

# ADHYATMIK VISHWAVIDYALAYA

## THE LADDER

### (ADVANCE COURSE)

(Only for Prajapita Brahmakumar-kumaris)

#### INTRODUCTION OF THE PICTURE

Among the four pictures that have been prepared, this picture of the Ladder is the last one. This picture of the Ladder was prepared in 1966 through the connection of the intellect (*buddhiyog*) and not through visions during the lifetime of [Brahma] Baba. ‘Through the connection of the intellect’ means based on the churning of the ocean of thoughts, for which it has been said in the murli: ♦ “Baba remembers this picture of the Ladder a lot. [...] Baba thanks the children who prepare such pictures by churning the ocean of thoughts; or it will be said that Baba touched (gave insight to) that child.” (Mu.29.02.76, end of pg.2, beginning of pg.3). Baba has also said in the murli: ♦ “The picture of the Ladder is very good for you to explain. The story of the genie is also narrated. All these examples etc. are of this very time. They are based on you alone.” (Mu.18.11.70, end of pg.2) ♦ “The *foreigners* can’t understand from the Ladder, the extent to which they can from the [World] Cycle and the [Kalpa] Tree.” (Mu.14.03.68, middle of pg.1)

The heading given in this picture is: ‘The story of the rise and fall of the 84 births of Bharat’. You have already received the clarification of the word Bharat in the message of God mentioned below in the picture of Lakshmi-Narayan. Bharat is certainly said for Ram and Sita; they are the souls who represent Bharat. The misconception [spread] in the world of Brahmins [in the ] basic [knowledge] even now that the story of the rise and fall of Bharat has been narrated for Brahma Baba is not true because Brahma is the soul of Krishna and [Shiv]baba compares the soul of Krishna with Christ. ♦ “The horoscope of the Christians matches with [that of] Krishna.” (Mu.01.05.73, end of pg.3) For example, the Christians neither become very *satopradhaan*<sup>1</sup> (pure) nor do they become very *tamopradhaan*<sup>2</sup> (impure). In the same way, the soul of Krishna as well neither becomes very *satopradhaan* nor does it become very *tamopradhaan*. This is why Baba has said in the murli: “Christ is compared with Krishna, not Buddha.” (Mu.06.08.73, middle of pg.1) The souls of Radha and Krishna don’t pass through the *all-round* cycle with their physical body. This is why it has been said in the murli: “Only those who have a *part* from the beginning till the end have 84 births.” (Mu.11.03.73, beginning of the middle part of pg.1.). This can be seen now, in the present time that after leaving the body in 1969, the soul of Krishna, Brahma hasn’t taken another physical body. This proves that the soul of Brahma doesn’t pass through the *all-round* cycle with his physical body (it means, he doesn’t play a *part* from the beginning till the end).

The rise of Bharat has been shown in this picture of the Ladder. The highest Elevated Confluence Age (*Purushottam Sangamyug*), the 21<sup>st</sup> birth has been shown above in the period of rise. 12 births of the Silver Age + eight births of the Golden Age = 20 [births] and the 21<sup>st</sup> birth above in the Ladder is of the Confluence Age.

It has been said in the murli: ♦ “The birth in the Golden Age won’t be called a diamond like birth. It is like a diamond now because at this time you are the children of God.” (Mu.26.10.72, end of pg.1)

- “It is a promise of you all: we are obtaining and will definitely obtain the position of the stage of liberation in life for 21 births through the Father. [...] Among the 21 births, one birth is of the Confluence Age. Your promise is for 21 births, not for 20 births.” (A.V.18.01.08, end of pg.2)
- “People say [that there are] 21 births and they glorify this too. Now this Divine birth is different and unique. [There are] eight [births in] the Golden Age, 12 [in] the Silver Age, 21 [in] the Copper Age and 42 [in] the Iron Age. You have received this highest *adopted* Divine birth<sup>3</sup>. This is the fortunate birth of just you Brahmins.” (Mu.11.12.78, end of pg.3)

<sup>1</sup> Consisting in the quality of goodness and purity

<sup>2</sup> Dominated by darkness or ignorance

<sup>3</sup> The birth received after being adopted by God

So, this is the highest on high birth where we enjoy the highest fruits (*praarabdh*) to a greater or a lesser extent (*nambarvaar*) according to our *purusharth* (spiritual effort).

### **THE CONFLUENCE AGE RADHA-KRISHNA AND THE GOLDEN AGE RADHA-KRISHNA**

The Radha and Krishna shown there, those bodily beings aren't the Golden Age Radha and Krishna. In the Golden Age, Radha and Krishna have been shown separate in the form of children in their young childhood stage. The Radha and Krishna shown in the Golden Age, those souls of Krishna and Radha are the souls of Brahma and Saraswati. Their *part* begins from then in the corporeal world. Not in the first birth from among the 21 births, but it begins from the second birth.

This is why Baba has said: You children become *full beggar to full prince*. Brahma with the name and form of Dada Lekhraj in his last birth didn't become a *full beggar*. He won't be called a *full beggar* because Baba has narrated the definition of a *full beggar*: a *beggar* won't have anything. He won't have wealth, position, respect and honour, relatives [or] any power. Such a person will be called a *full beggar*. ♦ “You know that we will become a *prince* from a *beggar*. [...] This one doesn't have anything. A *beggar* means the one who doesn't have anything.” (Mu.30.05.68, end of the middle part of pg.1). So, [he is a full] prince in the first birth and a full beggar in the last birth. In the picture of the Ladder, Brahma has still been shown to be standing, the soul of Krishna is still standing, but the one who has been shown below in the completely sinful, beggar, meaning a mendicant stage is ‘Bharat’; the foreigners are giving him alms. He is surviving on their alms. Especially the story of Bharat has been depicted in the 84 births steps from the beginning to the end in [the picture of] the Ladder.

### **TWO PARTS OF THE CONFLUENCE AGE**

Here, in the picture of the Ladder, the Confluence Age has been depicted in two parts. One is the part below at the right hand corner and the other is the part above at the left hand corner. In the old picture of the Ladder, it has been clearly written in the part that has been shown below in the end of the Iron Age: ‘40 years Confluence Age’. However, Baba has mentioned the maximum duration of the Confluence Age in the murli to be ‘100 years’ (Mu.03.11.76, middle of pg.3). This proves that the time from 1936 to 1976 has been shown here, below and the period of the Confluence Age left after 1976 has been shown above in the picture. It is written ‘40 years’ below in the Ladder, so, within the 40 years from 1936 to 1976, the task of the shooting of the establishment of [the dynasty of] the souls of the Golden Age which was to be performed through Brahma was accomplished and it also passed through four stages: *satopradhaan*, *satosaamaanya*, *rajo* and *tamo*. The shooting of the *rajopradhaan* and *tamopradhaan* [stages] that was accomplished has been depicted here from the middle of the Ladder, in the form of the kingdom of Ravan [till the part] where the 40 years of the general Confluence Age was completed. The Elevated Confluence Age of 60 years, from 1976 to 2036, has been shown above in the Ladder. When the task of the shooting of the last *tamopradhaan* stage of the Golden Age deity class souls is completed by 1976 through Brahma, after that the degraded (*taamsi*) Brahmins with an opposing intellect at the time of destruction (*vinaashkaale vipriitbuddhi*) are destroyed and those who have come ‘*last so fast*’ with a loving intellect [towards the Father] at the time of destruction have been depicted above in the Ladder, in the form of the victorious ones (*vijayanti*).

### **THOSE WITH AN OPPOSING INTELLECT AT THE TIME OF DESTRUCTION ARE DESTROYED**

Baba has said in the murli: “This Ladder has to be prepared very nicely. It should be written very clearly in it. It should be written above: ‘*vinaashkaale priitbuddhi vijayanti*<sup>4</sup>’ and below, where the communities of sages, and so on [have been shown], it should be written: ‘*vinaashkaale vipriitbuddhi*’

<sup>4</sup> Those with a loving intellect at the time of destruction become victorious

*vinashyanti*<sup>5</sup>. These words should definitely be inserted.” (Mu.06.10.71, end of pg.2) ♦ “Why do they say *vinaashkaale vipriitbuddhi*? It is because they don’t have love at all. They have become the enemies of the Unlimited Father all the more.” (Mu.15.10.78, end of pg.1)

This is why it has been written here, in the new picture: ‘Those with an opposing intellect towards the Supreme Father Supreme Soul Shiva at the time of destruction are destroyed.’ And it has been written above: ‘Those with a loving intellect towards the Supreme Father Shiva at the time of destruction become victorious.’ [It is about having] an opposing intellect and a loving intellect towards whom? With whom will they be said to have love (*priit*) and [to be] opposite (*vipriit*)? Is it with the Supreme Soul, the point Father? There is no account of loving and opposing the Point at all. He doesn’t have any karmic accounts of the 84 births with anyone at all. The karmic accounts of love and hatred of the corporeal human souls is with the [other] corporeal human souls. So certainly, in 1976, that Supreme Soul enters in a permanent way in some corporeal human body, **who is the seed form of this corporeal human world, the father Ram. Those who had a loving intellect towards him for the 63 births, they will be seen to have a loving intellect in the shooting period as well and whoever has been the one with an opposing intellect at whichever place, he will be seen to have an opposing intellect here, in the shooting period as well.** This rehearsal continues. This is a new thing that the Brahmins who are sitting below [in the picture], the elevated souls like Mamma and Baba became degraded (*taamsi*), the ones with an opposing intellect at the time of destruction on the completion of the 40 years of the Confluence Age! Were they in the *list* of those who are destroyed? How is this possible? It is because those who remembered the bodily being, those who loved bodily beings weren’t transferred from the basic [knowledge] to the advance [knowledge]. They didn’t become instruments in studying knowledge from the Father directly. Their body is also destroyed and their status is destroyed as well. Actually, they should have achieved the aim of becoming Narayan from *nar* (man) and Lakshmi from *naari* (woman), but since their status is destroyed, they descend one step down and just become a prince from a man and a princess from a woman. They are demoted in the first birth of the Confluence Age. If we have a look at the beginning of the *yagya*, we will come to know the reason behind the demotion of these elevated souls. In the beginning of the *yagya*, along with the establishment of the *yagya*, the flame of destruction was also ignited from the *yagya kund*<sup>6</sup>. An indication for this has been given in the avyakt vani too: “When and how was the flame of destruction ignited? Who became the instrument? Did Shankar become the instrument or did the creators of the *yagya*, the father and the Brahmin children become the instrument? Ever since this *yagya* was created for the purpose of the task of establishment, the flame of destruction also appeared from the *yagya kund* along with the establishment. So, who are the ones who ignited the destruction? The Father and you are together [in it], aren’t you? So, those who ignited [the flame] should also accomplish it (make the final offering), not Shankar.” (A.V.03.02.74, end of pg.13) Brahma, the father and the Brahmin children participated in igniting the flame of destruction. There must also have been some reason for igniting the flame of destruction. Someone will certainly have become the instrument. The relationship of Prajapita and Brahma is of a husband (*banna*) and a wife (*banni*). Shivbaba has named Brahma ‘*banni*’ in the murli. *Banni* is in the corporeal form, so certainly, there will be a *banna* as well. Prajapita [and] Brahma are a pair. Now, in that couple, who are called the first Ram and Sita... everyone is Sita, but who is the first Sita? Brahma. Who becomes Ravan and interferes between the first Sita and Ram, the one who separated both of them? Definitely there were also some who interfered. A hint was also given about them in the avyakt vani: Who ignited the flame of destruction? Brahma and the father did fight with each other, but who became the instruments in between? The children. As long as the children are not born, the mother has attachment for her husband. When she gives birth to children, her intellect is engaged in the children; this is why mostly, it is the children who become the root cause of the disputes that take place in the household. A mother doesn’t want to separate any child from her lap, she doesn’t want to separate the most wicked child from her lap. Mothers have attachment. Who is the senior most mother? Brahma. It has been said in an avyakt vani: “The biggest *paper* (examination) for the mothers is of attachment. If the

<sup>5</sup> Those with an opposing intellect at the time of destruction are destroyed

<sup>6</sup> Lit. means pit for the sacrificial fire. Here, it means the Divine family established by the Father.

mothers become free from attachment (*nashtomohaa*), their number (rank) will go ahead.” (A.V.05.06.77, end of pg.216) This is a *yagya* of God. The *yagya* of God and the traditions of God are different from the worldly traditions. If lust, anger, greed, attachment and ego are given priority till the end in the *yagya* of God, heaven can never be established. Some children with a demonic nature became the instruments to create frictions between the mother and the Father and the mother refused to follow the directions of the Father because of attachment for the children. The one who remains under the control [of the father] is a child and the one who remains under the control [of the husband] is a wife. A wife is also the creation of the creator (the husband). If the creation is not under the control of the creator, it has been said about it in the *murli*: the creation that isn't under the control of the creator isn't [his] creation [in reality]. The friction began from then. Brahma's soul continued to take care of the family. Brahma Baba took care of all the children who reached Karachi after he reached there. This is the only reason that in the Indian tradition, the mothers don't leave their house and family. He took care of the entire family. But it wasn't easy (lit. like going to the aunty's house) to control the scorpions and spiders like children who gathered [there]. It wasn't within the capacity of the mother. Ultimately, the result that came was predestined.

As long as the power of purity, Mamma remained in the *yagya*, Baba lived comfortably because she acted like a companion (*pravritti*) in a way. So, the *yagya* continued and as soon as the controller in the form of Mamma left her body, Baba came in the clutches of those scorpions and spiders completely and he started realizing that the children who were present in the beginning of the *yagya* themselves were the righteous children and he established the Somnath temple in their memory. But **‘what is the use of crying over spilt milk?’** There was no use of repenting then. Those children took away the life of Brahma Baba. Heaven will be established in Delhi, a heavenly gathering will be formed, all these hopes were destroyed and he had a heart failure. Why did this happen? ‘Those with an opposing intellect at the time of destruction are destroyed.’ Why were they destroyed? Knowledge doesn't say that we should attain heaven after dying. In fact, the knowledge says: you children have to die while being alive. But why did the righteous souls like Mamma and Baba leave their body instead of dying while being alive? The reason behind it was that a mistake was committed in the beginning of the *yagya* itself. And they certainly had to reap the fruit of that mistake. What mistake was made? They should have continued to follow the directions of the Sadguru, the Creator Father whom they should have followed considering him to be the Sadguru in the corporeal form, but they didn't. So, Brahma also became an instrument to criticise [the Father]. Brahma isn't worshipped in the world, there is no temple built [for him], there are no idols [of Brahma] made because he went out of the control of the Creator. The words that have been written here, in the new picture: ‘those with an opposing intellect are destroyed’, it means, he wasn't able to attain the status that he should have attained in his lifetime. His status was destroyed. Mamma left the body in 1965 and [Brahma] Baba left the body in 1969. So, they didn't see the period from 65, 69 till the time Krishna is born, did they? Baba says: ‘not even a day less’. So, from that point of view, Brahma Baba has a few years less. It means, he doesn't see heaven through this very body, through these very eyes. He goes to heaven after having another birth. This is why this period of the Confluence Age has been shown in the list of ‘*vinashyanti* (destroyed)’ [indicating] that he was destroyed.

### **THOSE WITH A LOVING INTELLECT TOWARDS THE SUPREME FATHER SHIVA AT THE TIME OF DESTRUCTION GAIN VICTORY**

40 years were completed and after the completion of the 40 years, the result was bound to come out. That old group reached the stage of being destroyed. And the group that had left in the beginning of the *yagya* itself started entering the list of those who become victorious. The group of Ram and all his followers has been shown above.

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<sup>7</sup> *Phir pachtaay hot kaa jab ciryaa cug gayi khet*: lit.means, what is the use of repenting after the bird has pecked [the foodgrains in] the field.

It has been said in the murli: “The new *purushottam* (elevated) world is created through Prajapita Brahma. You will see the elevated ones there.” (Mu.01.10.75, middle of pg.1) This is the Elevated Confluence Age (*Purushottam Sangamyug*). Among all the souls that sleep in the body like abode, which are the rosaries of the highest beads remembered to a greater or a lesser extent (*nambarvaar*) in the form of rosaries in every religion, which are the souls with different spiritual levels (*nambarvaar*) are revealed now when the Iron Age is going to end and the Golden Age is about to begin. It has been said in the murli: “The *purushottam* year, *purushottam* month, *purushottam* day is also in this very Elevated Confluence Age. The *purushottam* moment of becoming *purushottam* is also in this *purushottam* age. This is a very small *leap* age.” (Mu.04.05.74, middle of pg.2) The praises, worship, memorials, festivals, scriptures, and so on of this very Confluence Age are practised in the path of *bhakti*. This is why it has been said in the murli: “Whatever happens in the Confluence Age in practice is celebrated in the form of festivals in the path of *bhakti* as a memorial.” (Mu.26.08.69, end of pg.2)

The souls who gained victory after 1976 have been shown above in the Ladder. Those who considered themselves to be souls, those who remembered the Father of the souls, the Supreme Soul with respect to the basic knowledge, then because of [that] remembrance their intellect opened. The entire rust of the soul was removed at the basic level and they started studying the knowledge from the Father directly. They have been shown above. These souls have become instruments. After the completion of 40 years of the Confluence Age, they enter the Golden Age world, the world of happiness of the Golden Age, the world of obtaining heaven on the [hand] palm through the stage of the mind and intellect. Earlier, they used to announce: ‘Shri Krishna is coming’. Shri Krishna isn’t coming in the form of a child. ‘Heaven on the [hand] palm (*tiiri par bahisht*)’ means carrying heaven on the [hand] palm like intellect. Just like if something is placed on the [hand] palm and seen, heaven is kept on the [hand] palm like intellect. Shri Krishna who sees such a heaven is coming. It is the same Shri Krishna who has been shown in the Confluence Age above, outside the steps of the Golden Age. This is the part of the Confluence Age from where heaven, the new diamond like world commences at the level of the mind and intellect for the souls who have reached the perfect stage through the intellect. For them the 40 years are completed, for them the declaration of the 10 years was made. This is the Confluence Age of 40 years. After that the old world of Brahmins will be destroyed and the new world will be established. So, the old world ends for those righteous souls who die while being alive (*marjiiva*). When you die, the world is dead for you. There is no connection with the old world of Brahmins because they have understood: this [world] is going to be destroyed.

