

Om Shanti. Today's night class is dated 23rd March 1968. You should always assimilate virtues. Such a person is called 'gungraahak' (the one who assimilates virtues). Even in this, the main virtue you should assimilate is....which is the main virtue The main virtue among all the virtues is tolerance (*sahansheeltaa*). You also know that the Father is the highest on high. He is indeed sweet. He is lovely, isn't He? It is correct to say *God the Father*. The word 'Father' is better than *Ishwar, Prabhu* and *Bhagwan* (names used to call God). If He is a *Father*, it proves that He will certainly have to give the inheritance because we obtain the inheritance from the Father.

The Father is the Creator, so what will He create? The father of [some] children builds a house for them. What is this world as well? It is a house like world. So, will the Father create an old house or will He build a new house? The Father does come only to build a new house. When this world-like new house is built, you become very happy in it. When the house becomes old, when it starts crumbling, you become sorrowful. So, this world is also a house. Its *duration*, its age is 5000 years; and the Father comes [and] builds a new house only once in 5000 years. He does not come again and again in between. What has been written in the scriptures? It has been written in the scriptures: "I come in every Age". So, He should come four times in the four Ages!

Then they have shown 24 incarnations [of Vishnu], they have shown 10 incarnations. Actually, when I come to establish the new world, how many religions exist in the new world? Are there numerous religions? There is only one religion in the new world, and it is also a religion of the household path. What? One is the Sun Dynasty (*Suryavansh*) and the other is the Moon Dynasty (*Chandravansh*). Both of them combine together to make one *Devi-Devtaa Sanaatan Dharma* (Ancient Deity religion). The Sun and the Moon; when both of them came together, the Ancient Deity religion was established. There is one religion, there is only one inculcation, there is only one kingship, only one family, only one opinion and only one language. Nobody's language is different. So, certainly there will be mutual love. There is only one Father who comes and creates such a new world and He is an unlimited Father.

In a way, there are two unlimited Fathers: One is the father of the human world and the other is the Father of the souls. But the father of the human world passes through the cycle of birth and death. What? And the one who is the Father of the souls... a soul is imperishable, the Father of souls is also imperishable, but He does not pass through the cycle of birth and death. What is the consequence of this? He does not pass through the cycle of birth and death; therefore He comes in this world only once and after coming..., all the human souls, all the souls that pass through the cycle of birth and death...which cycle do they pass through? *Satopradhan, satsaamaanya, rajo* and *tamo*¹. There is nothing in this world; there is no soul in this world, which does not pass through the four stages.

It is the Supreme Soul Father alone, who never passes through the four stages. He is always *satopradhan*. He is indeed called *Sat chit aanand* (true, living and blissful). He is forever the truth; He is never false at all. He is not false. He is truth; therefore He is called an ocean of happiness. Those who are false cause sorrow. Truth brings happiness; falsehood causes sorrow. So, all the souls transform from truthful ones to false ones. They were true in the Golden Age; then, while passing through the four stages, while taking birth in the four Ages, all of them become false by the end of the Iron Age. They become sorrowful. In order to make such sorrowful souls happy once again, the One true Father has to come. The Englishmen call Him 'Truth, God the Father'. *God is Truth*. He alone is truthful and all the rest become false and the ones who cause sorrow at the end of the Iron Age.

So, the Father comes and says, if you remember Me, the One true Father, you too will become true. I Myself come and also narrate the truth. What? The entire world is false; so what does it narrate? It narrates only lies. It narrates lies about the souls. It narrates lies about the

¹ *satopradhan*: consisting in the quality of goodness and purity, *satosamanya*: where there is ordinary goodness and purity, *rajo*: dominated by the quality of activity or passion, *tamo*: dominated by darkness or ignorance

world. Every soul is seen to be taking and giving only falsehood. One Father is such who narrates truth about everything and He establishes the land of truth (*sachkhand*), which is called *Satyug* (the Golden Age) by narrating the truth, and in that land of truth there is not even one *percent* of falsehood.

