a rule in the family, if someone has something more, he distributes it to everyone. Not with respect to accounts. Some have been given the duty to run the business and some haven't; just like here, in Madhuban, isn't it? Someone looks after the clothes, someone looks after the granary; you certainly don't give any money [to them], do you? Still,

they are in charge [of those duties], aren't they? There will be [people] like this there as well. Everything is immense [there], this is why it will be readily available (*jii haazir*). There is no shortage at all. Take as much as you want, and of whichever kind you want. This is just a means to remain *busy*. That is also a game. You don't have to show the accounts to anyone. Here, it is the Confluence Age, isn't it? Confluence means *economy*. The Golden Age means eat, drink [and] enjoy. [Everyone] is *icchaa maatram avidyaa*. Wherever there is desire, you have to maintain accounts. There are ups and downs just because of desires. There are neither desires nor shortage there. There is every attainment and [everyone] is prosperous [there], then what else is required? It is not that if you like something, you have more of it. You will be full [there]. Your heart will be satisfied. You certainly have to go to the Golden Age, haven't you? Nature will provide all the services." (A.V.14.01.84, beginning of pg.106-107)

- "There won't be anything except one religion. Only Bharat will exist. Even if it (the land elsewhere) exists, it will be just mountains. Perhaps, the mountains will also be submerged. If we say [there is] flood (*jalmayi*), will all the very high mountains [like] the Himalayas etc. vanish? The water will rise so high. There you don't need to go anywhere, on the mountains etc. either. It is not that you will travel somewhere. There won't be the need to go anywhere. There won't be any *accident* etc." (Mu.09.02.68, end of the middle part of pg.2)

- "That world itself will become new. There are very nice fruits and flowers there. Everything is good there. There is nothing which [makes the place] dirty, which gives sorrow at all. This is why it is called heaven." (Mu.03.07.73, middle of pg.2)

- "The new world itself is called the *tower of happiness*. There is nothing like dirt etc. there at all. There isn't such soil that makes [the place] dirty. There won't be such winds that damage the houses either. There isn't garbage there at all. Heaven is glorified a lot. You have to make *purusharth* for this." (Mu.09.02.68, beginning of the middle part of pg.3)

- "The birds, animals etc., everything is *satopradhaan*. They too become fearless. Here, Bulbul (nightingale) or sparrows run away on seeing human beings. There even the goats do not fear the lions. So, such nice birds will keep wandering before you; that too according to the rules. It is not that they will enter the homes, spread dirt and go. No. The world becomes much regulated." (Mu.12.08.68, middle of pg.1)

- "What will there be in heaven? There won't be bricks, soil, etc. there so that your feet become dirty. The grass will be spread like a carpet even on the ground on which you will walk. The subjects also walk the same way. You children understand that you will be in the new world, where there won't be any kind of soil etc. which makes stains. There won't be anything that makes you stumble, etc. [...] What will there be in heaven? There will be so much light. Lamps won't be seen [there] either. There will be light and only light." (Mu.09.03.71, end of the middle part of pg.1)

- "You are so happy in heaven. There are palaces of diamonds and jewels there. There are so many rich people in America, Russia, etc., but there can't be pleasures like heaven [there]. Nobody can build palaces of golden bricks. There are golden palaces just in the Golden Age. Gold isn't available here. There will be jewels embedded even in the latrines there. Gold isn't available at all here. Diamonds have also become very costly." (Mu.05.03.70, end of pg.1) • "People build such big buildings of 50 storeys, 100 storeys. There aren't buildings etc. with so many storeys in heaven at all. They keep building them here nowadays. So, people think that there aren't such buildings even in the Golden Age like the ones we build here. The Father Himself explains: there are so many trees in the entire world, so, there is no need to construct buildings etc. there at all. There is wide land available there. Here, the land is not available, this is why the price of the land has increased so much. There, the land does not cost anything, it isn't taxed by the *municipality* etc. either. Anyone can take land to any extent. You get every kind of pleasure there just through this one *knowledge* of the Father. People build 100 storey (buildings), etc.; that too requires money, doesn't it? There, you don't need money and so on at all; there is immense wealth [there]. There is no value of money at all [there]. What will they do when they have lot of wealth? They build palaces of gold, diamonds [and] pearls." (Mu.27.06.69, beginning of pg.1) • "Those Sun, Moon, stars, etc. do exist. They are there in the Golden Age and they exist now as well. They don't change." (Mu.12.07.76, end of pg.2) • "There aren't temples, museums there. There is *natural beauty*. There are very few human beings. There is no need of fragrance, etc. either. Everyone has his own *first class* garden, *first class* flowers. There, even the climate will be *first class*. It will never trouble you. There the climate will be always like