### **FOUR KUMARS, THREE KUMARIS**

This group has been shown in the form of the four brothers including Ram in the Ramayana or as the four sons of Brahma who were born first of all through the world of thoughts. [They are] the eldest sons. They have been shown in the scriptures in the procedure of the beginning of the world or as the friends of Krishna in Bhagwat. (Mansukha, Sudama, Balram.)

Baba has said in the murli: “There (in the Silver Age), Ram doesn’t have four brothers. In fact, they (the parents) have just one son there. They don’t have four sons.” (Mu.29.09.77, middle of pg.1)

So, these four *kumars* who have been shown here, actually [represent] the four main religions which Baba mentions: the Deity religion, Islam, Buddhism and Christianity. [They are] Ram, Bharat, Lakshman and Shatrughna, respectively, the souls that become the seeds of these four main religions. These four souls who have been depicted here are the seeds of the four religions.

### **THE SOULS OF THE EIGHT GEMS, EIGHT NARAYANS, THE EIGHT DEITIES ARE DIFFERENT**

It was considered in the *yagya* till now that the eight Narayans [themselves] are the eight gems (*ashta ratna*), but along with the eight Narayans, there are eight Narayanis as well; so they are 8 and 8 = 16. Those (Narayans) are not counted as the eight or nine gems because those Narayans are the ones with fewer celestial degrees and have fewer births. The [number of] celestial degrees of the seventh, eighth Narayan

will be reduced. Those who have less celestial degrees can be counted among gems only when they enter the [body of those who are] gems. The nine gems are the seed form souls of their religions, they are the heads of a group of 12 each in the rosary of 108 [main souls], they have lesser value, one less than the other and they are the souls who have the complete 84 births. The souls who *pass with honour* are the ancestors of their religions; they are the eight personalities of Shiva, the eight *digpaal*<sup>8</sup>, the eight deities. The souls of Narayans are the root souls (*aadhaarmuurt*) depicted on the roots [of the Kalpa tree]; they have fewer births *nambarvaar*<sup>9</sup>.

The seeds of these roots have been shown above in the Ladder. These seeds are the most powerful seeds and they have been shown standing in a serial order, one behind the other because the religion that comes first is powerful and the latter one is a weak branch. So, they have also been shown standing in that very order - deity, man of Islam, Buddhist and Christian.

### RUDRAMAALAA-VIJAYMAALAA

Above, in the Ladder, the *kumars* (bachelors) are coming out from one end from the black door and the *kumaris* (maidens) are coming from the white door. Those who have been depicted [to be coming out] of the black door are the beads of the *Rudramaalaa*<sup>10</sup> who make *purushaarth* of purity while living in the mire of the household. The queens depict the inner rampart. It means, the white door [is] the surrendered category.

You will see that the man of Islam has been shown standing at the second position wearing black clothes. Bharat and Shatrughna have also been shown behind him. Apart from this, this group has been shown coming out of the black door whereas the group of the *kumaris* at the backside have been shown with a white door. Baba has already mentioned in the murli that all the men have the attitude of Duryodhan and Dushaasan<sup>11</sup>. The maidens and mothers are Draupadis, Sitas and Parvatis.

So here, on one hand, in the picture of the Ladder, the group that has been shown to be revealed first is the group of the *Rudramaalaa*, [and] even among them the main souls. And the rosary that is revealed later is the second group of the *Vijaymaalaa*. It has been said in the beginning of pg.24 of the avyakt vani dated 21.01.69: “*Bharat mata (Shiva) shakti avatar, ant kaa yahi naaraa hai*<sup>12</sup> .” It has been mentioned about the union of both the groups in the murli: “There is the rosary of Vishnu after the *Rudramaalaa*. [...] This *Rudramaalaa* will be threaded to the rosary of Vishnu later, meaning you go to the kingdom of Vishnu.” (Mu.20.02.72, beginning of pg.3) It means that the beads of the *Rudramaalaa* will be threaded to the *Vijaymaalaa* sooner or later (*nambarvaar*) [according to their *purushaarth*]. They achieve success at that very time because the household [path] becomes strong. When they tie the knot of companionship, success is achieved. No ritual in Bharat is performed where anything is done without tying the knot<sup>13</sup> of the husband and wife. Unless the knot is tied, no ritual is considered to be successful.

That *Rudramaalaa* is on one side. It is the rosary of the lame. Lame with respect to what? With respect to purity, because those who have been shown to have become Brahmins here include hundred percent those very human souls who have gathered from the mire of the household. For example, there is a fort, so, the fort has two walls, meaning two ramparts (*parkotaa*). One is an outer wall (*parkotaa*) and the other is the inner wall. So, the entire surrendered class is in the inner wall and the non-surrendered group includes the category of all those who live in the mire of the household.

Baba gave a hint in the murli: “The outsiders who live in the household become much sharper than those living here.” (Mu.18.11.68, end of pg.2) It means, the insiders will be left behind in achieving a high

<sup>8</sup> A regent or guardian deity of the eighth of the world

<sup>9</sup> One lesser than the other according to their *purushaarth*

<sup>10</sup> The rosary of Rudra (a name of Shiva)

<sup>11</sup> Villainous characters in the epic Mahabharat

<sup>12</sup> Mother India, the incarnation of the consort of Shiva is the very slogan of the end

<sup>13</sup> *Gaanth jorna*: to knot (esp. the ends of the clothes of a bride and bridegroom)

status and the outsiders will achieve a high status. The example of Eklavya<sup>14</sup> was given. The statement that those who live in the mire of household are uplifted first by the Supreme Soul was proved to be true. The Supreme Soul uplifts those who are sinful, those who are degraded, those who don't have the ego of being pure. The souls included in the list of the ones who become kings, who are lame with respect to purity because of being coloured by the company of the foreigners from the Copper Age, they themselves are gathered in the *Rudramaalaa*.

First of all the *Rudramaalaa* becomes ready. After that the *Vijaymaalaa* becomes ready. What are the beads of the rosary of kings, the *Rudramaalaa*? They are the souls who become kings for many births sooner or later (*nambarvaar*). Kings can never be dependent on anyone. They have the *sanskaars* of ruling. And the queens have been subordinates for many births. They have the *sanskaars* of being subordinate, meaning they are the ones who live inside.

Baba has said in the murli: "You have to be threaded to the *Rudramaalaa*. [...] This is the *Rudramaalaa* and the rosary of knowledgeable souls." (Mu.08.03.73, middle of pg.3) "You have come to know that the best *part* is of those who are first included in the rosary of Shiva. The very good actors in the drama are glorified a lot. People go to see them." (Mu.20.02.71, beginning of the middle part of pg.1) "It isn't a big thing to become a bead of the *Vijaymaalaa*, but to become a bead remembered by the Father is a fortune in itself." (A.V.20.05.74, beginning of pg.47)

### PLANNING PARTY, PRACTICAL PARTY

This is the first group of the Advance Party, which will be called the Planning Party. It means, their intellect is very sharp. The bodies of [the souls included in] the *Rudramaalaa* are impure. So, because of the impurity through the body, they can't achieve any special success; because [something in a] *practical* [way] can't be accomplished without purity. Heaven can't be established in practice as long as the Practical Party doesn't emerge. The souls that enter, the souls like Mamma, Baba, Didi Manmohini are [included in] the inspiring party. They enter both, they enter here, the Planning Party as well as there, in the Practical Party. They inspire them. They increase their zeal and enthusiasm. The third party is the Practical Party that accomplishes the task in practice with the power of purity. Such souls come up last.

### THE SUN DYNASTY (*SURYAVANSH*) AND THE MOON DYNASTY (*CANDRAVANSH*)

In the Ladder, on one hand the group of Krishna has been shown and on the other hand the group of Radha has been shown. Krishna has been said to be a *Suryavanshi* in the murli and Radha has been said to be a *Candravanshi*. Those who are *Suryavanshis* definitely consider themselves to be higher and the *Candravanshis* don't belong to a clan as high. It has been said in the murli: This is also a confusion. "[The Confluence Age] Radhe-Krishna were *prince-princess*. Both lived in their respective capital. Definitely, there will be *swayamvar*<sup>15</sup> (just like Radha has also been shown standing in front of Krishna with the garland of victory (*Vijaymaalaa*) in the picture of the Ladder above). Radhe-Krishna don't have [their individual] kingdoms. It is the *Suryavanshi* and *Candravanshi* family. *Suryavanshi* Krishna can't go to *Candravansh* (because he belongs to a higher clan). So, there is a big confusion." (Mu.10.05.73, beginning of the middle part of pg.3) How is this a confusion in the Brahmin world? [The confusion is] that we do want the establishment of one religion, one kingdom, one dynasty but what happened here? Two dynasties were created. How were these two dynasties created? What are the two dynasties about?

A dynasty will certainly begin with a person. A dynasty is named based on a person's name. For example, *Raghuvansh*; there was a 'king Raghu', so, [his clan] was called *Raghuvansh*. Here, the name *Suryavansh* is given, so certainly, there should also be an actor who plays the part of the Sun of Knowledge in practice and when the name *Candravansh* is given, definitely, there should also be some person who

<sup>14</sup> A tribal boy mentioned in the epic Mahabharat who lived in the jungle; still, he acquired the complete knowledge of archery.

<sup>15</sup> Public choice of a bridegroom by the bride from among her assembled suitors

plays the cool part of the Moon of knowledge. Shivbaba Himself is revealed in the form of the Sun of Knowledge through the three eyed Shankar and in the form of the Moon of knowledge through Brahma. When Prajapita Brahma, the actor who plays the part of the Sun of Knowledge of the Sun dynasty has completed the age of 100 years in 1976, the same soul, who was the first Brahma, himself rises in the form of the Sun of Knowledge. **The Sun of Knowledge appears and the darkness of ignorance is destroyed from 76. Later on, we start receiving the clarification of the topics in the murlis that appear to be meaningless, for which we didn't receive the complete clarification earlier.** The light of the Sun of Knowledge shines from 76. Before that the light of the Moon of knowledge was shining in the *yagya*.

The light of the Moon of knowledge is cool. Insects and spiders also continue to be sustained in the cool light of knowledge. As long as there are the rays of the cool Moon, those insects and spiders will survive. But the more intense the Sun becomes, the more the insects and spiders will start dying. Similarly, here also from 76, ever since this part of the Advance Party begins through the Sun of Knowledge, the working period of the seed form souls also begins in a direct form in the entire Brahmin family from that very time and the insect and spider like souls, who don't like to live in the light of knowledge gradually die in that. They don't play any active role in the Advance Party. The *Suryavanshis* are the children who are born from the Sun of Knowledge, the Supreme Soul directly.

Those of the Moon dynasty that has been shown aren't born directly from the Sun of Knowledge; rather, they are the souls who are born directly from the Moon of knowledge. The *Candravanshis* are the souls who are sustained in the ruling period of the Moon of knowledge. They are the souls who follow the dynastic traditions of Brahmins established by the Moon of knowledge, Brahma; they follow his directions. For example, the *didis* and *dadis* are the souls who are sustained under his guidance. In those dynastic traditions, those who are even dependent for *roti* and *daal*<sup>16</sup> [on them] can't have any separate opinion. They are the *Candravanshis*. All the souls who are sustained by the Moon of knowledge, Brahma and all the centers established by him are the souls belonging to the dynasty of the Moon of knowledge first.

The *Suryavanshi* souls are those who neither take the support of the Moon of knowledge nor do they take the support of any person or guru. Instead, they are the souls who just take the support of the murlis of knowledge of the Sun of Knowledge, the Supreme Soul Shiva. Those *Suryavanshis* have been shown here, on the left side in the Ladder. It means, [the one who plays] the Father's part becomes an incognito part and He reveals the children. The Copper and Iron Age are said to be Brahma's night. The stars of knowledge are revealed in it.

One thing is that the children of the Sun of Knowledge just accept [the words of] the Sun of Knowledge. And secondly, the *Suryavanshis* are not dependent on any bodily being. They are certainly the souls who follow the shrimat of the One Supreme Soul, the Sun of Knowledge Shiva.

### **SURYAVANSHI KRISHNA CAN'T GO TO CANDRAVANSHI RADHA**

*Suryavansh* and *Candravansh* are the two dynasties. *Suryavanshi* Krishna belongs to a higher clan. He can't go to *Candravansh*. Among the Brahmins of Bharat, this tradition continues even today, that those who belong to the higher clan don't go to the maiden's house. But the bride's relatives have to go to the bridegroom's relatives. This is why Baba says in the murli: "All the traditions and rituals followed in the Iron Age are performed here, in the Confluence Age in some form or another." (Mu.14.05.70, middle of pg.2) The same topic has been mentioned in the murli: Krishna belongs to the higher *Suryavanshi* clan and Radha is *Candravanshi*. Krishna belongs to the higher clan; so, he certainly can't go to *Candravansh*. This is why Radha has to come [to Krishna]. She comes, plays in the gardens of Krishna. It has been said in the murli: "Radhe used to come to the palace of Krishna; then she fell in love with him. It isn't that Radhe and Krishna were the children of the same father. No, they were different. Radhe used to come [to Krishna]; then there was *swayamvar*. Radhe-Krishna weren't brother and sister. Both lived separately in their respective capitals." (Mu.14.07.73, middle of pg.3)

<sup>16</sup> A flatbread and lentils boiled and spiced for eating



- “What is the *connection* between Lakshmi-Narayan and Radhe-Krishna? She is a princess and he is a prince; both belong to different kingdoms. It isn’t that both were brother and sister. She was in her separate capital [and] he was the prince of his separate capital. When there is *swayamvar* between them, they become Lakshmi-Narayan.” (Mu.26.10.73, middle of pg.2)
- “Radhe-Krishna themselves have become Lakshmi-Narayan later, but nobody knows whose children they were. They have praised Krishna; they haven’t praised Radhe. Both were the *prince* and *princess* of different villages. [...] She used to go wandering in the garden. Then according to the *drama*, they are attached to each other and are engaged. Radhe-Krishna themselves become Lakshmi-Narayan after the *swayamvar*.” (Mu.13.11.71, end of pg.2) Here, it isn’t about any physical gardens, nor is it about physical flowers. ‘To play’ means to play with the gems of knowledge. When that *Candravanshi* soul who plays the part of the Confluence Age Radha, meaning the one who is being sustained in the clan of the Moon [of knowledge] comes, she doesn’t come and surrender immediately. First, she will play with the gems of knowledge. It is said that she had affection, she had love for Krishna, so, it is about the Confluence Age Radha-Krishna in this way. Gradually, they have affection, love [for each other] and later they are married (*swayamvar*). Then both the dynasties unite and become one. *Candravanshi* Radha unites with *Suryavanshi* Krishna and becomes the member of the same dynasty. There is this tradition in Bharat even today, no matter to which clan the maiden belongs, but after going to the bridegroom’s family, she belongs to that very clan. In this way, both the clans unite to become one *Suryavanshi* clan and the Sun dynasty is established.

### DID KRISHNA COME IN THE COPPER AGE?

Krishna is shown in the Copper Age. Actually, it is about this time (Confluence Age). It has been said in the murli: “They have shown Kansa, Jarasindhi<sup>17</sup> and so on along with Krishna in the Copper Age. Actually, everyone belongs to the demonic community at this time.” (Mu.10.10.73, middle of pg.3) In the Confluence Age, we rise higher by remembering the Father. All the souls who start climbing higher steps by remembering develop a special power within them when they step on the step above the steps of the Copper Age. That power doesn’t come [in them] at once either; it comes gradually because they have to climb further steps above. That stage won’t be called the perfect stage.

Baba has said in the murli: When you children start climbing the steps of the Silver Age, you will stop having discharge. Because of the fixing of that power in the heart and intellect, zeal and enthusiasm will increase by leaps and bounds. Then that zeal and enthusiasm can’t decrease. The soul of Krishna starts reaching that very stage because here, the gestation period of Krishna has been depicted. First he will be in the womb and later, he will be revealed. The gestation period is clear as well as the time of revelation is clear.