The first family unit that is established, all will be *Suryavanshi* (souls belonging to the Sun Dynasty) in it. There will not be a single soul from other dynasty. There will be true gold. There will not be any mixture at all. Then where does this mixture come from? Since when does the mixture of falsehood begin? (Someone said: from the Copper Age.) No. The souls start descending from above from the beginning of the Golden Age itself. But the other souls which descend..... the Father indeed established the truth. He established a hundred *percent* true family; but all the souls which descended later on in the hundred *percent* true family are the souls which descend [from the Soul World] with number wise falsehood (according to their stage) and lesser power. The souls with full *power*, the souls with the *power* of complete truth do not descend.

The Father comes and establishes a true family. It is a family of how many souls? (Someone said: 9 lakh.) No, 9 lakh (900 thousand) include the seeds of all the religions. (A mother said: 108.) Even in 108, 9 is multiplied with 12. There are 9 groups of 12 each. What? There are souls of 12 zodiac signs (*raashies*) in the 9 religions, totaling 12 X 9 [i.e.] 108 souls. They certainly cannot be alike. Even among the first 12 *Suryavanshi*, all of them are not alike. Even among them there are three kinds of souls. The first are those who establish, the second are those who cause destruction and the third are those who sustain. Even among the 12 there are souls of three kinds. It is good to establish as well as to sustain, but it is not good to destroy. They are the *destructive* souls. How does *destruction* take place? *Destruction* takes place through *impurity*, *construction* and sustenance takes place through *purity*.

So, among the eight, there are four special souls who give sustenance and four special souls which bring the establishment. These eight are such firm *Suryavanshi* who stand by the truth from the beginning till the end of the Iron Age. It means that there is no doubt truth is there in the Golden Age and the Silver Age, but even in the Copper Age and the Iron Age, they followed only truth. Only in the last birth, *Maya* defeats them, and that is also necessary. If someone does not experience downfall, he cannot rise either. He, who does not have the knowledge of darkness, cannot have the knowledge of light either. Both darkness and light exist in this world. When there is day, there is night as well. When there is a world of sorrow, there is a world of happiness as well. It is certainly required to some extent. So, those 8 souls are such who do not suffer punishments from *Dharamraj* (the Chief Justice). Why don't they suffer [punishments]? What is the reason? They remain truthful for many births. They have performed truthful tasks. They have not performed false tasks.

So, those who have performed good tasks, true tasks, stood by truth, did not side with falsehood for 63 births; when God the Father comes in the last birth, they do not perform such tasks by which they may continue to accumulate 100 times burden of sins. What? When the hundred times burden of sins is not accumulated, it is said: whatever is predetermined is being enacted, nothing new is to be enacted. They created good [creation] in the 63 births as well. So, even when God comes in the last birth, will they receive a true intellect (*sat buddhi*) or will they receive a bad intellect (*durbuddhi*)? If they have performed good tasks, they receive a good intellect too. Because of having a good intellect they recognize God the Father quickly. They recognize as well as accept Him. Then they also follow the path shown by Him. Therefore, they are such 8 souls, who do not suffer the beatings with the stick of *Dharamraj*.

As regards the 9th soul, to which *group* does it belong? Does it belong to the group of the ones who establish the ones who sustain or the ones who bring destruction? The first *group* consists of 12 souls, doesn't it? The first *group* consists of 12 *Suryavanshis*, doesn't it? So, among them four perform the task of establishment, four perform the task of sustenance and four perform the task of destruction. So, among the destructive souls [of *Suryavanshis*] the first one is the ninth soul [of the group], the second one is the tenth soul, the third one is the eleventh soul and the fourth one is the twelfth soul. All these four souls, despite being firm *Suryavanshi*, despite being the *direct* children of the Father, despite receiving the advance knowledge first of all, suffer punishments. That is all; it can be presumed that the downfall of the world began from here (from those souls) itself.