spring. There won't be the need of incense sticks (*agarbatti*) either.” (Mu.12.06.74, end of pg.2) • “There will be such conditions [there] that it will neither be hot nor cold. There are many fans [here] when it is hot. In fact, there is no sorrow because of heat at all so that there are fans etc. Its very name is *swarg*, *heaven*. There is immense happiness there.” (Mu.16.04.68, end of the middle part of pg.3) • “Very small islands will become your foreign places where you will go for *picnics*.” (A.V.31.12.70, middle of pg.336) • “It is famous that nature came before the deities with plates full of diamonds and jewels. The Earth and the ocean will become the instruments in collecting gold, pearls [and] diamonds scattered everywhere at one place for you. This itself is called bringing plates full [of diamonds and jewels]. Scattered things are collected on a plate, aren't they? So, this Bharat and the neighbouring places will become a plate. [Nature] will become a servant, make preparations and present them in front of you, the masters of the world.” (A.V.04.02.80, end of pg.269, beginning of pg.270) • “The Father explains so much that there aren't any diseases etc. in the Golden Age at all. Here, there are many kinds of innumerable diseases. The doctors give so many medicines. There isn't this coughing and so on there. The *sensible* children will immediately understand that it is truly like this.” (Mu.10.08.68, end of the middle part of pg.1)

• “There won't be these ghosts, spirits etc. in the Golden Age.” (Mu.04.03.69, end of pg.1) • “You don't understand Hindi even now? It is because you have to go to the Golden Age. There won't be this [Sindhi] language of yours there. The first language of you all is Hindi, isn't it? So, even if you don't know how to speak, you should at least be able to understand, shouldn't you? [...] Make *purusharth* to understand because you should certainly understand the language in which the Father speaks, shouldn't you? Well, look, if the parents speak English, what will the children also learn? So, you should indeed understand the Father's language.” (A.V.09.12.93, beginning of pg.57) • “There aren't any customs and traditions of the Iron Age world there. Here, there is the honour of people and the clan. [...] There is a difference, isn't there? The honour there is called the true honour. Here, there is false honour.” (Mu.07.06.68, beginning of the middle part of pg.1) • “Nobody is impure in the Golden Age and the Silver Age; it is certainly called heaven.” (Mu.03.06.79, middle of pg.2) • “There is very first class cleanliness there (in the Golden Age). [...] There is no value of the body there. It is just kept in an electric [furnace] and it is finished. [...] It is not that the bones will be put in the rivers, etc. There won't be these customs and traditions there at all. The [dead] body will be lifted and put in the electric [furnace]. It is not that the body will be lifted and taken somewhere. There isn't this difficulty [there]. As soon as it is put in the electric [furnace], it is finished. Here, people cry so much for the body; they remember [it]. They feed the Brahmins. There won't be anything like this there.” (Mu.03.11.71, end of the middle part of pg.2) • “You remained pure in the Golden Age. It is certainly called a pure world. They have one child. Here, they cut the abdomen and bring out five-seven children. There is a *law* in the Golden Age: when the time arrives, both (the male and female) have visions ‘we are going to have a child now’. This is called the power of yoga (*yogbal*). The child is born fully on *time*. There is no difficulty. There is never the sound of crying. Nowadays, children are born with so much difficulty. This is certainly the Abode of Sorrow (*Dukhdhaam*). The Golden Age is the Abode of Happiness.” (Mu.08.08.65, end of the middle part of pg.2) • “There is no attachment [for anyone] in heaven. There, when it is *time* to leave the body, they leave the body happily while sitting. They do leave the body on *time*. A woman never becomes a *widow*. When the *time* is over, when they grow old, they feel: now I will go and become a child again. Then, when they grow old again, they leave the body. There is the example of the snake.” (Mu.08.08.65, end of the middle part of pg.2) • “There, they never die an untimely death. Here, look how they keep dying untimely deaths. [Children] even die in the womb. Now you are gaining victory over death (*kaal*). You know, that is the abode of immortality (*amarlok*). There, when you grow old, you have visions: I will leave this body, go and become a child; I will leave the body as soon as the old age is completed. [You think,] it is certainly good if I get a new body, isn't it? You leave the body happily while sitting. In fact, here, you find it difficult to leave the body while being in that stage. The [thing that feels like] hard work here, becomes a *common* [thing] there.” (Mu.10.04.70, middle of pg.1) • “There too, when you grow old you will have the vision that you become a child. You feel happy. Childhood is the best [time]. You leave the body while sitting. You go and become a child. Music and so on is played all the time. There is no question of sorrow. A flower like child comes out. There is no dirt etc. It comes out in a completely clean way.” (Mu.21.09.75, beginning of the middle part of pg.3) • “It is also famous that there is a lot of happiness in heaven. The life span is also longer. You don't die an untimely death.” (Mu.03.09.69, end of