In the Indian tradition, Krishna’s birth is shown at 12 o’clock at night and Shiva’s night is said to be at 12 o’clock at night as well. That isn’t called *jayanti* (a birthday), meaning Shiva’s birth isn’t depicted because in fact, Shiva is incorporeal. Actually, the year of the Father’s revelation, which was celebrated in 1976, is the time of revelation of the soul of the father Ram. The soul of Krishna enters his womb like intellect. Just like it is said there (in the path of *bhakti*) that Krishna was born after nine-ten months [in the womb]. Krishna was born after the completion of ten months. Similarly, here it is in the unlimited. When the period of ten-twelve years is about to be completed, the soul of Krishna is revealed through that body. On one hand Krishna is revealed from the very beginning of the Copper Age and on the other hand it has been said that Radha is born in the Moon dynasty after three-four years. That Radha has been shown here. When both the clans unite, one dynasty is formed.

<sup>17</sup> Villainous characters in the epic Mahabharat

## THE EIGHTH [CHILD] KRISHNA

The very topics about Krishna that have been mentioned in the scriptures are applicable here. It has been shown that Krishna was born as the eighth child. It means, before the revelation of Krishna, seven other children like Krishna have already been born in the form of revelation. It has been said in the murli: ♦ “Devaki gave birth to the eighth child, Shri Krishna. Well, when will the eighth *number* [child] Krishna be born? [...] In the Golden Age? [...] In the Golden Age, Krishna’s parents don’t have eight children. [...] Then it is shown that his father took him across the river.” (Mu.18.08.72, beginning of the middle part of pg.2, end of pg.3) In the Golden Age, eight children won’t be born. This is about the Confluence Age itself. When these seven Narayans are revealed in the Confluence Age, the fact that the eighth number [child], Krishna’s soul, meaning the soul of Brahma enters some Brahmin child at this time of the Confluence [Age] and performs its task is revealed. Since Shri Krishna is revealed at the eighth number, Krishna has been shown as the eighth child in the scriptures. Those seven Narayans are revealed first, who were already present in the *yagya* in the basic [knowledge] and their roles are also revealed and in the eighth number, Krishna has a birth in the form of revelation. Seven children like Krishna are certainly born, but Kansa kills their self-esteem with his blow of impurity. He doesn’t let them grow. Actually, the seven children like Krishna aren’t some other souls, they are in fact the souls who become seven Narayans later, who convert to other religions. They are the Krishna like seven children whose parts are revealed from 1976 itself. Baba has said: “the Kauravas and the Yadavas are revealed first and the Pandavas are revealed later.” Those Krishna like seven children receive a birth in the form of revelation beforehand, though Kansa grabs them in his jaws of death (*kaal ke gaal*). How? Hadn’t Kansa killed them, they too would have been alive.

Brothers also surrendered in the *yagya* of God; sisters were certainly surrendered. The brothers who surrendered, they put their body, wealth, home, friends, family, everything at stake and entered the *yagya*. But Ravan or Kansa who are depicted... what was the task of Kansa? He used to kill maidens. The one who kills maidens himself is called Kansa. So, some process like this started in the *yagya*. The first process was that there was the corruption of the vision and vibrations. When the vision becomes corrupt, the vibrations also become corrupt and the *karmendriyaan*<sup>18</sup> are involved in corruption too. Now, whether they are the souls belonging to the surrendered category indirectly or whether they have directly surrendered in practice. Just like Baba says that despite living in your household, think that you are surrendered. Both kinds of souls, no matter what kind of *purusharth* they made, the main thing is to invest the body, mind, wealth, time, contacts and relations in the task of God. The souls who invested everything on one hand came under the complete control of Kansa on the other hand. Kansa tied them in his trap of the illusory world (*mayajal*). The soul of Krishna is also born there itself, meaning he does enter [the path of] knowledge, but he doesn’t come under his control completely. Krishna is saved. This is why Baba has given the hint in the murli about this topic mentioned in the scriptures: In fact, eight children aren’t born in the Golden Age. It is said that Krishna was born as the eighth (child). So, it sits in the intellect that this isn’t about the Golden Age. Actually, this topic is about the Confluence Age when Kansa kills those seven children and takes them under his control. The eighth [child] Krishna goes out of the control of Kansa. Kansa is unable to lay his hands on him and he (the child Krishna) goes to a village and grows up [there]. This is why Baba has said in the murli: “The abode of Krishna [is above in the Ladder] and the abode of Kansa [is below]. It is shown that Krishna was taken across [the river of vices, Yamuna]. It is about this Confluence [Age]. Krishna wasn’t taken across. This is the unlimited topic [of knowledge]. Now we are going across, aren’t we?” (Mu.17.11.72, beginning of pg.3) This is why Baba always keeps saying to serve the villages; as if Baba has a lot of love for the villages. [It is said:] the village lad. It has been said in the murli: “He is called a village lad. So, how can he have a crown! [...] A village lad will be poor, won’t he?” (Mu.08.02.70, middle of pg.2) Krishna, who is depicted here, hasn’t been depicted different from the scriptural tradition.

Everything that has been depicted in the scriptures are a memorial of this time. We just have to make our intellect so divine that we are able to *tally* (compare) those topics with the help of knowledge. But we

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

will also have to take care that whatever Baba has narrated in the murlis, the examples of the scriptures that He has selected are the topics that He has selected in an essence form, because the Supreme Soul comes and narrates the essence of the scriptures through Brahma. (Mu.31.07.73, end of pg.2) We should analyse those very topics of essence that have been selected through the mind and intellect. We shouldn't start thinking and churning about the husk that Baba hasn't mentioned in the murlis. When it is necessary, Baba will keep narrating the topics of the essence of the scriptures by Himself in future.

### THE COMMENCEMENT OF THE ADVANCE PARTY

In 1976, when the Advance Party begins, when the soul of Ram is revealed in the form of the father Ram, the *videshi* (foreigner) souls, [meaning] the seed of the people of Islam, the seed of the Buddhists and the seed of the Christians especially become helpful in revealing him. On one hand they become the instruments in revealing the seed form Father in the very beginning and on the other hand, they also become [his] opponents later on because the *videshis* can't have knowledge as deep as the *Bharatwaasis* can have. The *videshis* don't have that much power of purity; this is why that knowledge doesn't remain in the intellect. Those *sanskaars* of the converted *videshis* acquired by the colour of the company of many births create an obstacle in the Confluence Age. When those *sanskaars* create obstacles, the topic of purity doesn't sit deeply in their intellect in a true form and they fail in that very topic. In this *yagya*, the obstacles of impurity have been emerging from the beginning. The same obstacle of impurity takes these converted *videshi* children in its grip and they have doubts on the Father's part and become opponents as well.

**Bharat:** He is the main seed among the *videshis*, [he belongs to] Islam. That soul who plays the part of Bharat is connected to the Islam religion. Here, the seed form soul of Islam has been shown wearing black clothes and standing with [Krishna]. In which religion are black clothes worn more? In the Islam religion. The people of Islam have the *sanskaars* of lust [and] adultery (*vyabhicaar*) so certainly, the seed will also be covered by that husk. In this way, that soul also plays its part on one hand. Which part? [It is said:] Hindus, Muslims, Sikhs and Christians are all brothers for each other<sup>19</sup>, but those *videshi* souls don't know what is the stage of being brothers in the Indian tradition. In the Indian families, who are called brothers? If they simply say that they are brothers but don't accept the father as their father, then how are they brothers? In the Indian tradition, the elder brother is said to be equal to the father. The father is anyway the father, but the elder brother is also considered to be equal to the father. All the powers of a king are entrusted to the elder brother. It is the elder brothers who take care of the younger brothers like their children.

In the beginning of the Advance [Party], when the three brothers become helpful, a maiden also becomes helpful to the Father. She is given the status of *yagya mata* (the mother of the *yagya*) by the corporeal father Ram. The seed of Islam pretends on one hand: she (the mother of the *yagya*) is my mother and he (the father Ram) is my father and on the other hand he also takes the mother who should be under the Father's control under his control [in reality]. If a child takes the mother under his control and makes her act according to his ways, what will such a child be called? Demonic or the child of God? A demonic child. Even if he doesn't consider the father in the form of the Father, even if he doesn't consider him in the form of the elder brother, still, she is his sister. When you give it in written that [these ones] are my parents, we are brother and sister for each other, so, you should also maintain that relationship of a brother and a sister in practice, when the Supreme Soul has come in practice and is laying the foundation for the establishment of a family that follows the household path. But he deceived [the father Ram] and when he himself deceived him and the one who was made the instrument in the form of the mother of the *yagya* also deceives him, then the actor who plays the part of the Father also makes this firm in his intellect according to the drama plan that the mother herself had the *sanskaars* of going along with [the seed of] Islam; this is the very reason she played such a part. She was seated on the seat of the World Mother, but what task did she perform!

<sup>19</sup> Hindu, Muslim, Sikh, Isai, sab aapas mein bhai-bhai

The great place of worship for them (the people of Islam) that is made was named *Ja-ma-mis-jid* ‘Jama Masjid<sup>20</sup>. O mother! What kind of mother? She was a miss. It means, she wasn’t married. Go (*tu jaa*). What kind of mother she is? The one who is stubborn (*jid karnewali*). *Arey!* When you have belonged to the Supreme Soul, why should there be this obstinacy: the other brothers say that when you can stay alone with that brother, the soul of Ram, why can’t you live with me? This is why you come to my place also and conduct classes. If she has shown obstinacy for this, what will it be called? Legal or illegal? It will be called illegal. The other brothers say: If you can remain pure while living with any human being, come to us too and set an example by remaining pure. What they said was wrong, wasn’t it? *Arey!* Does anyone become a brother and a sister just by saying it or giving it in written? Should you form [a relationship] with the One or with many in practice? You have to form [a relationship] with the One. Similarly, Baba has said: ‘you are brothers and sisters for each other’; so, like a brother and a sister can you sleep with any Brahmakumari? Can you live [in that way]? Then someone can raise finger at Baba [saying]: why does Baba live [with maidens]? *Arey!* They have given it in written to Baba, they are surrendered, so Baba keeps them with Him. Baba doesn’t say or used to say that He is pure. So, those three *videshi* brothers adopted an illegal behavior and because of that, they also become incognito *bhogis* (pleasure seekers).

**Lakshman:** He has been shown as the next [person]. He is a soul connected to Buddhism. The Buddhists came under the influence of the people of Islam and the Christians. This is why Baba calls all the three, the people of Islam, Buddhists and Christians the Yadavas because the Buddhists come under their influence. When they come under their influence, they will neither speak about one side nor about the other side. What does it mean? They have a doubt. The soul who plays the part of Buddhism is Lakshman. He is certainly cooperative through the intellect but he doesn’t have the courage to face the *videshis*.

**Shatrughna:** He is the youngest among the four *kumars* (bachelor) and plays the most treacherous part. What treacherous part does he play? In the path of *bhakti*, churches are built among the Christians. The foundation of the tradition of building churches is also laid in the Confluence Age. That one who is the youngest [but] the most treacherous opposes [the father Ram] most actively and becomes an obstacle in the foundation of the establishment of the household by the Supreme Father Supreme Soul from 1976. He has this thought the most: O well established house of God, [may you] fall down. The place that is built in 1976, the home that God creates... just four walls aren’t called a home. It is said: *Na griham griham iti ucyate. Grihini griham ucyate. Griham hi grihini hiinam, aranya sadrisham matam.* It means, the wife (*grihini*) herself is called the home. He (Shatrughna) uprooted the home built by God, meaning the soul whom He made His helper. If just one or two people have such thoughts, still it is okay, but if the main seed form souls of all the religions unite together and collectively create the same thought, they succeed. In this way, that house prepared by God laid in the foundation [of the Advance Party] falls and as a memorial of it, churches (*girjaghar*) are built in the Christian tradition even today. They made the well established house of God fall. This is why their house is also named ‘*giriaghar*’ (‘may the house fall’). This is the very reason the cooperative power (*sahyogini shakti*) of the soul of Shatrughna hasn’t been shown in the picture.

The fourth brother who is standing with folded hands is Shatrughna. The soul who plays the part of Shatrughna is the seed of Christianity. Baba has said in the murli: ♦ “A lot of storms will be created in the mind, but don’t perform [those thoughts] through the *karmendriyaan*. If you perform them through the *karmendriyaan*, those *karmendriyaan* will be cut, that part [of the body] will be cut. If you become angry [against someone] after giving it in donation, your tongue will be cut there. Dharmaraj Baba will keep getting your *indriyaan*<sup>21</sup> cut again and again.” (Mu.14.04.73, middle of pg.2) Whatever sins have been committed through whichever *karmendriyaan*, those *karmendriyaan* will be cut. Those who had bad vision (*kudrishti*) for maidens and mothers, they will be blinded. Those who used bad words, their mouth will be kept shut, their tongue will be cut. Whoever has performed whatever wrong action (*vikarma*) through whichever *karmendriya*, those *karmendriyaan* will be cut and those who used physical power, their arms will be cut. Baba has said: These are the punishments of Dharmaraj (the Chief Justice). When He has said

<sup>20</sup> A congregational mosque, in which Muslims gather to hear Friday prayers

<sup>21</sup> Lit. organs; [including] *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: sense organs

so, then they are definitely the topics of the Confluence Age itself, aren't they? Baba has said in the murli: ♦ “The power of yoga leads to the establishment and physical power brings about destruction.” (Mu.11.02.68, end of the middle part of pg.2) ♦ “If you become angry against someone, you performed a *destructive* task, didn't you? What status will such ones who lose the honour of the parents achieve?” (Mu.02.01.73, end of pg.4) To which religion does the soul who has used physical power belong? In which religion is physical power used? In Christianity. The one who is wrathful will use physical power as well. According to history, [the people of] which religion have anger the most? The souls belonging to the Christian religion. The seed of the Christian religion will definitely have the same characteristics as well.

### **THE ONE WHO DEFAMES THE SADGURU WON'T FIND ANY DESTINATION**

- “The Father says: I am always a resident of the Supreme Abode. I come in this old world and give you the inheritance, still you defame Me. That is why it (this saying) is famous: the one who defames the Sadguru can't find a place in the *Suryavanshi* kingdom.” (Mu.13.11.72, middle of pg.3)

Because of being *vidharmi* seeds, the three souls of the other religions play a destructive part. In the beginning, in the *satopradhaan* stage, they become the helpers of the Supreme Soul Father but later on, they start playing an opposing part. Because of playing an opposing part, they get the crown and pantaloons of a small kingship in the end of the Silver Age but they can't obtain kingship in the beginning and the middle of the Silver Age. These souls recognize the Father first, become helpful in the Father's task, but later on they become opponents, they start doing disservice; so, their kingship is snatched away at that time and in the end of the Silver Age, they become entitled to kingship.

