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The vani that was going on was the morning class of 22nd march 1967. The matter that was going on at the beginning of first page was: What is called “the path of knowledge” and what is called “the path of devotion”? - Only you children know this contrast. The *Vedas*, the scriptures, the *Upanishads* and so on - all belong to the path of the devotion. What? Which are the *Vedas* in the unlimited world? It is said that the *Vedvani* (the speech of Vedas) emerged from the mouth of Brahma. ‘Vidh’ means information. Those Vedas and the scriptures which were prepared on their basis. It is said on the path of devotion that when the Vedas were clarified the ‘*Brahmanas*’ came out; then the *Aaranyakas* came out.. When they were clarified the Upanishads came out, then came out the other (*granth –shastra*) scriptural texts. The father says that all of them are the children of Geeta. That means they came out later on, first of all appeared Gita. For half cycle the devotion prevails and then for half cycle one receives the fruits of the knowledge. The knowledge does not prevail for half cycle, but we receive its fruit for half cycle. For how long does the knowledge prevail? [Students said: In the confluence age. 100 years.] In the Confluence Age..., in the confluence age itself the shooting of any/some age takes place. The shooting of path of devotion takes place and also the shooting of the path of knowledge takes place. The shooting of the path of devotion was told to be half a cycle i.e. it lasts/ goes on for a long time. Then how long does the shooting of the path of knowledge last? The fruits (of knowledge) last for half a cycle. How long does the shooting of the path of knowledge go on? (Someone said 60 years.) While doing bhakti we climb down for half cycle, which is called as the decline of the celestial degrees. You must have to take 84 births and then in one birth you are in the stage of flying[*urti kala*]. You may call it the stage of climbing up. It is called the path of knowledge. So, how much time has been praised [as the time] for the knowledge? Through bhakti there is degradation, i.e. decline of the celestial degrees for half cycle. And through the knowledge there is up gradation of the celestial degrees. How long? In how much time does one get the liberation in life [*Jeevanmukti*]? In one second the liberation in life. The kingdom of Ravan that has been going on from the Copper age onwards comes to an end and then the kingdom of Ram is established. There are complete 84 births in this drama. When 84 births are completed, then everyone benefit from the upgrading stage of the celestial degrees. Are these words in any scriptures? *Carhti kala tere bhane sarv ka bhala*. All benefit through your upgrading stage. The elevation of everyone’s celestial degrees and the benefit of everyone. But only one brings about the true salvation of everyone. He is the father, is he not? There are many types of monks and ascetics. There are various opinions. It is written in the scriptures that the age of the cycle is of hundred thousand years . Whatever matter has been written in the scriptures; where is it a reminder of? (someone said it is of the confluence age). Then how did the reminder of hundred thousand years come about? In the confluence age *that* which is called as the path of knowledge; *path of knowledge of celestial degrees elevation is of one second*. All the rest is its result. Then why was it said to be of hundred thousand years? It is because the shooting of every yuga/age takes place. In every age, whichever varna (social group/group) is there, like the deity group in the Golden Age and the Warrior group in the Silver Age; they will have to come down through the four phases/stages. So the account in those four phases which show the decline of the celestial degrees, is made in the shooting [period]. The shooting of the first Age will definitely take more time. Therefore, the Golden Age was given a very long time span. Just as when a house is built, they lay the foundation and then they build the first storey, it takes a very long time. Then in comparison to it the shooting of the second Age takes place faster. Similarly, is

the shooting of the Copper Age and then the shooting of the Iron Age. Hence in the scriptures the time span of the Golden age is shown to be four times [that of iron age] and that of the Silver Age as three times [that of iron age] and that of the copper age as two times [that of iron age] and that of Iron Age as one time. Altogether they have made it to be hundred thousands years. Then certain Shankaracharya came and his opinion came forth that the cycle is of ten thousand years. See how much difference is there. Then someone will say: so many thousands of years. There are many people, many religions, and many opinions, hence the matters keep changing. In the Golden Age there is only one opinion. This Father sits and gives you the knowledge of the beginning, the middle and the end of the world/ creation (*srishti*). How long does it take to tell this? What can we say? How long will it take to give the knowledge of the beginning, the middle and the end, which he gives? He keeps on telling. How much time does it take while he goes on telling? We have to drink(knowledge) as long as we have to live. We cannot say why these things were not told before? Why does he tell now? The teachings at