pg.2) • “We will become decorated like this through this *purushaarth*. You don’t have a *criminal eye* there. Still, all the [body] parts are covered, but look here, they (females) remain so naked that it doesn’t matter [to them] if someone sees [them], is infatuated by them and then blackens their face as well as his. These dirty things are learnt in the kingdom of Ravan. Look at these Lakshmi-Narayan, their *dress* and so on is so nice. Here, everyone is body conscious. These ones (Lakshmi-Narayan) won’t be called body conscious. They have *natural beauty* [there]. The Father makes you so naturally *beautiful*.” (Mu.05.12.68, beginning of pg.2) • “Lakshmi and Narayan aren’t this big. At the most they will be six feet tall.” (Mu.31.03.73, end of pg.3) • “Lakshmi and Narayan don’t have a slim waist. It is just as it should be. All this *nonsense* has come up from somewhere. They have made various kinds of pictures in the path of *bhakti*; so they think that deities were like this there. Deities are exactly like the good, beautiful children with *natural beauty* at this time, because Baba has explained that the five elements which form the body are *tamopradhaan* at this time, hasn’t He? There, in the Golden Age, they (the five elements) are *satopradhaan*; so, the bodies that [the deities] have from them are like *kalpa vriksha*<sup>32</sup>.” (Mu.17.09.64, beginning of pg.5) • “When the soul becomes pure, the body received is also *first class*. Here, there is *artificial fashion*. They become beautiful by applying [face] *powder* etc. There, they are naturally *beautiful*.” (Mu.12.06. the74, end of the middle part of pg.3) • “There, the bodies aren’t repaired like they are repaired here. They have to be repaired so much [here]. There, even if you grow old, your teeth and so on will be intact. No tooth has the right to break there! It is against the *law* because if the tooth breaks, you will be disfigured. It means, it will appear slightly bad. There is nothing like this [there]. You are completely perfect with 16 celestial degrees. The body is also *first class*. There aren’t those with weak eyesight, those with squint eyes, handicapped, lame or crippled ones [there] at all. Here, lame and crippled [children] are born, blind [children] are also born [and] the ones with two-four heads are born as well. There, it is completely *accurate*.” (Mu.17.09.64, beginning of the middle part of pg.5) • “There, because of the soul being *pure*, the body is also velvety. It isn’t *defected*.” (Mu.27.02.68, beginning of the middle part of pg.3)

• “Every *karmendriya* becomes vice less in the Golden Age. Every part [of the body] becomes fragrant. Now the [body] parts are stale, dirty. [...] Now, every *karmendriya* has odour. This body is of no use.” (Mu.12.07.74, end of pg.1, beginning of pg.2)

There will be such *natural* birds there whose voice itself will be music; you will wake up on listening to it. The morning time will be the *time* of waking up, but there you won’t feel tired. You will certainly wake up in the morning, but you will always be like an awakened light. There won’t be any *hard work* there. There will neither be [any] *hard work*, nor will there be any *hard work* of the intellect and there won’t be any kind of burden on the intellect either. That is why being awake and asleep is the same there. For example, now you think that you will have to wake up in the morning, don’t you? You won’t have this thought there at all.

There will be water to bathe. In the same way, just like nowadays, the water of Ganges is praised to be pure, it has special importance because of the medicinal herbs on the mountains, germs don’t grow in it, the water flowing from the mountains with herbs like the fragrant medicinal herbs will have *natural* fragrance. You will not add perfume, but when the water crosses the mountains, there will be such *natural* fragrant herbs that you will get pleasant, fragrant water.

The fruits will have such a variety of tastes. Just like you create tastes by adding various things [like] salt, sweeteners or spices etc. here, there will be *natural* fruits there with different tastes. You will not have to prepare different tastes. There won’t be these *sugar* mills and so on there, but there will be *sugar* fruits there. You can prepare the taste you want with *natural* fruits.

The fruits with *natural* juices will be different; there will be different fruits to eat and different fruits to drink. You will not have to work hard and extract juice. Each fruit will be so full, for example, you drink coconut water now, don’t you? You will lift up the fruit like this, press it a little and drink the juice.