When the period of destruction begins, such elevated souls who [bring about] the establishment in the beginning, will control all the four lands of the entire world after reforming. The seed form of the Christians, Shatrughna will control the Christian religious land. The seed form of Islam will control the Islam religious land and the seed form of the Buddhists will control the Buddhist religious land. But despite being such elevated souls, they can't make any attainment in any birth of the Golden Age. In the Confluence Age, they will make the highest attainment according to the rule, ‘as is the beginning, so is the end (*aadi so ant*)’ but they won't get any status on the thrones (*gaddiyaan*) of the Golden Age. They won't get any status on the thrones of the beginning and middle of the Silver Age either, because the one who defames the Sadguru won't find [any] place. Even in this 21<sup>st</sup> birth of the Confluence Age, which is the birth of achieving the highest reward, they are thrown in distant religious lands. They don't get the task of the service of ruling while living in Bharat, near the Father, while living in the world of happiness and peace. This saying is for the present time of the Confluence Age: **‘the one who defames the Sadguru can't find any place [to live] (*sadguru nindak thaur na paave*). If they have defamed [Him], they can't get a place close [to Him]; they will get a place far away.**

Even in the Silver Age, the first throne is of Ram and the last three thrones that cut heaven, meaning the thrones that break heaven, who performed the task of even breaking that heaven? They must have performed the task of breaking the heaven in the form of the household that the Supreme Soul establishes after coming. That is why they get the kingship of broken thrones. So, they become instruments in bringing the downfall of heaven. They get the sovereignty of heaven in the declining births of the Silver Age. This is why they have been shown standing behind [Krishna]. You must have also seen in the picture of the coronation of Ram, Ram and Sita are sitting on the throne and the remaining three brothers have been shown playing parts in the form of servants and maids. One [of them] is whisking away flies (*chamvar dulaana*), the second one is standing holding an umbrella (*chatra*) [and] the third one is washing the feet [of Ram]. This is why **Baba says: Improve your behaviour. Don't break the discipline of the family system that Shivbaba has come to establish. If you break the discipline, Baba knows that the capital is being established. [Everyone] is at different level (*nambarvaar*) in it. Servants and maids are also required, those who whisk away flies, those who hold the umbrella, those who broom [and] everyone is required.** It has been said in the murli: ♦ “If Baba says: ‘Don't do this’, they won't listen. They will

certainly perform the opposite task. The capital is being established; every kind of [person] is required in it, isn't it?" (Mu.10.12.68, end of the middle part of pg.3)

This is the calculation of the 21 births of the Golden and Silver Age. Here, the eight thrones of the eight Narayans of the Golden Age have been shown. It has been said in the murli for this: "It is also famous that there was the *dynasty* of the *Suryavanshi* Shri Lakshmi-Narayan in the Golden Age. Just like there is [the lineage of] Edward *the first*, the *second*, the *third* in the Christian family, eight dynasties like Lakshmi-Narayan the *first*, the *second*, the *third* continue." (Mu.26.04.71, middle of pg.2) ♦ "There are eight dynasties of Krishna. First, he will be called 'the *prince* of the Golden Age'; later, he becomes the *king* of the Golden Age. First his eight generations continue. At that time, no other king exists." (Mu.06.09.81, end of pg.2) ♦ "Lakshmi-Narayan the *first*, the *second*, the *third*. Eight emperors continue. The children rule. It happens in the same way with Sita-Ram as well." (Mu.31.07.73, end of the middle part of pg.2) The root souls (*aadhaarmuurt*) who become Lakshmi-Narayan one after the other (*nambarvaar*) in the eight births [of the Golden Age], they themselves become Ram-Sita in the same serial order in the eight births of the Silver Age as well, because it has been said in the murli: "Now you know, we ourselves become Lakshmi-Narayan; [then] we ourselves will become Ram-Sita." (Mu.25.05.72, end of the middle part of pg.3) In the second sentence it was said: Those who become Lakshmi-Narayan themselves become Ram-Sita. It means, the serial order of becoming Ram-Sita is the same as the serial order of becoming Lakshmi-Narayan in the Golden Age. There are nine [souls] who become Narayan from a man (*Nar Narayan*). One [Narayan] is of the Confluence Age, and there are 12 thrones in the Silver Age; so, those very souls (the nine Narayans) will sit on the first nine thrones. The souls who sit on the remaining [three] broken thrones that break the rule of heaven, destroy heaven, are the same souls who became the children of the home, who became the Father's children, but despite becoming the [Father's] children, they deceived the Father. They blackened the Father's face<sup>22</sup>. They defamed the Father. It is those very three brothers who are placed on the last destructive thrones of the Silver Age. The heavenly gathering that should have been formed faster earlier, they created obstacles in that task of the Supreme Soul and the entire task was delayed because of the obstacles created [and] it (heaven) is created late. So, that heavenly gathering isn't formed quickly. The punishment that they get for this is that they become the instruments of the disintegration of heaven in the end of the Silver Age as well. They aren't able to become the instruments to establish heaven. They are the founders of the last three steps [of the Silver Age]. So, the world of heaven is destroyed by them. This is the calculation of the Golden Age and the Silver Age.

### END OF THE SILVER AGE

This foundation of disintegration is laid in the end of the Silver Age and the same foundation starts increasing in the last birth. The religious fathers who come from above enter the root souls who are born from those very seed form souls and after their entrance, the establishment of the religions opposite [to the Father's religion] begins. That was mentioned in the picture of the [Kalpa] Tree. But these religions weren't shown in the land of India. There isn't any mention of other religions in the Ladder [that indicates] the story of the rise and fall of Bharat. Actually, these four *kumars* or the beads of the *Rudramaalaa* are souls firm in the Ancient Deity Religion because they are seeds. A seed is never destroyed. They have 84 births. So, they play a part just in Bharat. In whichever birth they become a king, whenever they become [a king], they will become kings just in Bharat. Even if they have to lay the foundation of kingship in other countries, they will lay the foundation [there], come back and have [another] birth just in Bharat.

### SHOOTING OF THE KINGDOM OF RAVAN IN THE ELEVATED CONFLUENCE AGE ITSELF

All the procedures and traditions of the path of *bhakti* that have been shown here are of the same root form and seed form kings who lay the foundation of the kingdom of Ravan. You were told in [the

<sup>22</sup> *Muuh kaalaa karnaa*: to bring about defamation

explanation of] the picture of the [Kalpa] tree that the religions, the branches on the left side also have supporting roots. The lustful, wrathful, greedy, the ones with attachment, the egotistic [souls] have been shown on the left side and there are seeds of those roots as well. Those seeds remain incognito till the end. It is sowed below the earth. So, those seeds also exist. In the beginning of the *yagya*, when these seeds were sown, they became rotten because of the vices. A seed sown under earth rots. It destroys its existence. However, its entire power passes through the roots and is contained in the tree and later on, those same seeds are revealed through the fruit after 76. There are *nambarvaar* (at different levels) [souls] among them as well. Some are seeds of the Ancient Deity Religion, some are roots of the Ancient Deity Religion and some are the roots and seeds of the *videshi* (from another country) religions.

It has been shown here, in the beginning of the Ladder: when the programme of the establishment of the new world of the Confluence Age Brahmins is going on, the Supreme Soul Himself has the task done in a visible form through the corporeal body of Ram. So, the shooting of the births of the kingdom of Ram is performed, the shooting of the ascending celestial degrees is performed and when the ruling system comes in the hands of the bodily religious gurus and when the Supreme Soul becomes incognito, the shooting of the kingdom of Ravan is performed. For this, Bapdada has said in an avyakt vani: ♦ “You record the *sanskaars* of both, the ascending celestial degrees (kingdom of Ram) and the descending celestial degrees (kingdom of Ravan) of 84 births in the soul at this time [of the Confluence Age].” (A.V.30.05.73, end of pg.77)

In order to understand [this] in an easy way, we will first of all understand the expansive form, because the seed form is small. It isn't in front of our eyes to that extent either. In future, it will expand more. All the root souls in the form of Narayan who have been shown on the left side portion of roots in the picture of the [Kalpa] Tree themselves are spreading [their] chains in the Brahmin world after [Brahma] Baba left his body. As long as Baba was alive, as long as Brahma was in the corporeal form, as long as the light of the Sun of Knowledge was being revealed through the Moon of knowledge, it was the day of Brahma. After he left the body, the Moon of knowledge Brahma certainly continued to be revealed through Dadi Gulzar, but the Sun of Knowledge in him became *vaanprasthi*, meaning He became incognito and after that the rule of the stars of the night in the form of the bodily religious gurus began in the *yagya*. These bodily religious gurus gathered in the form of Ravan and started spreading the golden chains in the *yagya* and tied all the Brahmins and the world of Brahmins in those golden chains well. These traditions of the path of *bhakti* are started by them. By following these traditions, people continue to fall. The gurus who start these traditions themselves continue to fall too. It has been said in the murli: ♦ “Actually, there is just one Guru who brings about true liberation (*sadgati*). The rest are for degradation.” (Mu.11.03.69, middle of pg.1) ♦ “Keep announcing publicly: true liberation [is attained] through the One incorporeal Sadguru and degradation (*durgati*) is brought about by many human gurus.” (Mu.11.03.69, end of pg.1)

How the shooting of the kingdom of Ravan of the path of *bhakti* is performed after [Brahma] Baba leaves the body, after the death of the corporeal part of the Supreme Father Supreme Soul, this has been shown here, in this picture, in the second half of the Ladder. Baba has also said in the murli: When the Copper Age begins, when it is the end of the Silver Age, the seed form souls that rule in the end of the Silver Age belong to other religions [i.e.] Islam, the Buddhist religion and the Christian religion. The deities follow the course of ‘as the king so are the subjects’ and in the last [divine] birth, most of the subjects among them start converting to other religions in the end of the Silver Age.

In the beginning of the Copper Age, Islam arrived first of all. It has been said in the murli: Ever since Ravan comes to power in the Brahmin world or you may say, in that world of 2500 years, ever since Abraham came, ever since Ravan came, the *Bharatwaasis* in Bharat started fighting with each other. ♦ “Ever since Ravan comes [to power], first of all fight begins at the home itself. [Everyone] is separated [from each other]. They just fight with each other and die. They separate their own provinces (zones).” (Mu.08.08.68, end of the middle part of pg.3) ♦ “Ravan comes at the confluence of the Silver Age and the Copper Age, when the deities fall in the left path.” (Mu.10.10.68, end of pg.1) Because those souls come and corrupt the vision and the vibrations and at that time, Ram and all the helper souls of Ram don't like that corruption. So,

there is a struggle and those people of Islam are chased away towards the far-off Arab land. They go to the Arab countries and spread adultery very rapidly and just like it was said in the picture of the [Kalpa] Tree, they spread all over the world. It happened just like this in the *yagya* as well. After [Brahma] Baba left the body, there has been an increase in the generation (population) in the Brahmin world after the opening of service centers in the foreign countries. The first service center was opened in London and from there, service started in the foreign countries at a fast speed.

## PROOFS OF THE KINGDOM OF RAVAN

### (1) Semi-destruction at the end of the Silver Age

The first proof of the kingdom of Ravan is that when heaven ends, when the Silver Age ends, in the beginning of the Copper Age, in the very beginning of the kingdom of Ravan, there is an earthquake and because of the shaking of the Earth, the palaces and buildings in the form of the gathering of deities sinks into the land and there is the semi-destruction of the world. In the end of the Silver Age, there is semi-destruction of the world through earthquake because at that time, the kingdom of Ravan with a vicious attitude begins and heaven is destroyed because of the deities entering the left path. Half destruction takes place; the entire world isn't destroyed. It means, there is an earthquake and because of the shaking of the Earth the palaces and buildings are submerged [into the inner Earth].

Its shooting is performed here [in this way:] after the end of the Silver Age, destruction begins, the Earth shakes. What happened in the earthquake is that after Mamma left the body, the maidens and mothers in the form of the Earth who were following [the knowledge] because of Mamma's love were shaken and because of their shaking, the students who were following [the knowledge] based on her broke away [from knowledge]. Some shook because they didn't receive the complete dose of knowledge. Similarly, after Brahma Baba left the body, the souls whose only basis of following [the knowledge] was Baba's love were also shaken and broken away and the brothers and sisters who were following [the knowledge] based on him also broke away.

At that time, there were earthquakes of Maya, meaning doubts were arising in the mind and intellect of every Brahmin with respect to Baba's 100 years age mentioned in the murlis. The then human gurus who spread the darkness of ignorance didn't have the correct answer for this. Therefore, in between 1965-66 and 68 numerous Brahmin children died an untimely death in the *yagya* of knowledge. In this way, there was a big destruction in the *yagya*.

When Mamma-Baba left the body, the Supreme Soul became incognito. When His chariot itself perished, the Supreme Soul became incognito and because of the Supreme Soul becoming incognito, the rule of these bodily religious gurus begins and the kingdom of Ravan begins. So, vicious vibrations start in the *yagya* because after Mamma left the body... Brahma Baba has a male body and male bodies are certainly Duryodhans and Dushasans. There was no *shakti* (female) left who could control them and the one who controlled [the *yagya*] was a demonic *shakti* who came on the seat and because of whom Brahma Baba's heart wavered. Baba has said in the vani (murlis): when the kings become *Shudras*<sup>23</sup>, they build temples. It is the vicious kings who build temples.

### (2) The establishment of Somnath

Baba has said in the murlis: "When the deities go to the left path, they build the temple of Somnath." (Mu.19.08.73, middle of pg.1) So, the very first temple constructed in the Copper Age was the Somnath temple. ♦ "The Somnath temple is built in the path of *bhakti*. That too, it would have been built some time after [the Copper Age begins]; then the worship will begin." (Mu.24.08.73, middle of pg.2) Just like the shooting of the drama of 5000 years is performed within 60, 65 or 100 years, 100 years there [in the broad drama] equals to one year here (in the Confluence Age). As soon as Mamma left the body in 1965, just after 65, in 1966 the temple Somnath is established by Brahma.

<sup>23</sup> Members of the fourth and the lowest division of the Indo-Aryan society



In the Copper Age, the kings are vicious. The vicious kings don't have much intelligence of their own regarding what they should do and what they shouldn't. Why did this sorrow arise? When they become vicious, sorrow arises. So, there is someone else to advise them. Similarly, in the beginning of the Copper Age, someone has certainly advised those vicious kings regarding how they can be liberated from sorrow. Someone advised King Vikramaditya: worship the Incorporeal One, make His temple and worship [Him], then your mind will be peaceful. That Paladi service center is established in the *rajopradhaan* stage<sup>24</sup> of the Golden Age shooting. The old Paladi service center in Ahmedabad was opened by investing the wealth and property of Madhuban. Before that Baba had never established any service center with the wealth of the *yagya*. All the other service centers were opened after other people became the instruments. Those people invited Baba to go to their place and open a service center [saying] they will make all the arrangements. For this, Baba has said in the avyakt vani dated 12.12.83: "Bapdada has opened a *center* in Gujarat. Gujarat hasn't opened it. This is why the fruits of cooperation will continue to be obtained easily, even without wishing [for it]. You won't have to work hard. It is the land of the fruits of cooperation."

The Paladi service center proves to be the Somnath temple which is established in the beginning of the Copper Age and is annihilated; it is destroyed by the *vidharmis*<sup>25</sup> in the shooting of the Iron Age. It is looted. Who built the temple first of all? King Vikramaditya; so he will also have a wife. They were the first couple who started worship first of all. They were influenced by the soul of Abraham who arrived. Definitely, they themselves have gone to the left path, this is why they build a temple because it has been said in the murli: "Vicious people build the temples of those who have gone [to heaven] after becoming completely vice less, [then they] go [to those temples] and worship [them]." (Mu.16.10.73, beginning of pg.1) King Vikramaditya, the soul of Brahma who becomes a prince from a man started worship first of all. ♦ "First of all, it is Shiva whom you have worshipped. It is then that the Somnath temple has been built." (Mu.11.02.68, middle of pg.3)

This is the second shooting which proves [to be the beginning of] the kingdom of Ravan in the world of the kingdom of Ravan. This is the second proof of the beginning of the kingdom of Ravan.

### **(3) Pomp and show of the exhibition of inert pictures like in the path of *bhakti***

The third proof of the kingdom of Ravan is that 200-300 years after the construction of the Somnath temple, meaning for 300-400 years after the commencement of the Copper Age, numerous pictures are prepared. Baba always gave this direction in the *yagya*: "Children, make these four pictures so tall that they reach the roof." It has been mentioned in the end of pg.3 of the murli dated 11.02.68: "Baba says: make [the picture of] the Ladder as high as the roof. It should be so *translight* that [everything] is clearly visible [through it]; then the human beings will see [it] and *wonder*." Prepare very big pictures. The entire knowledge is contained in these four pictures. There is no need to prepare more pictures. By preparing more pictures, it will prove to be the proverb of '*too many queens*'. If a king has many queens, his entire intellect is wasted in those very queens. How will he manage the ruling system? Similarly, if the intellect is engaged in many pictures, the intellect goes into expanse. The intellect that goes into expanse won't stabilize in the essence. The same thing happened in the *yagya*. Baba has said: numerous pictures have been prepared on the directions of Maya. ♦ "Because of the numerous pictures, all the thoughts of the human beings are just diverted towards the pictures. [...] There is a proverb, isn't there? - *Too many queens*." (Mu.23.02.69, end of pg.2) There is no need to prepare numerous pictures like this in the kingdom of Ram. There are just four selected [living] pictures there: Lakshmi-Narayan, Ram-Sita. The entire splendor there is based on these very four pictures and here numerous pictures have been prepared. It has been said in the murli: ♦ "All the pictures and so on that have been prepared out of ignorance." (Mu.13.03.71, middle of pg.2) Baba has said: "Numerous pictures have been prepared on demonic directions." (Mu.05.05.68, middle of pg.1) As soon as they received a small hint from Maya, those gurus of the path of *bhakti*, of the kingdom of Ravan prepared numerous very small pictures for exhibitions, especially in the illusive city of Maharashtra. Just like in the

<sup>24</sup> The stage dominated by the qualities of activity or passion

<sup>25</sup> Those with a religion opposite to the Father's religion

illusive world of 2500 years, at the time of the arrival of Christ, 2000 years ago, numerous, hundreds, thousands of pictures were prepared on demonic opinion in the Ajanta-Ellora, Elephanta, Kanheri caves etc. towards Maharashtra.

Similarly, numerous pictures [were made] in the *yagya* in the very beginning of the Copper Age [and] these pictures were continued to be made till 300-400 (three-four) years after [the beginning of the Copper Age]. So, 300-400 years equals to 3-4 years. It means, three-four years are completed after Mamma has left the body and numerous pictures for exhibitions are prepared in the *yagya*. Where are they prepared? In the same city of Maya, Mumbai towards Maharashtra and the same soul who shows off becomes the instrument. He has the specialty of showing off. Otherwise, the Indian tradition doesn't show off knowledge and yoga. In fact, this tradition of exhibiting, of showing off knowledge and yoga came from the foreigners when Christ was born. Those pictures also became ready against the shrimat. This is why Baba has said in the murli: Baba hasn't given the advice of [arranging] exhibitions. This is the *invention* of child Ramesh. [...] Then Baba will also *pass* (approve) [it]. (Mu.13.06.72, end of pg.2) Later on, [Brahma] Baba left the body. The approval was held up. It means that Baba has said: He will *pass* [it]. So, Baba will certainly *pass* [it] in some way or the other. The pictures that aren't correct will be cancelled. Those that are correct will be passed. But Baba couldn't give an approval [for it] during his lifetime. Baba left his body and he didn't give advice. It means, it wasn't [Shiv]baba's shrimat to prepare very small, numerous pictures. So certainly, it is an opinion of the mind, it is the opinion of some Maya. Maya is called daughter (*beti*). It has been said in the murli: "What is Maya called? Daughter." So, these numerous pictures were prepared on the opinion of some daughter Maya. Brahma Baba's part was of a mother. If a mother, a widowed mother stares and talks to her children, the children will dominate her. So, Baba used to narrate *sugar coated* (sweet) words. Baba said [for the exhibitions]: 'This is the *invention* of child Ramesh'. So, the child thought: 'Aha! Baba is sitting me on a very high stage.' [But] he didn't understand that he was violating shrimat. In this way, those numerous pictures were prepared by the community of Ravan.