school are number wise, is it not? The teachings are not the same all the time. [It is not like this that] they will teach again in the future what they used to teach in the basic knowledge. It takes time, does it not? Whose studies will take longer time- the first number and the last number? We have to drink as long as we have to live. So who will take the least time for studies and who will take the longest time? (Someone said, 'the first number will take the least time) He takes very little time. It means that he lives in body consciousness for a very short period and the rest live in body consciousness for a longer period according to their number. The organs of a small child are small, are they not? Then he is taught. Then as the organs grow bigger the lock of his intellect opens. Here too, how is the age of the souls calculated? Some plays an all-round part while others play number wise part. They will keep on assimilating/absorbing the studies (knowledge). Nothing can be assimilated by the intellect of a small child. Here also it does not enter into the intellect of those who are small. It enters immediately into the intellect of those who are grown up and are intelligent and clever. When a small child grows up, then he himself/on his own becomes a barrister, judge etc. It is the same here too. Someone's intellect assimilates / absorbs very well. Father says I have come to purify the impure. What was said to be the purpose of His coming? I have come to purify the impure. To narrate the knowledge is not the purpose. The knowledge is the means. Just like when the clothes are washed; then what is the main means that is taken? They/people use water. So, here it is the water of knowledge. This water of knowledge is the means to purify impure. If it is a very dirty cloth, then it needs more water. If it is less dirty then a little water will do the job. Here also the account is fixed. Until we have to live, we have to drink. That means that when the father comes to teach then it immediately enters into someone's intellect. What enters? 'Alaf got Allah and the entire *Bey Badshahi* [the kingdom] was given to the partner. "*Aai taar allah kii, huaa rel kaa raahii.*" [The telegram of Allah came; he set off/out by train.] Alaf got Allah and the entire *Bey Badshahi* [i.e. kingdom] was given to the partner. It is not a thing of our use. Some are such that they become the in-charge of a centre and that is it, they pose as if they have become the king. If they become the in charge of a zone then you should see the airs. If they get a position like the chief administrator...; chief administrator of what? Of the whole world, of all the centres that are there. And through those centres the whole world is to be controlled. That is it; she is intoxicated with [the title of] world mother. From the very beginning it gets fixed in the intellect of the one who plays the role in the form of the father of humanity... what? To give the entire kingdom to the partner. This is the short time kingdom, I do not want this kingdom; what have I got? I have got the highest on high. Father says that I have now come to make the impure intellects into pure intellect. So now you should become detached from this impure world. Some then develop the

feeling of competition (*apadhapi*), let me control this; let me control this one; let me control that one. This much of land is mine and that much of land is yours; that much of sky is yours and this much of sky is mine. This much of area is ours, how did you come and narrate the knowledge in our area? You children should become detached from these things. Once the soul becomes pure, it cannot remain in this impure world. It will no longer have passion that is to say love for this impure world. It will become detached. The people in the pure world are also pure. Only impure people live in the impure world, because this is the kingdom of Ravan. As the king and the queen so the subjects. This whole knowledge is to be understood through the intellect. Suppose, Shankaracharya is given respect and seated high; he is given a high position. Then the thought should be there in the mind. What? That Baba says: I give you the sovereignty of the world. So we become the sovereigns of the world, so our seat should be higher. Why has Shankaracharya been given a higher seat to sit? The father says that one must keep this thought in the mind that we are actors. What? It is our part to give respect and position to those who are the big shots at present. What is the role? Our highest on high father who has come what does he say? He says I am your most obedient servant. So, follow father. So what should we children also do? What do we stand to lose by giving a little respect and position to those with the respect and position in this world? Ours is an internal matter and theirs is the worldly respect and position. Hence, it should be there in the intellect that we are actors. We play our roles. There are actors who play their roles in the drama, aren't there? Someone gets to do the part of the hero and some one gets the part of a donkey. So, does the one who gets the role of the donkey consider himself to become donkey? It is possible that the hero actor might do some big mistake and people may clap and say: How is he playing his role? And it is possible that the one playing the role of a donkey may play a first class role. People will say he plays a part exactly like a donkey.