There will be rivers of milk. There won’t be rivers of water; there will be rivers of milk. [It is said:] rivers of milk; there is a proverb: ‘rivers of milk and *ghii* flow’. Actually, there aren’t rivers of milk [there], but the cows will produce so much milk; just like the foreign cows [like] ‘Jersey’ etc. produce a

<sup>32</sup> The bodies are ever healthy and *satopradhaan*

lot of milk, you will get so much milk from those cows automatically [that it will appear] like streams [of milk] are flowing everywhere.

For example, they make many kinds of artificial music nowadays, the song of the birds will have a variety of music. Those birds will show you different types of games like living toys. Just like nowadays, the human beings learn different kinds of languages here for entertainment, the birds there will entertain you with different kind of beautiful voices at your signal.

The studies there are also like games. You will study while playing because you will certainly have the knowledge of your capital, won't you? So, it is the study of the knowledge of the capital, but the main subject there is drawing. Whether it is a small child or an adult, everyone will be an artist, everyone will be a painter. You will keep drawing good pictures. There will be musical instruments, the painters will paint and you will play games. Musical instruments means, you will play the music of the art of singing, you will play many games and while playing these very games, you will also study knowledge.

You will also enact dramas but there won't be [any] *cinema* and so on. There will be drama and they will be comedy and entertaining dramas. There won't be tragic dramas, [the dramas] that have a tragic end. So, there will be a lot of theatres. Not just one or two theatres, there will be numerous theatres and everyone will be a good actor.

There won't be the feeling of [being] a shopkeeper and a customer. Everyone will just have the feeling of being a master. They will just exchange each other's things. They will give something and take something [in return] and there won't be shortage of anything at all.

There won't be tailors who stitch dresses there so that they have to work hard. [But] yes, they will wear a dress according to the tasks they perform. Their dress will be according to the place [where they stay]. If the place is mountainous, the dress will be like [the one worn by people] on the mountains, if it is a plain area, the dress will be like [the one worn by people living] in plains, while bathing in water, the dress will be according to it. There will be different kind of dresses.

There the diamonds themselves will shine like *tubes* (neon lights) of different colours. Everyone's palace will be decorated with colourful lights.

There aren't palaces and buildings in the Golden Age. There is no need of houses in the Golden Age at all. Actually, buildings are constructed at the time when there is winter and summer, when there is body consciousness, when there are vices, when there is jealousy and hatred; the walls are built at that time. There is no question of building physical houses there, in the Golden Age. There, the climate itself is evergreen.

There, even the animals give joy to each other. All the dirty living creatures won't exist there. There, all the living creatures will be beautiful and will give happiness. Worms and insects won't exist there at all.

The language will certainly be very pure Hindi. Every word will reveal the thing [it denotes]. Just by pronouncing the word its meaning will become *clear*.

## **THE 10 YEARS DECLARATION IS FOR BHARAT, MEANING THE SOULS OF RAM AND SITA**

The next heading is the message written below in this picture: "Corruption and vices will come to an end in Bharat in the forthcoming 10 years and the rule of the Golden Age *Suryavanshi* Shri Lakshmi and Shri Narayan is going to arrive soon after the forthcoming World War." This [declaration was made] when this picture was printed in 1966 after Mamma left the body; it is the time when the word 'Prajapita' was mentioned [in the murlis]. In the old pictures of the Trimurti and the Kalpa Tree, the word 'Prajapita' has not been added to [the title] 'Brahmakumari Ishwariya Vishwa Vidyalaya'. The pictures of Lakshmi-Narayan and the Ladder started to be prepared from 66. The word Prajapita has been added in them. [It is written:] 'Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya'. This proves that this picture was definitely prepared in 1966 for the first time and this declaration of 10 years has been made in 66. [Many points were also mentioned in the murlis:] • "You Brahmakumaris say that you will transform the corrupt Bharat into the elevated [Bharat] within 10 years." (Mu.30.08.66, beginning of pg.1) • "Whenever you prepare any *literature*, you should write the date in it. Within 10 years from today, meaning from 1966, we will definitely transform this land of Bharat of ours into heaven." (Mu.13.08.66, beginning of pg.1) • "What should we publish in the newspapers? You can also write: come and understand how this