Had Mamma been alive, she wouldn't have allowed the making of numerous pictures. She had faith just on the four pictures, but Mamma, who was the female deity (*devi*) of knowledge had left. Brahma Baba didn't know much about the depths of knowledge. It was Shivbaba who used to speak through him, that is why he narrated knowledge. The bodily gurus, that Maya-Ravan gave this opinion to some person: prepare numerous pictures so that your honour and respect increases and based on your [honour and respect], ours should also increase. This is the third storey of the kingdom of Ravan. 300-400 years after this, meaning during the shooting period of three-four years from 66 to 69, these pictures were continued to be prepared.

#### **(4) Preparation of the scriptures**

Soon after this, based on the pictures in the caves of Ajanta, Ellora, Elephanta, Kanheri, etc., numerous scriptures are prepared in the path of *bhakti*. It has been said in the murli: "It isn't that the scriptures begin from the Copper Age itself. No. They are prepared later on. First, the pictures are made, then their life stories are made. First the pictures will be prepared, then the scriptures will be prepared. It takes *time*. The scriptures have been made after 200-500 years." (Mu.09.08.64, end pg.3) Baba has said: 'Very big, very fat Vedas, books, scriptures were written. Just as very big Puranas were written in the path of *bhakti*. Bhagwat, Mahabharata, Mahapurana, Yogvashishta, etc.' Similarly, during the shooting period very fat books like 'Ek *adbhut jivankahaani* (a wonderful biography)', 'Mahabharata', 'Yog ki vidhi (method of yoga)', etc. were written in the Brahmin world.

#### **(5) God of the Gita**

Baba says: The biggest mistake is [about] God of the Gita. The main scripture among all the scriptures is 'Shrimad Bhagwad Gita'. It has been said in the murli: ♦ "The crown jewel among all the scriptures, the Gita itself is made first of all in the path of *bhakti*. Then along with the Gita there is the Bhagwad, the Mahabharata as well. This *bhakti* also begins after a lot of time. Gradually, temples, places [of worship], scriptures will be made. It takes 300-400 years [for this]." (Mu.02.09.72, middle of pg.1)

What is the biggest mistake committed in the Gita? Who is the giver of the knowledge of the Gita? He is the One with an incorporeal stage. Instead of him, [the picture of] the one with a corporeal stage, the one for whom no photo can be seen in the incorporeal stage [has been given]. Just like the religious fathers like Abraham, Christ, Guru Nanak, etc. are shown in the incorporeal stage, just like the one who doesn't have any picture with the incorporeal stage at all, the picture of that one who lives in the corporeal stage was put in Bhagwat, it was put in the Shrimat Bhagwat Gita in the same way.

Our Bhagwat Gita is the 'murlis'. After Mamma left her body, the word '*Pitashri*' was continuously added in the murlis. The word 'shri' has been added later because he (Brahma Baba) is going to become elevated (*shreshtha*) later on. It is written '*Pitashri Brahma*'. His name was added [to the murlis]. Who was the one who sowed the seed of the knowledge of the Gita? Actually, who started narrating the knowledge of the Gita? Shivbaba through Prajapita. The name, form and everything of that Prajapita was hidden. The name of the child Brahma was added instead of [the name of] the Father. The name of the creation was put instead of [the name of] the Creator. '*Pitashri*' is the name of Brahma. Brahma is the creation. Nobody's name has been written in the murlis [on the top] during the period of [Brahma] Baba. It is written '*Shivbaba yaad hai?*' (Do you remember Shivbaba?). Now, ever since Mamma left the body, as soon as the bodily religious gurus got a chance, they added the word '*Pitashri*' before [the words] '*Shivbaba yaad hai?*' without the knowledge of Baba. '*Pitashri Shivbaba*' means *Pitashri* became Shivbaba. They inserted the name *Pitashri* instead of the Supreme Soul. The thing that happened by inserting the name *Pitashri* is that the entire vani (murlis) became of Brahma. This was a very big mistake. Instead of [the name of] the father Ram, the name of the child, Brahma or Krishna was inserted.

The biggest mistake of the world committed in the beginning of the kingdom of Ravan is that instead of the World Father, the Creator, Shiv Shankar Bholenath, the one with an incorporeal stage, the name of the bodily child 'Shri Krishna' in the form of creation who passes through the cycle of 84 [births] was inserted in the Sanskrit Gita. Its foundation is laid in the Confluence Age when during the 40 years Golden Age shooting from 1965 to 1968, during the Copper Age phase, the soul of Krishna, meaning Brahma's name '*Pitashri*' was printed on the front page of the true Gita (the murlis) before '*Shivbaba yaad hai?*'. The clear meaning was that *Pita+Shri* Brahma who becomes elevated later on, himself became the corporeal form of Shiva, God of the Gita, the Creator, whereas *Brahm+ma* is the first creation of the World father in the form of the senior mother. How will those who themselves have forgotten [the Creator] correct the mistake of the worldly religious gurus? 'First the home should be reformed [and] then the others should be reformed'. It has been said in the murlis: ♦ "The name has been changed in the biography itself. They have inserted the name of the child instead of the Father." (Mu.07.08.74, beginning of pg.3) ♦ "Only the name has been changed in the Gita. They have made this mistake in memorial of the Confluence Age." (Mu.08.07.73, middle of pg.2)

#### **(6) The name of the child in the biography of the Father**

In the same way, other scriptures were written. In the Shrimad Bhagwat, the story of the path of *bhakti*, the story of making 16000 queens elope has been narrated. Based on this task it was named 'Bhagwat'. Similarly, here in the Confluence Age as well, a book was written by the bodily religious gurus: 'A wonderful biography'. '*Kahaani*' means story. Just like making 16000 *gopis* (herd girls) elope is a wonderful task, the story of how 300-400 queens were made to elope from Sindh Hyderabad to Karachi has been mentioned in that wonderful biography. But the name of the one who made [the *gopis*] elope in reality, the incorporeal Supreme Father Supreme Soul, the One with the incorporeal stage was hidden in that Shrimat Bhagwat story and the name of Krishna was inserted. The form that was inserted was also of the same Krishna. It happened just like this in the *yagya* as well. In that book, on the very first page, the name and form of the soul of Krishna, meaning Brahma was inserted. The name and form of the child was inserted in the Father's biography. This mistake was committed.

In the Confluence Age, in the Confluence Age world of Brahmins, the name and form '*Pitashri*' of the soul of Krishna i.e. Brahma was inserted on the first page of the book 'A wonderful biography' that was

published. Who sowed the seed of the knowledge of the Gita? Who started narrating the knowledge of the Gita in reality? Did old Dada Lekhraj (*Pitashri*) perform the wonderful task of making 300-400 maidens and mothers elope in Sindh Hyderabad or did *Karan Karaavanhaar*<sup>26</sup> Shiva, the One who becomes corporeal from incorporeal accomplish this task? Shivbaba accomplished this task through Prajapita. The name, form and everything of that Prajapita was hidden. The wonderful act of making the maidens and mothers elope that has been mentioned in the wonderful biography is a story of Prajapita, the father Ram in reality. Baba has also said in the murlis: “[They] have completely defamed Bharat. [...] He had so many queens, he made them elope, he stole butter, he had so many children; actually, all these [acts] are the story of Prajapita Brahma. Krishna has been placed instead of him.” (Mu.05.05.73, beginning, end of pg.1) ♦ “He broke the pots [containing butter], he ate the butter; they say all these lies for him.” (Mu.23.08.68, beginning of pg.3) Similarly here, within the *yagya* too, the name as well as the photo of Brahma was inserted. And below it they have written ‘*Pita shri*’. The name and form of the child was inserted in the Father’s biography. So, just this impression will be imprinted in the intellect of those who read the book, that this person has performed all the acts, all the magics of God. But it is not like this at all.

### (7) The ostentation of the shooting (rehearsal) of the scriptures

Next, scriptures have been shown here, [indicating] that numerous scriptures are written. For example, there are two fat volumes of the book ‘Yog Vashishtha’ written in the path of *bhakti*. After collecting the stories from all over the world, dialogues between Ram and Vashishtha<sup>27</sup> have been written in them and it was named ‘Yog Vashishtha’. After reading that fat book, will the soul go into expanse or will it stabilize in the essence, in the point [form]? It will certainly go into expanse. It is such a fat book; its name is ‘Yog Vashishtha’ and after reading them, the intellect will immediately scatter into the stories from all over the world. So, is it Yog Vashishtha or *Yog bhrashta* (corrupt yoga)? Just like there, in the path of *bhakti*, a very fat book, the scripture of Yog Vashishtha was prepared, similarly, in the Confluence Age world of Brahmins some *Vyasji maharaj* wrote a book [named] ‘the method and accomplishment of yoga (*yoga ki vidhi aur siddhi*)’ through bodily religious gurus and in that fat book [named] ‘*Yog ki vidhi aur siddhi*’, numerous principles of yoga (*yoga sutra*) by Patanjali, sage Kapil’s *saankhya darshan*<sup>28</sup> and the false experiences of other bodily gurus were written. The opinions of their mind were also mixed in that and some topics of Baba’s murlis were also mixed in their own way as they understood it. It means that the mixture was collected and it was used as the means to earn money and fame. In this way the gurus of the kingdom of Ravan of the path of *bhakti* made the ostentations of the shooting of many scriptures. So, these devotees printed such literature in the Confluence Age.

There is one more book among these books [named] ‘**Future of the world (*Vishwa ka bhavishya*)**’. Just like a book was written in the path of *bhakti*: ‘***Bhavishya Puran***’. Now what to do with the future of the world, which doesn’t mention when Krishna will be born in the Golden Age, when a totally new world will come, when it will be the year of the destruction of the old world. So, the main topics of the future of the world haven’t been mentioned at all. Even if it has been mentioned, they have mentioned it based on the same bodily religious gurus. A couplet of Surdas has been mentioned: “*Samvat 2000 ke piiche aiso jog pare, uttar-dakshin-puurab-pashcim cahun dis kaal fire*<sup>29</sup>.” They have collected such topics in it and written [the book] ‘Future of the world’. *Arey*, Baba made the declaration of destruction in the murlis for 76. Why did you write ‘such a time will come after the era 2000’? Is it because of being influenced by the bodily religious gurus? Those poor ones didn’t understand the implication of it. So, that [book] ‘Future of the world’ was simply made and left [aside] just like [the book] ‘*Bhavishya Puran*’ was made and kept [aside] in the path of *bhakti*. The names of imaginary kings were given in it and the long genealogy of kings till the end of the Iron Age that has been shown, all that is proved to be false. Such numerous false Vedas, scriptures, books

<sup>26</sup> The One who acts and makes the others act

<sup>27</sup> One of the seven sages mentioned in the Hindu mythology; the spiritual master of Ram

<sup>28</sup> Having to do with number or calculation: name of an Indian philosophical system

<sup>29</sup> After the era 2000, such a time will come when death will wander in North, South, East, West [and] everywhere

are written by those great sages like Vyas who sit as God. It means that the 'Future of the world' was actually made a means to earn money just like in the path of *bhakti*.

What direction did Baba give in the murlis? Children, print very small books. Nowadays, people don't have much time to go into your expansive topics. In has been said in the end of the pg.1 of the murli dated 12.02.69: ♦ "In the path of *bhakti*, you have been reading different kinds of scriptures for half a *kalpa* (cycle). You print these small books and so on in order to explain to people." It has been said in the murli: ♦ "They keep making bigger books day by day. They keep making so many biographies!" (Mu.24.05.64, end of the middle part of pg.1) As long as Baba, Mamma were alive, very small books were printed. As soon as they left their body, those bodily religious gurus who were influenced by the desire of public [honour, thinking:] 'we should be given honour and respect by the people', they were influenced by the desire for wealth [thinking:] 'we should earn a lot of wealth so that we become famous in the world, we should continue to hold a position in the world of Brahmins'; those worshippers of the desire for public [honour] and wealth printed very fat books; but it has been said in Shrimat Bhagwat Gita:

***Yaavaanartha udapaane sarvatah samplutodake.***

***Taavaan sarveshu vedeshu Brahmanasya vijaanatah. (Ch.2, shloka 46)***

The extent to which (*yaavaan*) there is the need (*prayojan*) of a pond (*udapaane*) in the presence of the big Mansarovar filled up to the brim (*samplutodake*) from all the four sides (*sarvatah*), there is the need of all the Vedas, the murlis in the form of the sentences of Brahma (*sarveshu vedeshu*) for the specially knowledgeable (*vijaanatah*) Brahmin children (*Brahmanasya*) to the same extent (*taavaan*). {It means that when you have received the true knowledge, Mansarovar, meaning the nectar of the knowledge of the Gita directly from God, there is no need of reading the Vedas, and so on.}

### **(8) Beginning of unadulterated worship**

Similarly, here in the middle of the Ladder it has been shown that based on the scriptures very big temples were built in the path of *bhakti* and in those very big temples first of all *Ekling Shiva*<sup>30</sup>, the memorial of the One unadulterated incorporeal *Parambrahm Parmeshwar*, the Supreme Father Supreme Soul was worshipped, for which Baba has said in the murli: "First of all, unadulterated worship begins. First, [they] just worship Shiva. They build His temples; then they will build the temples of Lakshmi-Narayan. [...] Then they will start building temples of Ram-Sita. Then look, in the Iron Age, they keep making pictures of Ganesh, Hanuman, Chandika *devi*, numerous *devis* and so on." (Mu.09.02.71, beginning of pg.2)

The shooting for this was happening in our *yagya* as well. As long as Mamma-Baba were alive, only the picture of one Shivbaba, the *Shivling*<sup>31</sup> was displayed in the meditation hall. When Mamma-Baba were alive, during the shooting of heaven, only the translight picture of Shivbaba was displayed in front at every service center for the purpose of remembrance. No other picture was displayed for remembrance, for glorification, to watch because pictures are certainly displayed to glorify, to remember, to see [something], so that we keep remembering [it]. But just like the pictures of the corporeal deities (*devi-devtaayein*) started to be prepared by the middle of the Copper Age, [their] idols were made and they were placed in the temples, they were considered as God, it happened in the same way in the *yagya*. As long as Mamma Baba were alive, only the picture of the Point of Light Shiva was displayed in the classroom.

It has been said in the murli: Those, who have performed pure actions through the *karmendriyaan* while being in remembrance are worshipped. Baba has said in an avyakt vani: ♦ "The one who becomes a *karmayogi*<sup>32</sup> in every action, every action of his is also worshipped." (A.V.30.11.92, end of pg.108) ♦ "The actions that are performed while being in remembrance become a memorial." (A.V.30.06.73, beginning of the middle part of pg.117)

It is shown that every *karmendriya* of the deities is worshipped. It is said: *kamal nayan* (lotus like eyes), *hast kamal* (lotus like hands); but not every *karmendriya* of Shiva is worshipped. There is especially

<sup>30</sup> A name given to the *ling* form of Shiva

<sup>31</sup> An oblong shaped stone worshipped as the form of Shiva all over India in the path of *bhakti*

<sup>32</sup> The one who performs actions while being in remembrance

the importance of the worship of the *ling*. So, He should definitely be worshipped. Shivbaba Himself has made the souls incorporeal. Will the souls be made incorporeal? The souls are certainly points. He made the souls who had a body, who were living souls, who were body conscious human beings soul conscious. He made us give up the habit of remembering the *indriyaan*. [We realized:] we are souls; the consciousness of the body was removed. So, **the One who made us into the ones who live in an incorporeal stage is worshipped first and then the other deities who came one after the other (*nambarvaar*) to stabilize in that stage are worshipped later on. Lakshmi and Narayan were the first deities to be worshipped.** It has been mentioned in the Gita as well:

***Yaanti devavrataa devaanpitrunyaanti pitruvrataah.***

***Bhutaani yaanti bhuutejyaa yaanti madyaajinopi maam. (Ch.9, shloka 25)***

The worshippers of deities (*devavrataa*) find (*yaanti*) deities (*devaan*); the devotees of ancestors (*pitruvrataah*) find (*yaanti*) the ancestors, the parents (*pitrun*); the worshippers of ghosts (*bhuutejyaa*) find (*yanti*) ghosts (*bhutaani*); and those who sacrifice their body, mind and wealth to Me (*madyaajinah*) achieve the very nature of My lordship (*maam api yaanti*).