As such he is like a snake. Who? Shankaracharya. We know from within that he is like a snake, because he has the intellect opposed to the father .i.e.of Shankaracharya That means he has a hostile intellect. How is that? It is because he says that I am the soul and hence the Supreme soul, *Brahmasmi*(I am Brahma), *Shivoham*(I am Shiv). He makes all matters confused (topsy-turvy, contrary, upside down). They say the Supreme soul is omnipresent. They say only contrary things. Father says I am present in one whereas they say that God is omnipresent. So it is an opposite intellect, is it not? At present everyone's intellect is opposite to that of the father. Why so? Just now, He is telling that Shankaracharya has an opposite intellect and now he started to say that everyone's intellect is opposite. Why so? [Student: They consider him to be omnipresent.] Do all consider that He is omnipresent? Everyone's intellect is opposite because no one has recognized the father who has come in one appointed chariot, with a constantly faithful intellect. Today one is of a faithful intellect, tomorrow they lose faith. You children remember the father. If one remembers, then certainly they are of a faithful intellect. You love the father from inside. If any extreme thoughts arise from within towards the father, is that love or is that envy and hatred? Then it will be said to be envy and hatred. You have love for the father in your soul. It is because now you have known the father. When? Now. Tomorrow's matter will be looked into tomorrow. Now you have known and recognised the father. Baba had explained yesterday also, that it should be written down clearly: That one is the Gita with *Krishna Bhagvanuwac* (God Krishna's speaking). Which one? Which is the Geeta spoken by God Krishna in the confluence aged world of Brahmins? (Someone said Murli). Whichever the sheets of paper which the people read and then having read they recite to the other people; who has spoken them? (Through who were spoken all the sheets of paper which people read....) [A student: Through Krishna] Are they spoken by Krishna? Krishna is born in the Golden Age. The Gita spoken by Krishna alias Dada Lekhraj Brahma That Gita should be contrasted That one spoken by God Shiva [*Shivbhaguanuwac*].

Krishnavach and *Shivuvach*. Spoken by Krishna and spoken by Shiva. Why? Was it not Shiv who spoke through Krishna alias Dada Lekhraj Brahma? Was it not Shiv? It was Shiv but He was in the form of mother. It was not the highest on high actor. Is God the highest on high or is He numberwise. He is the highest on high. The Geeta that has been prepared by Krishna creates the residents of hell. [Gita] prepared by whom? The one prepared by Krishna. How? What is happening now in practical? (Someone said Pitashri Shivbaba Yaad Hai'). Just from the time when they began to write '*Pitashri Shivbaba Yaad Hai?*' in the murlis, the degradation began in the Brahmin world internally, as if the shooting of the copper age began. That one [i.e. Krishna's Gita] will be said to be done by man (human beings). Who put that word '*Pitashri?*' There were some people in whose mind the name of Krishna emerged out in the form of God. It did not happen like that until Mamma was alive. And as soon as it vanished /disappeared out of Mamma's sight, the word '*Krishna Bhagavanuvach*'/spoken by God Krishana was put. Then, Brahma Baba should have opposed. (Someone said, he did not do so') If Mamma had been present, she would have pointed out the mistake, "It is a mistake", 'It is wrong'. Mamma had been hospitalised. The people got an opportunity and they put it. Brahma Baba did not oppose. Why did he not oppose? [Students are saying: He considered himself as God of Gita.] Yes, even he considered himself to be the God of Geeta very easily. The God of Gita- it is me. Father says, one becomes the resident of heaven from the Gita narrated through Shiva. 