The eight souls present in the beginning of the Golden Age are the righteous ones. They are the ones who create a hundred *percent* righteous family. The ninth, tenth, eleventh and twelfth souls are indeed *Suryavanshi*, but when they experience downfall, to some extent or the other.... for example, there is a pot full of milk and if a drop of snake's venom is added to it, what does the entire content become ? It spreads slowly and the [content of the] entire pot becomes poison. So, in the first *group* itself these four are such *destructive* ones, whose influence is not seen in the Golden Age and the Silver Age, but their influence begins. Which influence begins? The colour of their company keeps spreading slowly; and the souls which descend after that, are they those who suffer more punishments or those who suffer less punishments? The souls who suffer comparatively more punishments keep descending. Such souls, who have performed comparatively more bad actions for many births keep descending.

Does the intellect improve by performing bad actions or does the intellect become bad? Suppose someone starts to slaughter cows for the first time in his life; if he has never slaughtered [a cow] earlier and slaughters a cow for the first time. Then will his soul support him in his dilemma, if the task of slaughtering the cow was correct or wrong? Will he realize the sin from within or not? He will. He will certainly realize for the first time and realize it a lot. He becomes greedy and he slaughters again for the second time. Then he does not feel [the repentance] to that extent. Then, when he slaughters for the third time, he will feel [the repentance] to even a lesser extent. While continuing to perform such task, he develops the *sanskar* of committing sins. When he developed the *sanskars* of sins, what does it prove? Did the intellect become bad or did it become good? The intellect became bad. It is the same as some person plays the game of dice. When he threw the dice for the first time; [it doesn't matter for him] whether he loses or wins. Even if he loses, what will he wish for? [In spite of losing] he will wish: I lost, alright, I will win the next time. [Suppose] he loses again. He will say again: the next time I will certainly throw the dice and [surely] win it. He goes on losing, and he loses completely. Similarly, what does the one who wins do? His greed increases. Let me win more, win more. Let the entire world come *under* my control. So, these are the deep dynamics of actions.

God the Father comes and teaches which actions should be performed and which actions should not be performed, which the true actions are and which the false actions are. The Father comes and tells [us] the *theory* of *karma*, *akarma* and *vikarma* (actions, action which doesn't result in anything and opposite actions). He does tell [us], but that knowledge of actions fits into the intellect of some and does not fit into the intellect of some [others]. They say: the milk of a lioness remains in a golden utensil. Otherwise, it breaks the clay utensil and comes out. It may be any other utensil, whether it is [made] of wood, a utensil of wood, or even if it is [made of] silver [or] copper, it will take some more time, but it will certainly break [the utensil] and come out. It is only gold...., moreover, if it is true gold, the milk of the lioness will remain in it.

Similarly, this is a utensil-like intellect; those who have performed good deeds for many births, and why have they performed the good tasks? It is because when God the Father came in this world, they followed His *Shrimat* firmly. They imbibed the *sanskar* of performing noble deeds in their souls. The *sanskars* of performing noble deeds keep proving helpful to them for many births. There is not a question of good or bad [deeds] at all in the Golden Age and the Silver Age. There is a soul conscious stage over there; therefore, the *karma* becomes *akarma*, but even from the Copper Age, when body consciousness increases, when the soul conscious stage decreases, even at that time, those righteous souls stand on the good side, they do not side with the evil. Therefore, the intellect remains pure as it is. So look, the boon of the intellect is such a big boon!

Ever since every soul takes birth, which biggest boon (*vardaan*) does it bring with it? Which is the biggest gift (*daat*) that a human soul brings with it ever since the birth? It is the gift of the intellect. Every soul gets the gift of the intellect since its birth itself. Some get a good intellect and some get a bad intellect and in the Confluence Age there is a lot of importance of this intellect. The more someone's utensil like intellect is of gold, the more attainments he will receive for many births and the more this utensil is made up of mud, the lesser *valuable* it is, he will achieve lesser attainments from God.

The inheritance is certainly received from God the Father Himself, but it is received on the basis of the actions [performed] in the past births and the intellect is formed on the basis of the past births. An intellect itself means the soul. What? Someone may ask: is the soul **created**? No.