### **(9) Worship of the deities in the form of a couple**

Similarly, in the Confluence Age, after Mamma and Baba left their body, a big translucent picture of Baba was put up in the *yagya*. Mamma and Baba were portrayed in pictures like this in the head office, [the picture with] Shivbaba on top and the pictures of Mamma and Baba below [Him]. The bodily worshippers of divine souls like Mamma and Baba displayed their pictures.

According to the rule of ‘**as is the king so are the subjects (*yathaa raja tathaa prajaa*)**’, the non-living pictures of this couple form Mamma-Baba (Lakshmi-Narayan) were installed at all the service centers, [the picture of] Shivbaba at the top and below [Him] the pictures of Mamma-Baba. However, Shivbaba, who has especially incarnated to break the connection of the intellect from the body like non-living idols has given this strict direction: ♦ “This Brahma doesn’t have anything. [...] There is no need even to keep his picture.” (Mu.27.02.70, beginning of pg.2) While narrating the indication of the path of *bhakti*, Baba has said in the murli: ♦ “In the path of *bhakti*, human beings remember many through the intellect. If you go to the [truest] temples (meaning service centers and every home of the Confluence Age devotees) of Shiva, numerous other pictures will also have been kept there. So, they are adulterous, aren’t they? They keep bowing their head before everyone. They even build and keep the idols of [bodily] gurus [like Mamma, Baba, *Didi*, *Dadi*, etc.]” (Mu.29.02.68, middle of pg.2) In this way, the adulterated shooting of the kingdom of Ravan of the path of *bhakti* started. Just like in the path of *bhakti*, the pictures of the bodily deities were prepared first of all. They depicted bodily deities in the temples, they built [their] idols and their adulterated worship began. [There was] the worship of Shankar-Parvati, the worship of Lakshmi-Narayan. It happened the same way in our *yagya*. Instead of focusing the intellect on one Shivbaba, they focussed their intellect on three souls. So, was it an adulterated remembrance or an unadulterated remembrance? Remembrance became adulterated. This is the wonder of these bodily religious gurus.

This is the worship of the household path where Mamma and Baba are worshipped. That itself has been depicted here and the worshippers are also the ones belonging to the household path; this is why those householders of the household path have been depicted with the crown of responsibility.

### **(10) Adulterated worship of single deities**

Later, there was a further downfall in the world. Here, in the Brahmin world, the worship of the household path was also stopped. The worship of the couple form deities complete with 16 celestial degrees that was performed earlier was made into [the worship of] a single [deity].

For example, if a couple is going somewhere, the vision and vibrations of anyone won’t go towards the couple much, but if [someone] is going single, the vibrations of the person of *anti-sex* (opposite sex), [meaning] a male or a female can go towards him. There can be a chance for this. Just like Ravan also first made Sita single (alone) from being a couple. So here also, the same bodily religious gurus of the Ravan’s

community removed the photo of Mamma from the meditation hall stealthily. Call it the jealousy of a co-wife (*sautiyaa daah*) or anything else. They (those who removed her photo) didn't like Mamma; because, did the ruling system belong to the females or the males in the *yagya*? The ruling system is in the hands of the females. Although Baba left his body, Mamma left her body, those females didn't like seeing the picture of Mamma. There is the jealousy of the co-wife, isn't there? [They think:] 'will she alone belong to *Krishna Kanhaiyya* and live? Can't I become Radha of *Krishna Kanhaiyya*?' So, they removed the picture of Mamma. They just displayed the picture of single *Krishna Kanhaiyya*, i.e. Brahma Baba in the meditation hall. Both these traditions were practiced. The pictures of Lakshmi-Narayan, meaning Mamma-Baba were also kept in many service centers and those who were especially influenced by the worship [of] the single [deity] removed the picture of Mamma in particular and displayed the picture of Shivbaba above and Brahma Baba below.

In this way, because the mind became more adulterous, the womenfolk especially started worshipping Krishna. In a way, there is lust and desire in everyone. Women like the male body, so, they started worshipping single Krishna and men started worshipping single *devis* (female deities) to fulfill their mental desire. There is this kind of adultery even in worship. This kind of *tamopradhaan* worship creates the odour of this question: why do [they do] single worship? Deities (*devi-devtaayein*) belonged to the household path. The Supreme Soul established the household path. Then why did they start worshipping a single [deity]? Why isn't there Radha along with Krishna? So, it has been shown here, what is the attitude of Ravan? Ravan wants to see [Sita] single (alone). If he makes her alone, his task will be accomplished but if Ram and Sita are together, his task won't be accomplished. This is why he does the fraud of making Ram move away from Pancvati<sup>33</sup>.

Just as, by the end of the middle of the Copper Age, the worship of the single deity Krishna started in our female dominated *yagya*, Brahma with a male body was worshipped more. Mamma's picture was either removed from every service center or kept here or there in a very small size because compared to the couple form deities, the single personality of opposite sex attracts the body conscious ones more.

So here, in the Ladder, it has also been shown in the end of the middle of the Copper Age that the one who has an intention to create hell, will worship a single [deity], he won't worship the *double* (couple form deities). For example, the worship of the *devis*. By the end of the middle of the Copper Age, not just the single Krishna is worshipped, but even the men start worshipping the single *devis*. This is why Baba has said in the murlis: 'Those (men) who worship the *devis* belong to the community of Ravan'. *Arey*, why do you worship a single *devi*? Why do you just prepare her idol? If she is a *devi* (female deity), there will also be a *devtaa* (male deity) with her. She is a mother; [they say:] *jai mata di* (hail to the mother). And where did the father go? The mothers remained pure in reality. If the mothers remained pure, then was the father picked up and sent somewhere to hell or to heaven? *Arey*, is the purity of the one who remained pure while living with [the husband] praised or is the purity of the one who remained pure while living alone praised? There will also be some like this who become deities complete with 16 celestial degrees sooner or later (*nambarvaar*). This is certain, when the question of purity arises, it is the menfolk that stands ahead of everyone in fighting a war. Even in the beginning of the *yagya*, the men who followed [the knowledge] first of all became opponents. Baba has mentioned them to be from very big families in the murlis. Similarly, when the Advance Party began, the very big, very good class *mahaarathi*<sup>34</sup> men who were in Delhi, all of them fell (broke away from knowledge), everyone became an opponent. Some mothers were left; they all became [the mothers] in bondage (*baandheli*), just like they had become the ones in bondage in Sindh Hyderabad. Whatever happened in the beginning, the same thing happened in the end, in the Advance [Party] as well.

The worship of a single [deity] has been shown. Its specialty is that the worshippers of a single [deity] can't wear the crown of responsibility of heaven because Ravan will make Sita lonely. It means, he has a bad intention, hasn't he? Because of having a bad intention, he wants to create a brothel. He doesn't

<sup>33</sup> The name of place where Ram, Lakshman and Sita stayed while in exile

<sup>34</sup> Great warriors

want to establish the pure heaven. Those [Brahmins] will just create hell despite living in the Brahmin family. They can't establish heaven. This is why such souls haven't been shown to be wearing the crown of responsibility and the souls who don't wear the crown of responsibility of heaven can't become crowned kings in the Copper and Iron Age either. They violated the rules of wearing the crown of purity in the Confluence Age as well as made others [violate the rules]. **Only those who believe in deities (*devi-devtaayein*), those who believe in the household [path] will be able to establish heaven.** This is why Baba has called them the demons pictured in the picture of the Ladder. ♦ “Demons are lowly. Lowly human beings sit and sing the glory of the best human beings. Those without a crown build temples and bow before the crowned ones. Probably, there is a picture like this in the Ladder.” (Mu.07.03.74, beginning of pg.2)

It means that those who worship the couple form of the deities have been depicted with crowns. They promote the household path. This is why they live in the pure household path. They alone can establish heaven. Those who follow the path of renunciation, those who leave the household can't establish heaven.

### (11) The worship of the deities with fewer celestial degrees

There is a difference in the worship of the household path as well. In the Ladder, Lakshmi-Narayan, Krishna, etc. were deities complete with 16 celestial degrees, but later on, the worship of such deities who had fewer celestial degrees and were failures began. The worship of those with 14 celestial degrees or fewer celestial degrees has also been shown. They (the Brahmakumaris) thought that these ones who have been shown are Ram and Sita. It is not just about Ram-Sita; all the succeeding Narayans in the Golden Age, from the second generation to the last generation, they all have fewer celestial degrees, they all are failures, all are *Candravanshis*. The souls who become Narayans with fewer celestial degrees were also made to surrender and sit in the temple like [BK] centers and they are being worshipped as if they are gods and goddesses. For the devotees, their opinion of the mind is [like] the shrimat of God and their great sentences (*mahaavaakya*) are like the great sentences of God. They won't accept the words of the murli but they will definitely accept the words of those gods and goddesses. The worshippers of such Ram-Sita are also sitting here. All those *Candravanshi* Narayans who are failures and the ones with fewer celestial degrees have been shown in the Ladder, but at least it is the worship of the household path, alright, if it is the worship of those with fewer celestial degrees. This is why they have also been shown to be wearing the crown of responsibility.

### (12) Worship of animals

By the time the Copper Age ends or by the time the Copper Age shooting ends, the world of animals, the world of fights and quarrels begins. What is the task of animals? To fight and quarrel. So, it is still good that as soon as the Iron Age begins, the single deities [are worshipped at all], Ram-Sita are certainly the worship worthy deities with fewer celestial degrees, but later, when the Iron Age began, with the commencement of the shooting of the Iron Age, the worship of the people in the *yagya* with animal like nature and *sanskaars*, the tyrant and violent single deities with an animal like nature began. A place is devoted to them in the temples, in the ashrams and they too are worshipped like God and people start following just their shrimat.

Actually, the souls of Ram and Krishna themselves play the parts of Hanuman<sup>35</sup> [and] Ganesh<sup>36</sup>. The one who is called Mahavir, meaning Viir Baba is the soul who plays the part of Shankar and the soul of Krishna plays the role of Ganesh. In fact, they are the souls who play the part of Mahavir Hanuman [and] Ganeshji. Those who are sitting here, in the Ladder are *duplicate* (not the real ones).

#### Hanuman:

Just like 'Hanumanji' has been shown, Hanuman with a tail. What is the task of Hanuman? Hanuman's task is to set Ravan's Lanka on fire with his tail; [the tail] has been shown as the sign of an animal [like] nature. Where is the tail shown [on the body]? On the waist. It is shown on the waist because

<sup>35</sup> Monkey faced deity

<sup>36</sup> An elephant faced deity



the organ of lust is on the waist. The tails of these souls having lust to a greater or a lesser extent (*nambarvaar*) is very long, it means, their tail of body consciousness has been shown to be the biggest.

Such ones in the *yagya*, the ones who completely uprooted many center with their tail of lust, even such ones were made to surrender, to sit in the temples as deities and they are receiving worship as God. The great heads, the bodily religious gurus know well about what acts Hanuman has performed, how they have set [the centers] on fire with their tail; yet, they were made [into] God, made to surrender and sit [at the centers].

Today, their words are being accepted, meaning they are worshipped with bread and daughter (*roti-beti*) just like a son-in-law or brother-in-law should be worshipped [in India]. They sat as gods, but they are single gods like the sanyasis of the path of renunciation.

### **Ganesh:**

Next, Ganeshji has been shown. Their sign of lust, the tail hasn't been shown to be very long, but it isn't that they don't have a tail. They do have a small tail, but their trunk is shown to be very long and wide, meaning the sign of body consciousness has been shown on the face. Their face is full of body consciousness to such an extent that they can't tolerate anything said by anyone against them. They will just keep their nose high and long<sup>37</sup> in everything.

Their body is shown to be tall and well built the way an elephant like *mahaarathi* [is]. Showing a big body means they have a lot of body consciousness. No other animal is shown to be having intoxication to the extent the eyes of the elephant are filled with intoxication. Their eyes are very inconstant. The attacks that Hanumanji is unable to make with his tail, these ones (Ganeshji) make those attacks with their vision and vibrations and that [type of] attack is more lethal.

Their ears are very big, it means, they listen to and narrate knowledge a lot. They have the capacity of listening and narrating knowledge a lot. Their forehead is also wide; it means, they have a sharp intellect too. But they can't refrain [themselves] from [showing] body consciousness. When there is any discussion in the class, they will spread such a rumour that it will make the atmosphere polluted and vicious. They will certainly speak such words through the mouth or exchange glances in such a way that it spoils the atmosphere, it spoils the vibrations of the others. Such souls with the trunk of body consciousness, those whose face is full of body consciousness, but the sign [of body consciousness] isn't visible on the waist to the extent it is visible on the face.

Baba has said in the murli that you shouldn't commit wrong actions (*vikarma*) through the *karmendriyaan*. The eyes and [other] *indriyaan* on the face are sense organs (*gyaanendriyaan*). This is why though the vibrations are bad, those souls don't accumulate many wrong actions. Other souls are certainly harmed because of that vision and the vibrations of body consciousness. The other weak souls definitely come under the influence of that corruption, but they (those who spoil the vibrations) themselves are not harmed because Baba has said in the murli: 'You shouldn't perform any wrong action through the *karmendriyaan*'. He didn't say [this] for the *gyaanendriyaan*. Wrong actions are performed through the *karmendriyaan* and that accumulates sins. But Shivbaba used to say this earlier. Now that topic isn't applicable. Now, even if you violate the shrimat through vibrations and even if the inconstancy increases through the vision, the punishments [given for it] is more [important] because now, the time for the service through the mind is going on. Earlier, in the basic knowledge, it wasn't the time of service through the mind; there was just the service through speech and actions, of running around, of exhibitions, projector [shows] of physical pictures, fairs and so on.

So, such Ganeshji *maharaj* has been shown here with the crown of purity because they remained pure through the physical *karmendriyaan*, but they too are single [deities]. The big chiefs in the *yagya*, the rulers, the ones who rule in the *yagya* know very well that their (the souls who play the part of Ganesh) vision and vibrations are not good. They speak such sentences through the mouth in a packed gathering that the vibrations are spoilt, still, they have been surrendered and sit as the instruments in the temples as if God

<sup>37</sup> *Naak uunci rakhmaa*: to preserve one's honour

had been seated [there]. Those who are sitting as the worshippers of such animals have also been shown as single sanyasis and they haven't been shown to be having a crown either. That Ganeshji has still been shown to be having hair, but this one is a sanyasi with a completely shaved head. Even the hair on his head has vanished, so [having] a crown is a far-off thing. Maya shaves their head. Maya has shaved their intellect in the form of head, that is why they worship such animals. What is the meaning of worshipping animals? In our Indian tradition, who is considered to be respectable? Those to whom we give our sister or daughter [in marriage] are considered to be respectable. We worship the respectable guests, we regard them and behave with them accordingly and respect them. Here, they worship animals. It means, if they give their sisters and daughters in charge to such [animal like souls], it is like worshipping them, isn't it? It is like bowing the head [in front of them], isn't it? So, how will those who bow their head in front of such ones establish heaven? They will uproot heaven all the more. In this way, it has been shown in the path of *bhakti* that the worship of animals also started.

Arey, Ganeshji used to write scriptures. He performed the task of writing scriptures. *Acchaa*, Hanuman with a tail used to boast about purity [saying:] I am a *brahmacaari* (celibate), I am a very big *brahmacaari*. For example, if there is a man; he is certainly impure, but starts publishing the newspaper 'Purity', then he himself became the one who boasts about purity the most in the world.

So, this is [about] the shooting of the worship of Ganesh, Hanuman. Baba has said in the murli: ♦ "Human beings were the ones with divine virtues. Now they become the ones with demonic traits (demons or animals). There is no other difference. There is no human being with a tail or a trunk. These are just the signs of [the animal like nature of] the deities." (Mu.15.12.68, end of pg.2) It has also been mentioned in the Shrimat Bhagwat Gita:

***Antavattu phalam tesham tadbhavatyalpamedhasaam.***

***Devaan devayajo yaanti madbhaktaa yaanti maamapi. (Ch.7, shloka 23)***

The (*tat*) fruits (*phalam*) [received] by those dim-witted and ignorant people (*alpamedhasaam*) is (*bhavati*) perishable (*antavat*) [because] those who sacrifice themselves for the other Brahmin deities (*devyajah*) meet (*yaanti*) the converted deities with fewer celestial degrees (*devaan*) [and] those who worship Me (*madbhaktaa*) just (*api*) attain (*yaanti*) My status complete with 16 celestial degrees, meaning the God-Goddess form of *Ardhanaariishwar*<sup>38</sup> Shiva (*maam*).

This is [about] the worship of Ganesh [and] Hanuman.

### **(13) Worship of human beings by [other] human beings**

Next, it has been shown that these bodily religious gurus were not satisfied even by this, then what did they do? Human beings started worshipping [other] human beings. Worship of human beings by [other] human beings means [to become] *Shivoham* (I am Shiva). We (those who are worshipped) ourselves are everything. We ourselves are Shiva. Follow the directions that we give and the very intention behind creating [the system] of adulterous worship was [the thought:] if many people are worshipped, later on, we too will be worshipped in the form of God. This one who is sitting is *guruji maharaj* (guru). He is coloured from top to bottom, from head to toe. He has been shown to be less coloured above and more coloured below. Their colourful dress proves that they narrate such passionate (vicious) topics of knowledge to any person that any simple person immediately becomes a white robed Brahmakumar and presents himself before them. They are so skilled [and] clever in narrating knowledge.