'Through'. Through whom? By the Geeta narrated through Shiv. Through i.e. media? Brahma is the media. Why was it said 'Through Shiv'? It means that the one, who was called Shiv here, is the one who becomes the embodiment of Shiv. The soul becomes the embodiment of the Supreme soul. It is not that all the souls become the embodiments of Supreme soul or that they become the players of the supreme role. So it was said, that by the Geeta narrated through Shiv one becomes the resident of Heaven. That Geeta is praised. Which Geeta is praised, glorified and worshipped? It is the Geeta that is sung through Shiv. Here, you are listening to Shivbaba face to face. Those so-called Brahmins do not listen face to face, whereas you? You are listening face to face. First of all you have to write the occupation of both separately. Whose occupation? The occupation of Krishna and the occupation of Shiv. Write the glory of Krishna and the glory of Shiv separately. Baba gives lots of ideas/methods in the murlis. Those who make the pictures do listen. If they do not even listen then how will they be able to make the pictures? So, you write the full glory of Shivbaba. He is the seed form of the humanity, the Ocean of knowledge and the Ocean of love. What is He the seed form of? He is the seed form of humanity. Who are called human beings (manushya)? The progeny (*aulad*) of Manu are called *manushya*. Then who is Manu. The first one to do the churning is Manu. He is the seed of humanity. No one can cross him. In which matter? In churning. Then he is also the Ocean of knowledge and the Ocean of love. Having written, he is the Ocean of bliss, all of you get together and check if all the glory has been noted. Therefore, write the glory of Krishna and the glory of Shiv separately. Let the picture of Shiv be made on this Geeta and the picture of Krishna be made on that Geeta. What does it mean- this Geeta and that Geeta? Whose imprint should be made on this Geeta? The imprint of Shiv. And the imprint of Krishna on that Geeta. The imprint/impression is made on the heart, is it not? Someone makes an imprint on the heart, makes a stamp then the heart goes towards that one. So the picture of Shiv [should be made] on this Geeta. And on that Geeta... whose picture? [someone said Krishna] Krishna means who? The picture of Brahma Baba should be made/printed. Among the Geetas, one is the true Geeta and one is the false Geeta. There are followers or children for both the Geetas, the true as well as the false. Then who have the imprint of Shiv on them and who have the imprint of Krishna. The Ocean of knowledge, the giver of the knowledge of Geeta, Trimurti Shiv Parampita Paramatma. What should you write? He is the Ocean of knowledge, the giver of the knowledge of Geeta. It means, who is the one to give the knowledge also to Geeta? At the

beginning of yagya, it is the father, the Ocean of knowledge. The seed of the whole human creation. He is Shiv of course, but he is not single personality Shiv. What do they say? Trimurti Shiv. *Trimurti Shiv paramatmaya namaha!* (Salutations to Trimurti Shiv Supreme soul) Certainly the word Trimurty has to be put. It is not *Shivparamatma*. It is not *Shivjayanti*. What is it? It is *Trimurty Shivparamatma*, *Trimurty Shivjayanti*, because the knowledge of Trimurty is there, is it not? The establishment through Brahma. Then definitely he will give the knowledge through Brahma. Krishna will not say so, '*Shivbhaguanuvach*' (God Shiva speaks). What will Krishna say? Well, this imprint will be in the intellect of Krishna that the God of Geeta is Krishna himself; the matter has been going on (lasting) for so many years that the God of Geeta is Krishna himself. He will not say that the God of Geeta is Shiv. That Shiv speaks. Why will he not say? It is because while doing the effort he himself could not assume/achieve the stage of being incorporeal, without vices and egoless like Shiv. That is why he will not say '*Shivbhaguanuvac*'. Moreover, nothing happens through inspiration too. The entry of Shivbaba cannot take place in him or in the ones who do inspiration i.e. the ones who understand the meaning of the word 'inspiration' i.e. those who say: we are inspired. Does the entry (of Shiv) take place if one is inspired? The word inspiration does not mean that the entry of Shiv takes place. Shivbaba comes in the old country. There are many countries. There are so many new countries. The oldest country is India. So, He comes in the one that is the oldest. He does not come in the other newer countries that have emerged. Therefore, write the glory of both. Write the glory of Krishna as well as that of Shiv.