The soul is already made. It is not **created**, but the *sanskars* of good or bad deeds remain recorded in the soul. It is a type of seed. As is the kind of the land a seed finds, it produces the fruit according to that. All of us souls are seeds. What? Suppose there is a sack full of wheat grains. If it is sowed in a field, will all the plants [that grow from them] be alike or will there be a difference? There will be a difference. Some plants will be tall, some plants will be short, some will have big leaves and some will have small leaves, some will produce ten grains, some will produce twenty grains, some will have small roots, some will have long roots. There will certainly be a difference. There will not be any two grains of a sack of wheat grains, whose plants are exactly similar to each other.

Similarly, every soul is a type of seed and this is an imperishable seed. When this seed comes on this world-like stage, it keeps playing its part in accordance with the part recorded in it for many births. Someone may ask: Who is responsible for it? [They will reply] What can I do, God has given me such an intellect! So, is it God who gives the intellect? Does God give different kinds of intellects to each one? Does God show partiality (*pakshapaat*)? God indeed does not show partiality. Then why does this difference arise? This difference develops on the basis of the actions of every individual. Whoever performed whatever actions in whichever way in the past births, he receives that kind of intellect in the next birth. A person also becomes mad in a birth. Can we say about a person who becomes mad that he attained something? What is the attainment of a mad person? When his madness increases, a mad person even starts eating excreta. Is this an attainment?

So, we receive the boon of the intellect from the Supreme Soul Father at the present time, which is called the Confluence Age. In the Confluence Age the Father comes only once and after coming He gives the boon of the intellect to every soul. Well, [it is up to every individual] whether he makes his utensil like intellect of clay or whether he makes it (his intellect) gold, a true one. Gold means truth. How will it become a true utensil? We should act in whatever way God the Father has told us to act without showing any cunningness (*chalaaki*). That will make the intellect like a true utensil. God said one thing and if we *mix* our own opinion, the opinion of the human beings a little or more and do something else, if we didn't do as He said, if we *mix* our own opinion to some extent or the other, then the intellect also becomes mixed. The intellect like utensil does not remain true gold. If we want to keep [the intellect] as a true golden utensil, from the beginning till the end, without creating any kind of mixture in the *directions*, the *Shrimat* given by God the Father, we should keep following in our life truthfully. But *Maya* does not let us follow [it this way].

What is *Maya*? What thing is *Maya*? *Maya* is not a separate thing. The weakness within us itself is *Maya*. Whatever wrong actions we have performed in the 63 births; we must have performed them with someone indeed. With whichever souls we have performed the wrong actions, the same souls, assume an illusive (*mayavi*) form, whether in the form of a man, or in the form of a woman, whether in the form of a thing, come in front of us, and test us. The illusive form comes and it makes us fall from *Shrimat*. So, who is responsible? (Someone said: *Maya*.) Not *Maya*. *Maya* is not responsible. *Maya* means, we ourselves are responsible. Who established a relationship with the soul which took on an illusive form and came in front of us? When was it established? We ourselves established [a relationship] in the past birth. It was we who invited that one (soul). Otherwise, the Father has taught us, 'One Father and no one else'. If we have to take, we should take from the one Father; if we have to give, we should give to the one Father; if we have to talk, we should talk to the one Father. It means that the *connection* of the intellect should be continuously with the One. We have to deal with others, but we should not deal with them with attachment. So, the souls who reach such a stage and reach first of all... which stage? One Father and no one else. Those eight souls are counted first. These are the 8 souls who study in God's school, who achieve a good post. They are called the ones who take the *scholarship*. It is such a *scholarship* in which there is no shortcoming (*truti*). They receive a very great attainment for many births. They achieve a very high post. They are not just kings (*Raja*). What? They are those righteous souls, who have achieved the post of *Maharaja* (emperor) for many births. They have been the king of kings. So, their utensil like intellect became so righteous. On what basis did it become [righteous]?