Here, in the Ladder, how has the supreme devotee Brahmakumar also been shown? He is not just white robed, he is such a Brahmakumar who is sitting in front of his *guruji* bowing his head, with folded hands and with a humble mind. He won't have humbleness for the vani (words narrated) of God Shiva; he won't have much humbleness for the class teacher [meaning] the sister who has been made the instrument [of the center]; he will have humbleness for the direction his *guruji* asks him to follow. As long as his *guruji* follows the knowledge, he will also follow the knowledge and the day when the guru leaves, when he breaks

<sup>38</sup> The half male and half female form of Shiva

away from the knowledge, that disciple (*celaaji*) will also break away from knowledge. Such gurus and disciples can be seen in every ashram (center). Such *guruji* doesn't get any *sandali*<sup>39</sup> to deliver his lectures. They certainly belong to the category of students, they do sit down (on the floor), they are students, but they are very good gurus, who are skilled in making such Brahmakumars. They will immediately make [someone into] white robed Brahmakumar-kumari. They may themselves wear coloured clothes, but they will prepare such BKs who will be completely white dressed from top to bottom and a good [and] humble BK.

Such students and gurus will definitely be seen in every center. They (the students) won't accept the words of Baba. They won't love listening to murlis. They won't have any love for the words of the teacher. They won't have any love for Mamma-Baba. The guru who has pulled them into knowledge, just that guru becomes God for them. If the most ordinary human guru coloured in the colour of knowledge, the one who has never obtained any seat (on the throne), is successful in converting a person into a white robed Brahmakumar, he doesn't miss the chance to make himself worshipped like God. The worshipper of that so-called God not just neglects [the words of] the teacher who is the instrument, but in comparison to that guru addicted to pleasure (*rangila*), he openly neglects even the great sentences in the form of the murli of the Sadguru Shivbaba.

Such intimate relationship of a guru and a disciple with the zenith of 'adulterated *bhakti*' depicted in the old picture of the Ladder can be seen in every service center.

Worship of human beings by [other] human beings is started through these bodily religious gurus, through the community of Ravan in this way.

#### (14) Worship of the five elements

When the worship of gurus, when the worship of human beings by [other] human beings increases, it takes on the fierce form of the worship of the five elements. In the shooting of the end of the middle of the Iron Age, the worship of inert elements like fire, water, inert trees, soil, etc. has been shown. Even the five inert elements are considered to be God and worshipped. In this way, the worship of the five elements is equal to the worship of five ghosts. The best sample of the combination of the five elements is the human body. Baba has named the worship of the non-living idol in the form of the body made of five elements as the worship of ghosts (*bhuut puja*). Baba has also said in the murli: ♦ "First, unadulterated *bhakti* started. Now, *bhakti* is so adulterated. People also worship (non-living) bodies. This is called the worship of ghosts. The body is made of five elements (*bhuut*).” (Mu.25.07.76, middle of pg.2) ♦ "You know that the One who makes [us] like this will be worshipped. Then we too will be worshipped sooner or later (*nambarvaar*). Then, by falling gradually, they also start worshipping the five elements. The body is made of five elements, isn't it? Whether you worship the five elements or the body, it is one and the same thing.” (Mu.09.01.69, middle of pg.2) It has been mentioned in the Gita as well:

*Yajante saatvikaa devaanyaksharakshaamsi raajasaah.*

*Pretaanbhuutaganaanshcaanye yajante taamasaa janaah. (Ch.17, shloka 4)*

The people with the qualities of *sattva*<sup>40</sup> (*saattvikaa*) worship or remember (*yajante*) the deities, the people with *raajasi*<sup>41</sup> (semi-pure) nature (*raajasaah*) worship or remember the *Yakshas* (demigods) and *Rakshasaas* (demons) (*yaksharakshaamsi*) and the other (*anya*) *taamasi*<sup>42</sup> (impure) (*taamasaah*) people (*janaah*) worship or remember spirits (*pretaan*) and (*ca*) the bodily ghost community (*bhuutganaan*).

The worship of the body made of five elements means the worship of a particular person or serving a particular guru; this is [called] the worship of the body. **To specially serve a particular person, to especially butter up (*khuttebardaari*) someone, not to see everyone with a spiritual view; this isn't just about the Brahmakumari Ishwariya Vishwa Vidyalaya, whichever institution adopted this form of physical worship, the result was the worship of the body made of five elements. When the bodily**

<sup>39</sup> The seat on which Baba or a teacher sits during class

<sup>40</sup> Trueness, honesty, genuineness

<sup>41</sup> The state of the dominance of the qualities of activity or passion

<sup>42</sup> Dominated by the qualities of darkness or ignorance

**beings are worshipped, complete downfall starts. Especially, when the class of men start accepting the worship of their body, there is certainly downfall.** Especially the maidens and mothers start practicing this worship of the body in every service center in the *yagya*.

Mostly, the office holder bodily religious gurus are making the innocent mothers and maidens - who have been made subordinate after making them leave their household - to practice forcible ghost (spirit) or personal worship in the name of the service of the *yagya* at the temples, mosques, churches, *gurudwaras* in the form of the religious service centers. **It is another thing to do the collective service of the *yagya*, but to receive personal service from someone or to do [personal] service [of anyone] is against the shrimat, no matter if it is any kind of personal service [like] washing clothes, cleaning utensils, cooking or oil massage and so on.**

Worship of the body means, for example a class is going on. After the class, *tolii* (sweets) was distributed to everyone. Spoons, cups, glasses, etc. were given. Then they (the sisters in charge) gave the direction: ‘brother, clean them’; then some devotees (*bhagatji maharaj*) are such that they collect the cups, etc. at one place, take them and keep them [aside] and run away [thinking:] we will have to clean [them]. [So,] they run away. Some are such that they do clean [the utensils] of their *guruji maharaj*, the *didis*, *dadas* etc. and they do clean them every day, but they got rid of cleaning [the utensils] of the others. So, this is called the worship of the body.

[Actually,] there should be this feeling: these are Baba’s children. We are serving Baba’s children, meaning we are doing the Divine service (of God). If we worship one particular person, just like it is mostly observed at the centers [this is the worship of the elements]. Great gurus, learned men (*acharya*), *piithadhiish*, *mathaadhiish* (heads of religious establishments) are sitting; their bodies will be worshipped a lot, their clothes are washed, their utensils are cleaned, food is cooked for them too and it is especially the mothers who perform these tasks. The assistant sisters also perform [those tasks]. They are performing [those tasks] under compulsion. But yes, if any Brahmakumar in their neighbourhood is dying because of hunger, they won’t even go to see him.

If a student sits to wash the utensils that are collected after the distribution of *tolii*, it will be called the service of the *yagya*, but if someone cleans the utensils of a particular brother or sister and refuses to clean [the utensils] of others, then it is especially the worship of the five elements. It is the worship of the body made of five elements of some special people having the five elements. So, it has been shown here, in the Brahmin world, that the worship of the elements begins. Baba has said many sentences in the murlis regarding the worship of the elements: ♦ “Many sturdy *Brahmanis* (sister in charge) make others wash their clothes. They also make them wash their utensils. Actually, they (the *Brahmanis*) are supposed to do everything with their own hands. The question of [having ill] health is different. If you enjoy all the pleasures here, you will lose happiness there (in the forthcoming Confluence Age 21<sup>st</sup> diamond like most elevated birth). They become *nawab* (prince) here itself.” (Mu.26.10.76, end of pg.3) It has been mentioned in the Gita as well:

***Etaanyapi tu karmaani sangam tyaktwa phalaani ca.***

***Kartavyaaniiti me paarth nishcitam matamuttamam.* (Ch.18, shloka 6)**

But (*tu*) O Paarth (*Prithivipati*: lord of the Earth)! Even (*api*) these *alokik* actions (*karmaani*) should be performed (*kartavyaani*) after renouncing (*tyaktwa*) worldly attachment (*sangam*) and (*ca*) [the desire of] fruits (*phalaani*). This is my certain and best advice. {If they enjoy the fruits here itself, what attainments will they make in the world beyond (*parlok*).} ♦ If you enjoy happiness through [someone’s] service here, your happiness will be reduced there (in the broad drama). (Mu.16.01.67, beginning of pg.3)

♦ “Some *head Brahmanis* live very comfortably here itself. They keep servants and maids. [They give orders:] prepare my bedding, bring tea, do this. Baba considers them to be body conscious. The Father is so egoless. When the children get a big *museum*, then that’s it! They start giving orders. They live like queens.” (Mu.12.11.68, end of pg.2) ♦ “There are many Brahmakumaris like this as well who sit and teach the path of *bhakti*, just like the sages and saints do. They keep the idol of Krishna and bow their head [before it]; [and] they (the students) bow their head before the Brahmakumaris as well. They (the Brahmakumaris)

get some income. They sit and eat. They are ruining themselves so much. Instead of rising, they fall all the more.” (Mu.11.04.72, end of pg.2)

### (15) Cries of Draupadi

Many men have been simply surrendered in the Brahmakumari ashrams against the shrimat. But Baba hasn't said in any murli that men should be kept in cowsheds (centers). *Arey!* If Krishna is God, will he become *gaupaal* (protector of cows) or will he sustain bulls? Men should safeguard the *shaktis*<sup>43</sup>, earn and give [the income] for them. They shouldn't sit and eat there.

A sample of such worship of the elements is seen for some surrendered Brahmakumar; mothers and maidens start serving, worshipping the five elements of men in this way; especially [the services like] massaging, washing clothes, cleaning utensils, etc. Then the disgusting form of that worship definitely comes up. Every man is Duryodhan and Dushasan. Nobody can be God because even God enters Prajapita. When that Prajapita himself is included in the list of Duryodhan and Dushasan, who else will be left? When such a disgusting form comes up, [it has been shown that] Duryodhan-Dushasans are pulling away the honour (cloth) of Draupadi and it has been written below in clear words: “O Shivbaba! Save me.” Baba has said in the murli: ♦ “The Father says: At this time, everyone is Duryodhan and Draupadi. Duryodhans disrobe Draupadis. [...] In fact, everyone is Draupadi. Be it a *kumari* (maiden) or a mother, everyone is Draupadi. There are numerous Kiichaks<sup>44</sup> who chase [Draupadis]. [...] The topic of Kiichak, etc. is of the present time.” (Mu.07.05.73, middle of pg.2) ♦ “Draupadi cries: Baba, save me from being disrobed. I want to become pure and go to the abode of Krishna. Maidens also call out: parents trouble us, beat us [saying:] you will have to become vicious.” (Mu.01.05.72, middle of pg.2) ♦ “There isn't just one Draupadi. Thousands and crores [of women] are disrobed everyday. Not everyone cries. When those who get the Father's directions to become pure are troubled to become impure, they call [the Father].” (Mu.01.03.69, beginning of pg.1)

Will a Brahmakumari or will a worldly lady cry out: “O Shivbaba! Save me”? A worldly lady doesn't know at all who Shivbaba is. In this picture, the entire story of the path of *bhakti* of Ravan's community has been made clear from top to bottom. The person who has been shown in the form of Duryodhan-Dushasan here, is a Brahmakumar in white robe from head to toe. Certainly, a very famous Brahmakumar will be shown [here]. [He is wearing] a hat, *ackan*<sup>45</sup>, *curidaar pyjama*<sup>46</sup>. Those pictures can also be seen in the old pictures of the *Gyaanaamrit* [magazine]. So, there are Brahmakumars [like this] at different degrees (*nambarvaar*).

When the picture was made, it was made through the connection of the intellect with the Intellect of the intelligent ones, the Supreme Father Supreme Soul. Why was it made later? [It was] not [made] through visions, it was made through the connection of the intellect; but it was certainly made before the completion of the shooting of the kingdom of Ravan, wasn't it? The Supreme Soul had it made, hadn't He? Just like the Supreme Soul has the scriptures prepared beforehand [or] call it 'according to the drama plan'. This is fixed in the drama.

The Brahmakumar was shown in a white dress. Nowadays they don't show this dress in the picture of the Ladder. He (the one who has been shown in the picture) has changed his very dress. No demon can hide his face in this *yagya* of knowledge. This Brahmin family will become a palace of mirrors. It has been said in the murli: no demon will be able to hide his face in it.

It has been shown here, in the picture that Dushasanji *maharaj* is holding a dagger in his hand. It has been said about this in the murli: ♦ “Even among you, some remain the ones with a completely worthless intellect (to a greater or a lesser extent). You know that the children are so unworthy (*kapuut*). Even those who call themselves Brahmakumars are unworthy. The sages are better than them. They remain pure, they

<sup>43</sup> Consorts of Shiva; here, it means the maidens and mothers

<sup>44</sup> A villainous character in the epic Mahabharata who harasses the wife of the Pandavas, Draupadi

<sup>45</sup> A long coat buttoned in front

<sup>46</sup> Narrow-legged cotton trousers with gatherings running down the length of the lower leg

are intelligent. Here, there are such ones who are worst than even those from the sinful world.” (Mu.01.10.73, end of pg.3)

♦ “When the maidens go [out] for service, the *Kiichaks* chase [the Brahmakumaris]. Then it has been written: Bhimsen<sup>47</sup> caught the *Kiichaks*. *Kiichak* means completely *dirty brutes*, who chase [Brahmakumaris]. The topic of *Kiichak* etc. is about now. At this time, everyone is Draupadi, *Kiichak* [and] Duryodhan. They belong to the demonic community. You should take care of these [things] a lot. If you come to the Father and [then] become a *Kiichak*, no one knows in what condition I will put you after becoming Dharmaraj (the Chief Justice).” (Mu.07.05.73, end of the middle part of pg.2) This isn’t about a physical dagger. Baba certainly says that the dagger of lust begins [to be used] from the eyes. It is through the eyes that the dagger [of lust] is used first.

So, the direction which Baba will never have given in the murli that ‘the immature, maidens of minor age, delicate buds should sit on the *sandali* and give *drishti* (the way Brahmins look spiritually at each other during meditation) to various kinds of men; this is called *yoga*’, the bodily religious gurus in the *yagya* started the same business in order to nurture adultery. The maidens, mothers, Sitas, Savitris of the land of India who are famous for the fact that they didn’t even raise their eyes and looked at the other’s husband like Ravan. Though she (Sita) lived in his kingdom, though she lived in the *vatika*<sup>48</sup>, she didn’t raise her eyes and looked at him. What arrangement have these bodily religious gurus made for *bhog* (pleasure) in the name of yoga!

These bodily religious gurus don’t know that they are certainly bodily religious gurus, but even our father has come in this world. This is why Baba says strongly in the murli: Children, your Father has come. You are certainly what you are, but you are not going to reform this way.

Baba hasn’t said in the murli, giving *drishti* to each other itself is called yoga. Shivbaba used to come in the body of Brahma and give *drishti*. Those who wanted to take *drishti* used to take it. So, the world (*srishiti*) can reform through the vision (*drishti*) of the Supreme Soul. When the *indriyaan* of human beings meet with the *indriyaan* of the Supreme Soul, [our] *indriyaan* can reform, but is the vision of the human beings sinful or pure? The vision of human beings itself is sinful. If the vision improves, what else is required? Then nothing is required. So, how will the human being whose vision is sinful give *drishti* to others and make them pure?

Brahma is also a bodily religious guru. He isn’t God. Shivbaba [is responsible] for his acts, he (his soul) isn’t alone. Why should Shivbaba sit and check each and every person? As you do, so shall you get [in return]. But it (giving *drishti*) is valid in the case of Brahma because Shivbaba used to come in his body. It isn’t at all valid for men to sit [as teachers]. Here, the maidens [and] mothers are made instruments.

Someone doesn’t become someone’s sister just by considering [her] to be so. Shivbaba doesn’t enter the sister just by considering [that Shivbaba enters her]. Give in writing that she is your sister; but Shivbaba won’t enter her. *Gita paathshaalaas* have been declared to be valid. A husband and a wife who are following the knowledge can run a *Gita paathshaalaa*. Even among them, the mother should control the class. That very thing is good. The brother shouldn’t [control the class]. Even if the brother sits, he should sit with his wife in the class. It means, this (men giving *drishti*) is wrong, this is against the murli. Baba has said in the murli: The Father sits in Brahma and gives *drishti*. He gives *sakaash*<sup>49</sup>. You children certainly won’t do so. ♦ “Baba says: I give *sakaash* to every soul. I sit in front [of them] and give [search]light [to them]. You certainly won’t do so.” (Mu.12.04.68, middle of pg.4) It means that the children can’t do so. It isn’t Brahma who gives *drishti*; who gives *drishti* even through Brahma? Shivbaba. Does even Brahma’s soul remember [Him] at that time or does it give *drishti*? It remembers [Him].