Mahabharat war opens the gates of the pure world. Come and understand how the Golden Age is established like a cycle ago through this Mahabharat war. The capital of the deities (*devi-devtaayein*) will be established within 10 years. If you want to obtain a *birthright* from God the Father, come and take [it].” (Mu.24.11.66, end of the middle part of pg.2) The period in this declaration is completed in 1976. [So,] corruption and vices should end in Bharat in 1976, [meaning] within 10 years [after 1966]. But it [also] has a limited meaning. The Brahamkumar-kumaris who derive limited meanings thought, ‘corruption and vices didn’t come to an end at all in Bharat in 76. Leave aside the question of the entire Bharat, not even a single Brahmakumar or kumari can be seen, in whom this corruption and vices have been removed and who has transformed into a deity from a human being in 76. This is why either spoil (remove) this picture or spoil (remove) the inscription of the 10 years declaration written in this picture. So they pasted a black slip on the 10 years [declaration] or removed the [original] picture itself. But there was no need to [do] all this at all.

“The Unlimited Father speaks unlimited topics to the unlimited children.” The word ‘Bharat’ is not applicable to the land of Bharat or the 70-80 crore human souls of Bharat. It is said *Bharat mata* (Mother India). This proves that there is definitely a mother who represents Bharat, for whom it has been said in the beginning of pg.24 of the first avyakt vani dated 21.01.69: • “*Bharat mata Shiv shakti avtaar, ant kaa yahi naaraa hai* (Mother India, the incarnation of *Shiv shakti* (consort of Shiva) is the very slogan of the end).” It is the *shaktis* (lit. power, Baba’s helpers) of Shiva who will come up and end the vices, remove corruption from the entire world. They are famous as *samhaarkaarinis* (the destroyers [of the demons]), but here it is about 76, that corruption and vices should be removed from Bharat in 76. The reality is that the sentence said by Baba: ‘corruption and vices will come to an end in Bharat within 10 years’, that incognito *shakti* actually starts playing an elevated role from 76 itself. Corruption and vices have already come to an end in her. She doesn’t become a *devi* (female deity) in actions, in her life in practice. In fact, the male and female deities (*devi-devtaa*) will be revealed as couples. They aren’t revealed in a single form. But the proof for this is that unity through purity is certainly seen. Where there is purity, there will certainly be unity. If there is no purity, there won’t be unity either. Baba has given the example of the queen bee, that when one queen bee flies [from the beehive], the entire swarm [of bees] follows her. • “You know that the swarm of locusts is so big. All of them are united. If the one in the front sits, then all of them will sit. Honeybees are also like this. If the queen bee leaves the beehive, all of them will run after her. She is like their lover (*saajan*<sup>33</sup>) but among them (the honeybees), she is the *sajani*<sup>34</sup> who rules over her *hamgins*<sup>35</sup>.” (Mu.17.11.91, end of pg.2) • “There are bees, [meaning] the honeybees. There is a queen among them too. Everyone else is her lover. If the queen goes away, everyone will run behind her. They have *love* [for her], don’t they? They have so much understanding [among themselves].” (Mu.20.01.74, end of pg.3) • “The cleverest swarm is of the honeybees. There is a lot of unity among them. The queen is their *head*. Even in Bharat, the queen is first and then the king, this is why it is called the *mother country*. (Mu.24.06.68, beginning of the middle part of pg.2) • “The bees also have a queen. All the bees go after the queen. They have such a [close] relationship with the queen, meaning the mother.” (Mu.03.06.76, beginning of pg.2)

Actually, it is about this *yagya*. The queen bee is ready ever since 76; it is just about her leaving one beehive in the form of a gathering and setting up another beehive in the form of a gathering. • “Lakshmi’s memorial is in a *double* form. On one hand there is the memorial of the Confluence Age in the form of the *devi* (female deity) of wealth, meaning a donor who always gives wealth. This picture is depicted in the form of the *devi* of imperishable wealth in the Confluence Age. There won’t be anyone to take [wealth] in the Golden Age at all, then to whom will she give it? This is a symbol of the elevated task in the Confluence Age. And on the other hand, it (the day of *Diipmaalaa*) is celebrated as the day of coronation (*taajposhi*). The coronation is a symbol of the future and the *devi* of wealth is a symbol of the form of a donor in the Confluence Age. Both the ages have been combined because the Confluence Age is a small age, however, the smaller it is, the greater it is. All the great tasks, great stages, great achievements, great experiences happen in this very small age. There are many attainments and experiences and the Golden Age comes soon after the Confluence Age; this is why the pictures and acts