This utensil like intellect became such a true utensil of gold, on what basis did it become [like that] that all the directions, all the *Shrimat* given by God was assimilated in their intellect? Others took the support of others and they took the support of God's *Shrimat*. Those who take the

support of God's *Shrimat* reap so many benefits and those who take the support of human opinions under the influence of their love.... they develop love for the human beings, don't they? Under the influence of that love, they start accepting their versions; then they suffer a loss. Or else they possess+ body consciousness within them. Because of body consciousness they follow their own opinion. [They think:] No, what I say is correct. They are unable to recognize God the Father. When they do not recognize God the Father, they do not recognize His directions either. When they do not recognize the directions, they certainly waver up and down.

So, what is the main thing? The main thing is the recognition (*pehchaan*) of the Father. After entering the path of knowledge, knowledge is [in the form of] a womb of knowledge (*gyaangarbh*) and when the child comes out of the womb of knowledge, the first important thing is that he should not have a child's intellect. The children that are born in a family, among them the child who recognizes the father first is considered to be an elder child. The one, who recognizes later on, is considered to be the younger child. So, the children who recognized first... it is as if the child who recognizes the Father himself is the child of the Father. The one who did not recognize Him will not be called the Father's child and if he has recognized Him, then the extent to which he has recognized Him, he will follow the direction of the Father. If he has not recognized Him, he will not follow the Father's direction either.

The *percentage* in which he recognizes Him, he will *follow* the Father in the same *percentage*. And following the Father is also in two ways: One is to *follow* Him in His actions and the other is to *follow* His directions. For this there are two forms of the Father: One is the form of the mother and another is the form of the Father. The Father's form comes in front of us in three ways. The Father comes in the form of a Father as well as in the form of a *teacher* and the same form of Father takes on the form of a Sadguru as well. It is about following the directions of such a Father. What? It means that you should not do whatever a Father or a *teacher* or a guru does. What should you do? You should *follow* whatever directions He gave through the mouth. Then? Whose actions should you *follow*? How should you *follow*?

In order to *follow* His actions, God the Father's first form is the form of a mother. It means, whatever actions have been performed through Brahma should be remembered through the intellect; what were the actions performed by Brahma Baba? Did Brahma Baba condemn the children or did he always love them? No Brahmin child, *Brahman-Brahmani* will say, Brahma Baba looked at us angrily, looked at us with contempt (*hikaarat*), looked at us with an insulting look (*glani ki nazar se*), looked at us angrily. Is there even a single child who would have experienced in the lifetime of Brahma that Baba did not love him? There will not be even a single one. What does it prove? Did he perform good actions or bad actions? Is it good to give love to others or is it a bad thing? No matter, how someone is, he may be the worst, but we should *follow* Brahma. We should also perform deeds in the same way as Brahma performed. In doing so, do we have to tolerate less or [do we have to tolerate] more? We have to tolerate more. That is why all the mothers in this world know this, they are following it.... what? Nobody in the world tolerates as much as the mothers tolerate.

Those are the limited mothers and what about Brahma? Brahma is an unlimited mother. It is the same soul of Krishna, which took 63 births in this world earlier too. What? It is not as if it is a new soul. Is it a new soul? It also passed through the cycle of 84 [births], but out of the cycle of 84 [births], there is no question of tolerating or not tolerating in the 21 births at all. As regards the last 63 births, even in those 63 births, that soul did not play such a part. What kind of a part? The kind of a part that **the Father** enables him to play after entering here in the Confluence Age. So, did the *soul* of Krishna play that part of tolerance or did Shiva play it? Shiva played that part, but who receives the benefit (*ujoora*) for that part? Does the Supreme Soul Shiva receive the benefit of tolerating or does the one who possesses the body, receive the benefit? The bodily being receives the benefit. For example, if a ghost or spirit enters in someone, does the one in whom it enters has to tolerate or does the ghost or spirit has to tolerate? It (i.e. the ghost) will go out [of the body]. The soul that enters is *powerful*. The one in whom it entered is weak. So, it is the weak one who tolerates the sorrow. The one who is *powerful* does not tolerate sorrow. If there is a king, if he is more *powerful*, if he has more power in his body, he will not tolerate sorrow. This is also a subject of power.