The second page of the vani dated 22nd March 1967. The glory of both should be different. What does it mean? Do not write similar things for both in any matter. The glory of both should be different. For example it is said, 'Gandhi Baapu'. And what is he called? [Someone said, 'Nehru chacha(uncle)']. He is called, '*Bharat ka Baapu*' (Father of the Bharat). And that one is called? Will the Father of the Bharat bring the *Ramrajya* (kingdom of Ram) or will the Father of the world bring *Ramrajya*. So the glory of both should be different. The true salvation (*Sadgati*) through Shivbaba's Geeta and degradation (*durgati*) through Krishna's Geeta. Prepare both Geetas on a big board. Is it a matter of the non-living Geetas or some living Geetas? It is the matter of the living Geetas. Let there be a very big board on which you explain that this is the main thing. What? That through Krishna's Geeta one becomes the resident of Hell and through the Geeta of God Shiv one becomes the resident of Heaven. So the biggest board should be about/of this matter. Which matter? About the contrast between the true Geeta and the false Geeta; the God of the true Geeta and the God of the false Geeta; *Krishna bhaguanuvach* and *Shiv bhaguanuvach* [God Krishna's speaking and God Shiva's speaking]. The board on this one should be very big. In the Golden Age, no one reads Geeta whereas in the path of devotion they read [it] over many births. Then in the path of knowledge there is no bhakti . It is the just the devotees who read the scriptures of the path of devotion. What? Even now if someone reads the pages of murli, then what shall we say? We shall say that they are just devotees. It is just the devotees who read the scriptures of the path of devotion. These are totally new points of knowledge. What new point was told? Those devotees give priority to the scriptures of the path of devotion, i.e. the ones with the leaves of paper. And here? Who do you children give priority here? You give priority to what is heard face to face. So these are totally new points of knowledge. That devotion is of many types and this knowledge is of only one kind. That devotion is told through many and this knowledge, only one father comes and narrates it face to face. For this knowledge they say, 'We do not know the knowledge of the creator and the creation. What? Who will be the creator of the new world that is about to come? The new world is about to come. They say so, don't they? The Golden Age is about to come and the Iron Age is about to go. The Iron Age means the old world and the Golden Age means the new world. Who is the creator of the new world that is said to come? Who is the first class creation of

that new world? They cannot give the knowledge of the creator and the creation practically. They do not know what the beginning, the middle and the end is. It is mentioned even in the scriptures. Why was the word 'even' used here? Well, those so-called Brahmins, the scholars and the intellectuals, the Didi, Dadi and Dadas, even they do not know and it is written even in the scriptures. They tally it with the scriptures and tell. It is written even in the scriptures that the saints and the ascetics have been saying that they do not know (*neti neti*). They also have been telling that they do not know the beginning, the middle and the end of this. Now, Baba is telling you children. You have been falling down while reading the scriptures of the path of devotion. There are no matters of knowledge in the path of devotion. Now, the creator father himself gives the knowledge of the beginning, the middle and the end. Neither does Krishna himself know nor do his followers know. The beginning, the middle and the end of whichever world-like creation ... Neither can they tell the beginning, the middle and the end of the creator nor can they tell the knowledge of the beginning, the middle and the end of its first-class creation. Only the father tells. Now, no human can be the creator of this humanity. If a human is not the creator of this humanity, then who will it be? Who will it be? In whom does God reveal Himself? That which is known as the human world is first of all the pure [world of] the Golden Age, is it not? Then, is there or not any difference between the Golden Age and the human world of the Copper and the Iron Ages? The Copper Age is called the dualistic human world and the Golden Age is called the deity world, the divine world. Then, who will the deities take birth from? If they take birth from the father, then the one who gives birth to the deities, the one who will make the deities into deities, the one who makes the Brahmins into deities, who should it be? A lawyer makes lawyers, and a doctor makes doctors. The one who makes the kings should be having the Royal sanskars. Then, who will be the one who makes the deities? Definitely, it will be the one who is the leader of all the qualities. Who is the leader of qualities? (Someone said Dharmaraj.) Is Dharmaraj the leader? (Someone said tolerance). It is tolerance. Brahma Baba has been shown as the embodiment of tolerance. Shall we say that he is the king in tolerance, that he is the king in putting into practice/practicing tolerance? (Someone said no) no? can't we, Why not? Who else practiced tolerance more than Brahma Baba? But when a hunter shot an arrow, then did he tolerate or not? Then he did not tolerate. The entire world may defame the father who is incorporeal, without vices and egoless; still there will be no effect on him. It is as if he heard or did not hear is one and the same. Though he has the ears, but in spite of having them it is as if he does not have them. So, no human can tell that he is the creator. The father himself says that I am the seed form creator of this whole humanity. Through whom does the human creation begin? Does it begin through the demons, the humans, the deities, the *kshatriyas*(warriors) or the Brahmins? At the beginning of the human creation there are