<sup>33</sup> Hindi word for a male lover

<sup>34</sup> Hindi word for a female lover

<sup>35</sup> Those of the same category

of the Confluence Age and the Golden Age have been combined. They give the picture of the Golden Age, but the acts of the Confluence Age.” (A.V.21.10.87, end of pg.94, beginning of pg.95) • “No matter how many reasons there are, [you should think,] I am the one who resolve [them]. It isn’t that you should become weak on seeing the reasons. [...] Such one is called victorious. Those with such characteristics (*lakshan*) become the forms of Lakshmi in the future. Lakshmi means the one with [such] characteristics. (A.V.04.03.72, end of pg.239) ♦ “The form of Lakshmi means the *devi* of wealth and the form of Narayan means the king. Lakshmi is called the *devi* of wealth. Not that [physical] wealth, but [you are] the *devis* of the wealth of the treasures of knowledge that you have obtained.” (A.V.21.01.80, middle of pg.231) ♦ “Lakshmi means the *devi* of wealth. Not that physical wealth, [but] the *devi*, meaning the giver of the wealth of *knowledge*, the wealth in the form of powers. [...] She may give *knowledge* or she may give powers.” (A.V.23.1.76, pg.20, beginning)

- “You should teach a lesson to the *teacher* as well. You should have that skill. Nobody will say anything. You have become the Father’s [child], so you can certainly get enough [food] to fill your stomach. You will get a lot to maintain the body. There is daughter Vedanti in Ahmedabad. She took an exam; there was a point in it: Who is God of the Gita? She wrote: the Supreme Father Supreme Soul Shiva; they failed her. And those who wrote God Krishna, they passed them. The daughter who told the truth, they failed her because they didn’t know [the truth]. Then she will have to fight: I have written the truth. God of the Gita is certainly the incorporeal Supreme Father Supreme Soul. Krishna, who is a bodily being can’t be [God of the Gita]. But the daughter had the wish to do this spiritual *service*, so she left [that education]. Otherwise, if you fight over such topics, you will become famous. The *Government* should say that these people explain very well.” (Mu.07.07.70, middle of pg.2)

- “On *Diipmaalaa*<sup>36</sup> Lakshmi’s picture is kept on a plate, it is worshipped and then kept back. She is Mahalakshmi. She is a couple, isn’t she? Human beings don’t understand these topics. Where will Lakshmi get money from? She certainly needs a husband, doesn’t she? So, they are a pair. Then she is given the name Mahalakshmi.” (Mu.14.10.68, middle of pg.2)

- “Why is Lakshmi invoked on [the day of] *Diipmaalaa*? What crime has Narayan committed [so they don’t invoke him]? It is Narayan himself who will be giving wealth to Lakshmi, won’t he? Actually, wealth is not obtained from Lakshmi. In fact, wealth is obtained from Jagatamba (the World Mother). You know that Jagatamba herself becomes Shri Lakshmi, so, they have separated them.” (Mu.14.10.73, end of the middle part of pg.3)

- “O Satyabhama! O Karmadevi! What do you do? Until you have made others the residents of heaven, how will you go to heaven? That’s it! You are simply sitting. The children should also do the Father’s occupation of transforming [others] into [the ones] wealthy like diamonds from [being like] *cowries*<sup>37</sup>, shouldn’t they? Make Bharat pure like a diamond.” (Mu.14.07.63, middle of pg.2)

- “So, now you should stand up. You have to gain victory over the army of Shankaracharya in this way. It is not that you will gain victory if you sit silently at home. You should enter the groups [and] explain to them. This requires courage, doesn’t it? (Mu.14.07.63, end of pg.2)

- “*Arey*, you will have to break the bondages, won’t you? You should explain: I have to go for *service*. Compare the ladies among the Kauravas<sup>38</sup> and the ladies among the Pandavas. They are violent, you are non-violent. They are so active; they go out and deliver lectures etc. You are like the same householder sheep and goats. You have to explain through the power of knowledge and yoga, haven’t you? You will be left behind saying ‘bondages’. Where did you do *service*? Where do you prepare subjects?” (Mu.14.07.63, end of pg.2, beginning of pg.3)

- “*Sherni shakti*<sup>39</sup> have been shown riding lions. A lion is brave. You aren’t sheep and goats, are you? A lion always roars. You too make the roar of knowledge. How will those who don’t become clouds become Emperor and Empress?” (Mu.14.07.63, beginning of the middle part of pg.3)

When the incarnation of *Shiv shakti*, Mother India, [meaning] when she is born in the form of revelation, everyone will follow her. All the elevated souls in the entire Brahmin family, the souls who give special importance to purity will start following her.