So, these bodily religious gurus spread complete irreligiousness (*adharm*) instead of religiousness (*dharma*). The root cause of this spread of irreligiousness is that their intellect has become vicious. They are

<sup>47</sup> The second and the bravest brother among the Pandavas

<sup>48</sup> A small garden of Ravan in Lanka where he kept Sita

<sup>49</sup> Spiritual searchlight of power, peace, love etc.

cursed by Kansa well. Their intellect becomes corrupt, otherwise they are very elevated souls if Kansa doesn't curse them.

Men exchanged glances with women and women exchanged glances with various kinds of men! *Arey!* The eyes are also *indriyaan*. Is the exchange of [the power of] this *indriya* with many adultery or not? Other *indriyaan* don't deceive that much; the eyes deceive the most. So, if we keep the company of others through the *indriya* that deceives the most and that too if the delicate maidens [keep this company], what will be the result? Adultery, corruption will increase all the more. Nobody can stop it. Instead of the establishment of heaven, hell will be established all the more. The same hell is being established in the *yagya*. More disputes are going on in the service centers. When are there disputes? The more there is adultery of the *indriyaan*, the more disputes will there be.

For example, in the picture of the Ladder, that Duryodhan-Dushasan has pressed the leg like intellect of that lady with his leg like intellect; it means, he became dominant [over her], he took her under his control and caught the dagger of lust (*kaam kataari*) in his hands, meaning he is continuously attacking her with the dagger of [his] eyes. The leg like intellect of the class of men is very hard but the leg like intellect of the maidens isn't so hard. Their intellect is soft. Every *indriyaan* of theirs is delicate. So, when man with hard *indriyaan* and hard intellect dominates a woman, that woman becomes subordinate. So, it has been shown here how he has pressed [her] leg like intellect with [his] leg. It means, that man dominates her intellect.

And the strip of cloth that he is pulling has become dirty. It is not that she isn't a Brahmakumari [and you think:] why hasn't she been shown with a white saree? But in order to picturize that the white saree has become dirty, the artist has shown a dirty saree here. Her clothes have been shown to be dirty; what does it mean? These dirty clothes that have been shown is indeed a white saree, but that Dushasan has dirtied the garment like body. This is why in order to show that white saree dirty, it has been coloured dirty. Her garment like body has become [the one] of a dirty prostitute.

It is written here: **“O Shivbaba! Save me.”** It means, they, meaning the class of weak women don't have the power to face the male body. It becomes weak because of the colour of the company; this is why, this cry is emerging from within her: O Shivbaba! We surrendered here to remain pure but here, our purity itself is being destroyed. So, the cry emerges from within: O Shivbaba! Save me. These ones are making us a prostitute; we are no longer your *Shiv shakti*<sup>50</sup>. So, this voice that comes from within is certainly of a Brahmakumari who has been depicted here. A worldly woman won't pronounce the word 'Shivbaba'.

The root cause of such vibrations in the *yagya* are the men who are surrendered and have sneaked in the centers. It is through them that this entire scandal has been created. Hadn't those men surrendered, this scandal wouldn't have arisen. Baba has never given the instruction in the murlis at all that there is the need to surrender men. *Arey*, men will earn and eat on their own anywhere in the world; where is the need of safety for them? The purity of the maidens and mothers can be at risk. They may need security to [maintain] their purity, so they can come and get asylum in the *yagya*.

The drama is so strange. The protectors appointed to guard the maidens and mothers themselves become the devourers in the *tamopradhaan* Iron Age shooting. Perhaps this is the reason why avyakt Bapdada had warned: ♦ **“The Pandavas (men following the knowledge) have been made the instruments to protect the *shaktis* by making them guards. The Pandavas should remain behind and make the *shaktis* move ahead. They (the Pandavas) shouldn't become guides. They have to become guards. When the Pandavas become guides, there is a disorder. This is why [those in] the Pandava army should become guards.”** (A.V.02.04.70, middle of pg.235)

When there is such degradation, the disgusting form of the complete kingdom of Ravan, which isn't something to be seen through the eyes, comes in front [of us]. In future, this dirt will keep increasing day by day in the world. Not just in the outside world, but in the Brahmin world also, dirt will increase even more in future. Then the things will become clearer.

<sup>50</sup> The consort of Shiva

**(16) Drown, drown**

Next, it has been shown here, in the Ladder ‘worship of the *devi* (female deity); drown, drown. In the path of *bhakti*, people worship *devis*, they give them a lot of respect, they make them wear ornaments, they build temples [for them]. They spend lakhs of rupees in building temples, making them wear ornaments [and] worshipping them. After worshipping [their idols] for 8-9 days, they take them and drown them in the ocean or the rivers. If they don’t drown, people also make them sink forcibly with the feet. All these traditions of the path of *bhakti* are of when? All these are the acts of these bodily religious gurus themselves or of those who perform actions under the influence of the bodily religious gurus. Baba has the maidens and mothers surrendered for the service of the *yagya*. Those maidens and mothers are servants (*sevadhaari*). They aren’t *devis*. Deities (*devi-devtaayein*) will exist in the Golden Age. There aren’t any deities in this Iron Age. Just like it was said in the murli: those who worship *devis* belong to the community of Ravan, Baba has said in the murli: ♦ “Baba uses very strict words. Why do they depict the *devis* also with a dagger and so many arms? Just like Ravan has been depicted with [many] arms, the *devis* have also been depicted [with many arms]. You certainly don’t have so many arms, but it is the community of Ravan, isn’t it? So they have also been shown with arms. The residents of the community of Ravan themselves worship them (the *devis*). The worship of the *devis* means the worship of Ravan. Then they *insult* [the *devis*] so much. They decorate the *devis*, worship them and so on, then they say: drown. If she doesn’t drown, they even climb over her and make her drown. They have such a *nonsense* intellect, a demonic intellect.” (Mu.07.04.68, beginning of pg.2)

Those who worship *devis* won’t pay much attention to Shivbaba, they won’t remember [Him], they won’t act according to the topics of the murlis, according to Baba’s directions much. If the same point: ‘children, open centers, open museums’ is mentioned in the murli every day, they won’t pay attention [to it], but the day when their *deviji* gives them the direction: ‘brother, we should open a center of ours’, the worshippers of that *deviji* will immediately build a temple for the *deviji*. Such temples are being built in every city and the non-living hence the living *deviji* is established in that temple in practice. Very nice clothes, very nice dresses, items of decoration, sofa set, double bed, colour TV, fridge, etc. all the materials are collected in the ashrams. Though they aren’t able to arrange milk, clothes and house for their wife and children, they may just make them cry throughout the life, but they spend the entire money in the worship of *devis*.

When the Father is revealed in practice later on, when the real form of the Father is revealed in the world, the community of Ravan that worships *devis* in this way repent. They don’t consider it to be repentance. They see [and think:] these *devis* have made us fall, they aren’t *devis*, they are female demons (*raakshasi*); then they appear to be female demons to them. When the form of God is revealed to them, they go to the ashrams and start insulting those *devis* and they insult them to such an extent that ultimately, they drown them. They end their complete honour and respect. All these are the topics of which place? They are topics within the *yagya* itself. Now (from 1976) the shooting of the worship of *devis* and ‘drown, drown’ has been performed to some extent and this shooting is going to be performed at a much faster pace now. Baba has said: “They are so intoxicated in the game of dolls that if anyone shows them the correct path of (the Father’s) Home, nobody is ready to listen.” (A.V.19.10.75, beginning of pg.201)

**(17) Religious power and political power in different hands**

The scene of religious power and political power has been depicted below in the Ladder. The heads of the religious and the political powers are organizing their gatherings and societies separately; they have their meetings separately, meaning the religious power and the political power go into different hands in the kingdom of Ravan. A very good sign of [the difference between the kingdom of Ram and] the kingdom of Ravan has been shown [in the fact] that the religious and the political powers are in the same hands in the kingdom of Ram and in different hands in the kingdom of Ravan. ♦ “The religious power and the political power are divided into two parts; this is why it becomes *Dwaapar* (the Copper Age).” (A.V.30.09.75, end of pg.113) This very thing happened in the *yagya*. As long as Mamma-Baba were alive, the religious and



political powers remained in the hands of Mamma-Baba. All the service centers were controlled in Mount Abu. If any child had any kind of problem, he used to go to Baba and clear his doubts. But as soon as he left the body, the Brahmakumar-kumaris divided their areas and became *zonal in charges*<sup>51</sup>. The religious and political powers were handed over to different people in 1969-70 itself. This entire task is accomplished through the bodily religious gurus.

The heads of the religious power are the class of men themselves. The class of men who do the business of organizing fairs, conferences, and publishing or publicizing very fat books and in order to solve the obstacles that they face in this, they hold separate meetings in Madhuban Head Office. The white dressed heads of the political power who have been shown [as] the ones who control the classes, the ones who control the seats, don't participate in the meetings of those heads of the religious power. Those heads of the political power who control the class hold meetings separately. But they hold [meetings] when their shaking seats go out of control, when problems arise, when the control of classes is disturbed; then, in order to solve these problems, they organize their meetings in Madhuban Head Office (Legislative Assembly or lower house of the Parliament) and then no head of religious power participates in those meetings. It means, **the religious power and the political power go into different hands. This is the main sign of the kingdom of Ravan.**

### BEGGAR BHARAT

A third beggary group has been depicted [as] beggar Bharat, for which Baba has said in the murli: ♦ “Bharat is the *most beggar*. Bharat is a *jungle* of thorns now. He is shown on the bed of thorns, isn't he? He is begging. So, this one (Bharat) also keeps begging from everyone. Bharat is in a miserable condition, isn't it? Bharat was completely *solvent*; now it is poor.” (Mu.02.11.73, end of pg.3) This third group which has been depicted, the ones who neither have the power of religion nor the political power in their hands, is deprived of both powers. It means, the beggar Brahmins like this - for whom it is said that the Pandavas also used to wander in the form of beggars - don't have political power in their hands. Political power means, leave the question of [speaking] for one or two hours, they are not even allowed to speak in the class for even two-five minutes by sitting on the *sandali*. Religious power means they won't be given any task of special responsibility in the fairs [and] conferences. It means, their help is neither taken in the tasks of [organizing] fairs, conferences or printing literature and so on, nor are they given a place even the size of the tip of a needle in the religious and political powers in the Brahmin world.

A person has been shown in the third group who is lying on a bed of thorns in the form of a beggar. He is holding a bowl in his hand and the foreigners are giving him alms. All this is a scenery of when? Of the end of the Iron Age. So, which period is the end part of the Iron Age in the 40 years Confluence Age that has been mentioned in order to establish the Golden Age, in order to establish the new world? This Bharat becomes a beggar in 76. He has been shown to be sustained on the alms of the foreigners.

Two foreigners are standing. Which two foreigners? A person from Islam and a Christian. He (Bharat) has been shown to be sustained on the alms given by the foreigners. The beggar Bharat like the Pandavas. What were the Pandavas as well? They were beggars. The Kauravas refused to even give them a place equal to [the area covered by] the tip of a needle. So, they were beggars. So, such a beggar Bharat, the soul of Ram who represents Bharat has been depicted here.

He doesn't have any property because the Pandavas already lose the body, wealth, house, friends, their family, wife, children, brother and everything in the game of dice. Which game of dice? **God has ordered: Sacrifice your body, mind, wealth, time, relations, contacts and everything in this Divine yagya [of God]. So, this is the game of dice on the orders of God.** What cunningness do the Kauravas show? They keep the body, wealth, house, friends, family [and] everything that they stake in their hands and they also take whatever the Pandavas staked in their hands and by throwing wrong dices cunningly (just as

<sup>51</sup> Sister in charge of a particular zone

in the share market), they tell them: Go, you have lost. So, this Bharat who is deprived of wealth, house, friends, family has been shown to be sustained on alms.

Bharat doesn't have any power in the world. If he has any power, just one power has been shown: the 'Gita' that has been placed below his head. It means, the storehouse of the knowledge of the true murlis of the Gita is contained in the intellect; this alone is his property. And it has been clearly written in that Gita: 'the five year plan'.

Baba has mentioned that five year plan in the murlis too, [saying] that they (people of the outside world) keep making five year plans one after the other [but] their plans are never going to succeed. But the five year plan that the Father prepares after coming, the Divine plan (of God) from 1978 to 1981-82, once it becomes successful, that beggar Bharat, who was dependent on others for food, clothing and shelter, becomes beggar to prince after five years. He stands on his feet. He doesn't need to be sustained on alms [given by] anybody. This was the Divine plan which succeeds on time. There is no need to make any other planning till the end of the entire *kalpa*.

**'God Shiva has come to establish the Golden Age in an incognito form. O human being! Wake up at least now.'** If He comes in the form of a big personality, in the form of an influential person, the entire world will recognize [Him]. The beggar (Bharat) had the five year Divine plan. It was just a one time plan to make the beggar Bharat into an independent Bharat. A beggar means the one who is dependent on others and independent means the one who doesn't care about anyone. He stands on his feet. So, it is the plan of five years till 1982. His plan succeeds in 82. In this way, the beggar Bharat who became a full beggar in 76 stands on his feet completely in 82. He no longer needs to take any kind of support from anyone. As soon as the plan is completed, the foundation of the establishment is laid. According to the Divine plan, this plan succeeds completely within the time fixed for it. There is no need for God to make any other *planning* again.

This very thing has been shown further, that when this task is carried out, it takes some time as well. No one becomes a king all of a sudden. Baba says: Suppose a poor man wins a lottery of 10-15 crores, he won't be given the entire [amount won in the] lottery at once. What will happen if he is given [all the amount] at once? [He will become] mad. This is why that emperorship of the world is given gradually. Baba is certainly Almighty, but the soul who plays the part of master Almighty is different, isn't it? He becomes full prince from full beggar gradually and he is initially lying on the bed of thorns in the form of a beggar, meaning just like the jungle of thorns gives sorrow, for him, there are thorns and just thorns everywhere that give sorrow in the world. Whether they are the family members, the neighbours, the relatives or the many years old BK family members, nobody remains cooperative.

How has the condition of that beggar Bharat been depicted? He is seeking alms from the *videshis* (foreigners). In the beginning, two foreigners are standing, who appear like Americans, Russians. They are giving him alms in 76, in the end part of the Iron Age, in the 40 years Confluence Age that has been mentioned for the establishment of the Golden Age, for the establishment of the new world. They are the same foreigners who give him the alms of food and money and become helpful in his task of Divine service, meaning it is the Christians and the person belonging to Islam who are giving alms in the form of loan. He is surviving based on those alms.

What is the task of the beggar Bharat? To go door to door and beg. This itself is his occupation. It is certainly said: 'we found God sitting at home', but nobody knows in which form they found [Him]. [The poet] Bharatendu has described the 'misery of Bharat' (*Bharat durdasha*), [the country] in which God comes in words! Bharat, who was a prince in the beginning of the Golden Age, the one who becomes the full prince of the world, the World Emperor Narayan, that very Bharat becomes full beggar by the end of the Iron Age, in the Confluence Age. Until he becomes a full beggar, he can't become a full prince. This is why it has been said in the murlis: ♦ "Bharat himself becomes worshipworthy and worshipper, impure and pure. The rest are in the middle. [...] He is praised as *patit-paavan* (the Purifier of the impure), so certainly, [we] are impure, aren't [we]? Bharat was pure, now he is impure." (Mu.07.09.73, beginning of the middle part of pg.3)

Bharat (i.e. Ram) belonging to the Ancient Deity [Religion] has been shown to be surviving with the alms of [the unlimited] *videshi*, in a pitiable condition, in the jungle in the form of the bed of thorns as a symbol and representative of the community of Ram alias the Pandavas who are different from both, the religious as well as the political powers, the ones who were banished from the country and the ones who truly and sincerely stake their body, mind, wealth and all the relationships in the *yagya* on the orders of God. It has been said in the murli: ♦ “At this time [of the Iron Age shooting] where will he (Krishna alias Brahma) be? He will certainly [have entered] a beggar just like many think for Christ as well: he is [in the world] in the form of a beggar.” (Mu.21.09.74, middle of pg.2)

### THE 10 YEARS DECLARATION

The ten years declaration has been written below: within ten years, meaning in 76, this old Iron Age world will be destroyed and the new world will be established. It is not about the physical establishment, it is about the Confluence Age Krishna who starts being sustained on a *piipal* leaf in the ocean like world during the gestation period (*garbh kaal*). That Krishna enters [the womb] carrying heaven on in his stomach like intellect, meaning the [hand] palm like intellect who is also revealed in the world, in the Brahmin world after having birth in the form of revelation in 1998, on [the day of] *Janmaashtami* (Krishna’s birthday) along with the Independence Day of the 15<sup>th</sup> August.

This is that story of the 84 births of the rise and fall of Bharat [about] how he becomes a full prince and how he becomes a full beggar from a full prince. Every soul that is included in the list of the rosary of 108 [beads] will definitely have to pass through the procedure of [becoming] full prince to full beggar; otherwise, they won’t be able to come in the list of the 108 [beads]. Those who stake their body, wealth, house, friends, family [and] everything in the Divine service, those who become full beggars will become the beads of the rosary and the masters of the world as well. Om Shanti.

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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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