the Brahmins. So, who is the first Brahmin? [students say, prajapita]. The one who is the first Brahmin, is himself the first deity, the first Kshatriya, the first Vaishya and the first Shudra, and he is himself the first deity. Brahmins themselves become deities. So, who is the highest on high? Is it deity or is it Brahmin? [Students: Brahmin]. The highest on high is the one who becomes a Shudra to a Brahmin in one second and then from Brahmin to a deity in one second. It does not take him a long time. It takes longer time to others number wise. So he is the seed. He says that I am the Ocean of knowledge, the Ocean of love and the giver of True salvation to everyone. The praise of Krishna is different. What? What do they write in praise of Krishna? He is completely virtuous, sixteen celestial degrees complete, completely non violent and the highest among all in following the code of conduct. Shall we say these to be the praises of Shiv- completely virtuous? Why not? Yes, He is beyond the virtues. He is (*gunateet*) beyond virtues. He is beyond the virtues. They have written in the scriptures as well that he is *Gunateet Kalyan Kalpantkari* (i.e. the one who is beyond virtues, benevolent and the one who brings an end to the cycle). What? The one who brings an end to the

cycle is beyond virtues (Only the one who brings the end of cycle....). Then who is instrumental? Who is instrumental in bringing an end to the whole cycle? He is the one who is called Shiv Shankar Bholenath. They combined Shiva – the point of light along with his name. The glory of Krishna is separate. Hence, one should write the full contrast. Which matters do they write mostly in the full contrast? They write, completely virtuous, don't they? That one is beyond virtues; that one is completely virtuous; that one is completely non-violent. Who is it? Krishna. When he played his part in the Confluence Age he did not commit any violence (hinsa karna). Even if a *pacharmar* (the one who kills animals and also eats meat) came in the front, he looked at him also with a loving vision. They tally the zodiac signs of Krishna and Christ. Christ was crucified. Then did words of abuse (*apshabd*) come from his mouth for those who crucified him or did good words come out? [Students: Good words came out.] That is Christ who follows Krishna. What? He came after Krishna, while Krishna was there beforehand. So he i.e. Krishna would have more virtues in him, wouldn't he? That was the part of the mother. The mother cannot give a direction that involves ill will to the children even if she is about to die/at her last gasp. And she(Brahma) is the mother of mothers. Moreover, is she the mother through the inner power or just for the sake of telling? She is mother through the internal power. Can a malicious i.e. unkind feeling come for the hunter who shot the arrow? No, a malicious feeling cannot come towards him also. So he is completely non violent, is he not? Is he or not? He is completely non-violent. He is the one who provides for the well-being of even those who do harm. Okay, suppose that the matter of harm did not come to mind and if he had assumed on a dreadful form, then would he have been able to do something? No. If nowadays mothers who have become weak (*abla*) assume a dreadful form, will they be able to do anything? The demoniac children, who trouble the mother, who snatch everything and then throw her out of the house; will/ would she be able to do any harm if she takes on/assumes a dreadful form? [Students: No.] Why? Why will she not be able to do any harm? It is because she has become very weak. This is the power of the father which makes a weak woman into a strong woman. Non violence is not Father's virtue. It cannot be said that the father comes as a non-violent one because the third figure is his. The first figure is the one who does establishment and the figure of Vishnu is the one who gives sustenance and the last task is that of the third figure. Any task of the new world of the Golden Age cannot be revealed in front of the world, until that one is accomplished.

So, he cannot be said to be completely non-violent. What does he do? He destroys all the irreligiousness, he destroys all the sinful ones, and he destroys all the irreligious lands. *Maryada Purushottam*.(the one who follows the code of conduct) What? The vision of Krishna is engrossed in Radha and the vision of Radha is engrossed in Krishna. Among all those who follow this code of conduct, that soul who plays the most elevated part in the practical life in knowledge; as much respect he gave to the mother, that much respect he did not give to anyone else. This is the speciality of following the code of conduct is of Krishna alias Dada Lekhraj. Will this speciality of following the code of conduct be there in the one playing the part of Brahma so Vishnu or not? Even that one will have this speciality? Of what? Of being a Maryada Purushottam. Even a thought of another cannot come even in the mind. Then, there is no question with regard to speech and the actions or the organs of actions. That is the complete form. Which one? The Brahma who becomes Vishnu. Brahma is an incomplete form. Vishnu is a complete form. The matter of being violent and the matter of abandoning the code of conduct cannot come at all. And what should you write in praise of Shiv? What should you write? Will it work if He becomes the one following the code of conduct? If he follows the code of conduct that is keeps his vow with one, then he cannot purify the impure. What has been said in the Avyakt Vani? The father comes as a foreigner. If the father would have come as Ram, the *Swadeshi* (countryman) who follows the code of conduct; then, can

the benefit of the whole world take place? Can impure ones be purified? No they can't be purified. That is why this is not the virtue of the father. What? *Maryada purushottam*. There is a great difference between the virtues of the father and the virtues of Krishna.