<sup>36</sup> Festival of lights; lit. means the row of lights

<sup>37</sup> Shell, something of no value

<sup>38</sup> The descendants of Kuru

<sup>39</sup> *Shakti* (consort of Shiva) with the power of a lioness

Then, is Bharat *mata* alone famous? She is Bharat *mata*, so, was that mother a widow? Wasn't there a father? A widow isn't worshipped in the Indian tradition; in fact, [people] look down on the widow. In India, people especially sing, 'Vande Maataram' (salutations to Mother [India]) and 'Jai Mata di' (Hail to you O Mother!). When people remain awake throughout the night in the worship of the *devi* (female deity), they just [say] 'mother, mother'; as if there is no father at all. But no, if there is a mother, there will certainly be the father (husband) behind her as a protection. Yes, Baba has certainly kept the *shaktis*<sup>40</sup> in front. Baba himself wants to be revealed later on and wants to reveal the *shaktis* (mothers & sisters) first. • "God Shiva says: The mothers open the gates of heaven. [...] This is why 'Vande Maataram' is famous. When you say: 'Vande Maataram', it is *understood* that there is the Father as well." (Mu.10.06.69, end of pg.2) In this way, she is Bharat *mata*, so certainly, the father is also with her and that father isn't just the father of India, but he is the father of the world. It is because the mother looks after the house and the father looks after the outside matters as well as the household matters. He is the father of the world (*Vishwapita*); it is because Brahma becomes Vishnu, doesn't he? So the one who is transformed into Vishnu from Brahma is the mother of India. The foreigners don't believe in God the mother, they believe in God the Father. The people of Bharat also believe in God the Mother (mother). [It is said:] 'You Yourself are the Mother and You Yourself are the Father (*twameva mata ca pita twameva*)'. They believe in the Father too. Our land of Bharat is certainly the country [that follows] the household path. Here, the Ancient Deity Religion, which believes in the household, has flourished. In order to fix the foundation of that [religion], that Father, the One who enables those *shaktis* to make *purusharth* is already [present]. In this way, she is revealed in the world as Bharat *mata* and that father, who is called 'Shankar', is the head of the *Rudramaalaa* (the rosary of Rudra). It is famous in the scriptures about the head of the *Rudramaalaa*, Shankar, that he did use to drink poison, he has been shown to be vicious, but the poison is held up in his throat. That poison didn't have any effect on him internally. Superficially, on seeing him, he appears to be vicious to the ignorant people, he is the one who bears defamations (*kalank*), he is Kalankidhar (the defamed one), but actually, he is *nishkalank* (innocent or unblemished). So that word 'Bharat' is applicable for both the mother and the father. It is not that the mother became vice less and the father was vicious. It means, the souls of Ram and Sita make such *purusharth* in the Confluence Age Brahmin world from 76 itself, which is the *purusharth* in an incognito way in reality, because Baba has said in the murli: • "What does Shankar do? His *part* is so wonderful that you can't believe it." (Mu.14.05.70, beginning of pg.2)

***Aashcaryavatpashyati kashcidenamaashcaryavadvadati tathaiv caanyah.***

***Aashcaryavaccainamanyah shrinoti shrutvaapyenam veda na caiv kashcit. (Gita ch.2, shloka 29)***

One person looks at this soul with wonder and another person describes it like a wonder in the same way and the third person listens to it with wonder and someone else doesn't come to know despite listening [about] it.

Shankar's part is wonderful. The part of Parvati certainly won't be wonderful; everyone will understand it easily. That is why everyone will start following her immediately. There is some secret hidden in understanding the part of Shankar. The souls who understand that depth of Raja yoga have been just shown as the 16,000 *gop-gopis*<sup>41</sup>. The very meaning of *gop-gopika* is those who make secret *purusharth*. Not the entire world will be able to understand the depth of the kind of secret relation those *gop-gopikas* established with the Supreme Soul, in this [relation] He was a yogi too. How was He a yogi while living in the household life, while leading the life of a *bhogi* (the one who enjoys pleasures)?

It is to be understood that it is not that mother Sita became completely vice less from 76 and hence formed unity (a gathering) with the help of her purity, she formed a gathering of *Shiv shaktis*. Among so many Brahmakumar-kumaris in the land of Bharat as well as the foreign countries who dedicated their lives, won't there be 108 *shaktis* like this who are firm on the pledge of purity to a greater or a lesser extent (*nambarvaar*) according to their *purusharth*? Alright, if not 108, there will certainly be at least one. Baba has said the great sentence, 'corruption and vices will come to an end in Bharat in 76' for that one *shakti*. If someone asks, [what is] the proof? The proof is that if she has vibrations of purity, her unity