All the human souls become weak while passing through the cycle of birth and death, while being coloured by the company, but Shiva is such that He never becomes weak after coming in

the colour of the company. When God comes, does He establish a relationship with one or with many? (Someone said: with one.) Does He establish a relationship with one? Did He establish a relationship with just one Brahma? (Someone said: When He enters, He gets the name Brahma.) No, He did enter Brahma. He played a part in the form of Brahma. He played a part in the form of a mother, but from the point of view of the relationship, there are numerous children who see him in the form of a mother. So, did many [children] develop the relationship of “mother and child” or did few develop it? Many developed [this type of relation]. [And] the *soul* of Krishna develops attraction towards the children; he develops attachment for the children.

The Supreme Soul Shiva does not develop attachment for any child. He comes in contact, in relationship, and makes them play on His lap. He also asks: Children, on whose lap have you come? Have you come on the lap of Brahma or on the lap of Shivbaba? So, the children who say: Baba, we do not have to make attainment from Brahma, we have come on Your (Shivbaba’s) lap. Brahma’s soul itself experienced downfall in the 63 births. So, the Father understands: Yes, this one is a knowledgeable soul. The knowledgeable soul is especially dear to Me. Will a knowledgeable soul see the soul or will it see the body? It will see the soul. So, even among the Brahmin children, in the basic knowledge, those who saw Brahma Baba and on being asked by Baba, when they replied: Baba, we have come on the lap of Brahma Baba, we have a lot of love for Brahma Baba’s lap; Baba used to understand: this one is a body conscious child. He does not consider himself to be a soul and does not see Brahma Baba in the form of a soul. He has not yet understood who is present in the body of this Brahma. So, it creates such a difference!

The *soul* of Shiva alone is such that it establishes many kinds of relationships with many children, despite that it does not develop *attachment* to anyone. So, does it always remain *powerful* or does it become weak? Even after 5000 years, when it comes to this world, it plays the part of the Almighty. Although it plays a part in the form of a Mother as well, it plays a part of tolerance; in spite of this it plays such a part of tolerance that while constantly tolerating, the bodily being Brahma lost his life, but no flaw comes in the Supreme Soul. A flaw comes in which soul? A flaw comes in the *soul* of Brahma. That weakness is continuing till date. How? Why does he go to enter *Dadi Gulzar* again and again?

Now call him the *soul* of Krishna, call him the *soul* of Brahma, is it studying the knowledge or not? It is studying the knowledge. So, what is the main aim of the knowledge that it is studying? *Nashtomoha smritilabdha* (conqueror of attachments and regained the remembrance of the One Father). So, has the attachment for the children been destroyed? (Someone said: No.) What is the *proof*? Had the attachment for the children been destroyed, he would not have gone into the same [gathering of the] ignorant children again and again. For example, do the mothers nowadays love the younger children more or do they love the elder children more? The attachment for the younger children is not removed [easily]. They also know that these younger children will not take care of them after growing up. Which children will take care of the mother? There is a hope on those who have grown up that they will take care [of them]. The younger children are anyhow young; even then, to which children does she develop more attachment? She develops an attachment for the younger children.

Now, who are the small children here in this [path of] knowledge? Who should be called small children and who should be called elder children in the world of Brahmins? Those who have the recognition of the Father are the elder children and those who do not have the recognition of the Father at all are the small children. Those who have more knowledge, then it is understood that he is elder. The one who has less knowledge, then it is understood that he is small. Here it is not a question of the age. Baba says, even if there is a seven days old child, who has entered the path of knowledge newly, he can go faster [in knowledge] than those who are following the path of knowledge for many years. On what basis do they go fast in knowledge? How does a child who has come seven days before [in knowledge] go faster than those who have been following the path of knowledge for many years? Someone said: past births.) Yes, that soul has obtained the knowledge even in the past birth. It has come in the next birth with the *sanskars* of Brahmanism. Therefore, they go *fast* [in *purusharth*] in spite of coming *last*.