<sup>40</sup> Here, it means the maidens and mothers in the *yagya*

<sup>41</sup> Cowherds and herd girls; friends of Krishna

(gathering) will also be the cleverest among all the Brahmakumaris. Other Brahmakumaris are afraid of being transferred. [They think,] “we don’t know whether the unity, the gathering will be formed or not with the help of our purity after going to [some] other place. That is why we don’t want to be transferred.” But that *shakti*, who forms unity with the help of her purity, establishes unity with the help of her purity even if she is transferred anywhere, to any country or province of the world, even if she is sent to the country of *habshi*<sup>42</sup> like Africa. This is the proof that there is a *shakti* like this in Bharat who has become ready from 76. Corruption and vices have come to an end from living Bharat. When there is that *shakti*, there will be the father as well. [But] yes, it is true that one thing is the purity of the mind and intellect and the gross physical purity is another thing. So, the purity of the mind and intellect is the purity of [being] without attachment. [It is said:] ‘*nashtomohaa smritilabdhaa*<sup>43</sup>’ (Gita ch.18, *shloka* 73).

• “To become *nashtomohaa* easily is the attainment of the method of yoga for a long time.” (A.V.25.11.93, beginning of pg.26)

No matter what action you children perform through the *karmendriyaan*, you should have the remembrance of the Father. Then even your *karma* (actions) will become *akarma* (actions which don’t have any effect). But there should be 100 percent remembrance. If there is 99 percent remembrance and even if there is one percent body consciousness, that action will definitely accumulate sins. Baba has said in the murli: • “The Father brings about destruction through the one who doesn’t accumulate any sins.” (Mu.29.04.70, middle of pg.1)

*Yasya naahamkrito bhaavo buddhiryasya na lipyate.*

*Hatvaapi sa imaanlokaana hanti na nibadhyate.* (Gita ch.18, *shloka* 17)

The knowledgeable one who doesn’t have the feeling ‘I have done it’, the one whose intellect doesn’t get attached to the actions, doesn’t kill despite killing these Iron Age sinful people and isn’t in any bondage either.

The very part of Shankar is unique. He has the part of the father of the world. He is referred as ‘*twam adidevah purushah puraanaah*<sup>44</sup>’ (Gita ch.11, *shloka* 38) and ‘*Jagatam pitaram vande Parvati Parmeshwarau*<sup>45</sup>’ in the scriptures. But Parvati’s part can be understood. The one who takes [everyone] across (brings salvation) herself is called Parvati. That part is revealed in the end. It is also said, ‘**the hidden hero (*rustum*) is revealed in the end**’.

The last point in this picture regarding the 10 years declaration is right. It is not false that corruption and the vices didn’t come to an end in Bharat within 10 years. Baba has used the word Bharat for the souls of Ram and Sita. To give a hint about this, Baba has also said a sentence, • “You can say that the entire story of Ramayana is just applicable to Bharat. There is just the need of wisdom to explain.” (Mu.12.01.75, end of pg.3) *Arey!* Is the entire story in the Ramayana based on Ram and Sita, Ram and Ravan or on Bharat? Baba has proved that actually, the story of the Ramayana is based on a hero and an heroine. It is certainly not based on a villain. Who are the hero and the heroine of the Ramayana? Ram and Sita. **Actually, Ram and Sita themselves are the souls who represent Bharat.** Whenever an example is given for the code of conduct (*maryaada*), an indication is made towards *maryaada purushottam*<sup>46</sup> Ram. If anyone asks, what kind of *maryaada purushottam* is this one, [the one] who has been depicted in the scriptures and pictures as the one who drinks poison? Why has he been picturised like this? Actually, this is also a secret that has to be understood and explained. Om Shanti.

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<sup>42</sup> Black Africans; lustful ones

<sup>43</sup> The one who has conquered attachment and regained the awareness of the self and the Father

<sup>44</sup> You are the first deity [among all the deities, the deity of the deities Shiv-Shankar Mahadev]; you are the ancient man

<sup>45</sup> I bow to the father of the world, the Lord of Parvati

<sup>46</sup> The one who is highest among the souls in following the code of conduct

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**The Trimurti God Shiva says:** “Come and listen or understand the good news about how the Unlimited Father, the Ocean of Knowledge, the One who purifies the sinful, the Giver of the true liberation, God of the Gita, Shiva through Prajapita Brahmakumar-kumaris is once again transforming the completely vicious, corrupt, sinful Iron Age world (of Brahmins) into the completely free from vices, pure, righteous (divine) Golden Age world.” (Murli dated 25.10.66, middle of pg.1)

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