So, there are small as well as big children here too. The small children are still studying the knowledge of the *primary school* and those who have grown up are studying the higher studies in the *college*. After studying the higher studies, their posts also have begun to be declared. For example, some pass ICS (Indian Civil Service), IAS (Indian Administrative Service) exams, don’t

they? That is the highest *degree* (grade); so they become very big Officers from the worldly point of view. Similarly, even in this Godly study, the highest position is of the eight [souls] who *pass with honour*. These are such children who do not achieve a high post just once. What? They achieve a high post for many births.

So, the elder children are elder on the basis of the knowledge and the knowledge is not just of one kind that if someone has the knowledge of listening and narrating, it is said [for him] that he is very knowledgeable. What? Was the knowledge heard and narrated through Brahma limited only to listening and narrating or did someone understand its depth as well? They did not understand. The one who does not understand at all, will not explain to others either. So, one kind of knowledge remains limited to listening and narrating. The second kind of knowledge is such that it is understood as well as heard. The knowledge is heard as well as digested (i.e.) assimilated in the intellect, but it is not put into practice. So, what will it be called? Just like Ravan, the Vedas and scriptures are shown in the hands of Ravan. They say that Ravan was also a Brahmin; he was a great scholar. He was very knowledgeable, wasn't he? He was very well known among the Brahmins. But how were his actions? Stealing, performing lowly deeds is a bad thing. So, through the actions it was known that he is no doubt a Brahmin, he certainly is knowledgeable, he is indeed a listener and narrator [of knowledge], he has a sharp intellect as well, he is the one who understands as well as explains, but he does not put the knowledge into practice in his life. That is why he cannot transform from a human being to a deity. Are the *direct* children of God called deities or demons? Who will be called God's children? (Someone said something.) Hum? The deities are called God's children because they imbibed in their life the knowledge taught by God. That is why they are God's children. And what about the demons? The demons are indeed the children of God, but they are not the real children (*maatele*). What? They are step - children (*sautele*). The true blood of the mother didn't come in them. The false (adulterous) blood [came in them] and they became demons. So, there are the elder children of God and there are the small children of God.

The world certainly goes on for 5000 years, but who will be called the oldest ones in it? Are they the deities or the demons? (Someone said something.) The demons? Does the world begin with demons? Does the new world that God establishes, the new world like house that He builds before going, begin with demons or with deities? That world begins with deities. So, that is called a new world. Then it is said that God came and established the new world of deities. So, they will be called the elder children. Those who perform the great actions are worshipped and as regards the worship of the demons, does anyone worship Ravan? Does anyone worship Kansa? He was certainly very powerful. Ravan was powerful as well as Kansa was very powerful (Ravan, Kansa: villainous characters depicted in Hindu mythology). They were very well known but, what about the power? They had power too. Do demons possess more power or do the deity souls possess more power? The demons have more power. If God does not stand by the deity souls, the deities can never gain victory over the demons.

So, in today's world, when God has come in this world, the deity souls as well as the demonic souls are studying the knowledge. There are some who listen to knowledge and narrate to others and become great scholars. They receive a lot of respect and honour. There are such ones even in the basic *knowledge*. What? They are listening to nice knowledge and they are also narrating the knowledge to others and are receiving a lot of praise from others that they narrate very nice knowledge, but the shortcoming is that they did not recognise God the Father. They could not recognise in their intellect, who God the Father is. They could not recognize the Father from inside; that is why they are included in the *list* of demons. Then there are demons bigger than even them, who don't just listen and narrate, [but] they also understand it [and say] it is correct, it is correct and explain it to others as well. What? They are even more *powerful* souls, but they do not imbibe it in their life. They keep fooling everyone. They themselves don't imbibe *purity*.

So, will the one, who himself does not imbibe *purity*, does not imbibe tolerance, have any effect on others? He will not have an effect. So, they can't enable others to imbibe [virtues] either. They neither become deities themselves nor can they make others [deities]. So, they become still bigger demons. That is why it has been said, when destruction takes place, half of those who survive will be noble souls (*punyaatma*) and half of those who survive will be sinful souls (*papaatma*). *Arey!* Even after the destruction, will half [the number of] noble souls and half [the number of] sinful souls survive? What is this? Which noble souls will survive? Those who have

imbibed purity for many births, those who have the *sanskars* of purity for many births will survive as well as those who have the *sanskars* of impurity for many births will survive. What is this? The Kings of India remained impure for many births and the queens of India remained pure for many births.

So, when the destruction takes place, whether the destruction takes place in the world of Brahmins or in the outside world, both kinds of souls will survive. One are the beads of the rosary of *Rudra* (*Rudramala*) and other are the beads of the rosary of victory (*Vijaymala*). The beads of the rosary of victory constitute the rosary of Vishnu. Those who have inculcated the *sanskars* of imbibing purity for many births will survive, but they will be in a gathered form. What? How will they be in this world after the destruction? They will be the ones who remain in *unity* through the *power* of *purity*. Just as the honey bees; their bee-hive is small, but even within that small bee-hive they remain together in *unity*.

Similarly, their world will be small, but everyone will live together in a gathered form with great love and the second kind will be those who are called the emperors of the entire world. They are called the ones who *control* the entire world. They are the beads of the rosary of *Rudra*. They are *Rajyogis*. They are the ones who learn *Rajyog*, those who hold the *controlling power*, but when the destruction takes place, they will be scattered all over the world. Someone will be buried in ice here, someone will be buried there, someone will be buried at one place and someone else will be buried somewhere else. Why are they scattered [like that]? What is the reason? *Impurity*. They are indeed great *purusharthis* (the ones who make spiritual effort), but even in their *purusharthis* life they practiced *impurity*. They are the ones who recognize the Father, but in spite of recognizing the Father, they are unable to earn the income of purity, which they should. They are no doubt Shivbaba's children, the beads of the rosary of *Rudra*. What?

Now the question arises, why does Shivbaba make such children into kings? They (i.e. the beads of *Rudramala*) become the kings for many births and why do they (i.e. the beads of *Vijaymala*) become the queens for many births? What special virtue did He see in them (i.e. the *Rudramala*) and what is the weakness that emerged in them (i.e. the *Vijaymala*)? What specialty did God the Father see in the beads of the rosary of *Rudra* that He made them kings for many births? They are so impure! (Someone said: they do not become dependent.) No. Only they recognized God and the souls which become the queens did not recognize God the Father first. They recognized Him when they received blows from the world. They (the *Rudramala*) already recognized Him, therefore, Baba says, whether you children have any quality or not, but every child has one quality. Which quality? The quality of recognizing the Father. That is all; on the basis of this one quality they obtain the kingship for many births.

God the Father does not see, this one is a sinful one; he has been dirty for many births. What does He observe? He observes the [specialty of] recognizing the Father. He does not see the sinful one. What is His very occupation? What is the occupation of God the Father? To transform the sinful ones into pure ones. His occupation is amongst the sinful ones themselves. If He does not love the sinful ones, if he does not come amongst the sinful ones and transform the sinful ones into pure ones, His occupation itself will end. God comes only to purify the sinful ones; therefore when He comes in this world, does He first uplift the souls who become the queens or does He [first] uplift the souls who become the kings? The souls who become the kings recognize God the Father first and the souls who become the queens, the souls who imbibe purity for many births are still sitting there in the basic knowledge. They are studying *a, aa, e, ee, u, oo* (a, b, c, d, e, f). That is why the devotees say about God, *tumhri gati-mati tum hee jaano* (your ways and intellect are known only to You). What? Only God knows His ways and intellect; nobody else knows about it.

Is it better to become a king or is it better to become a queen? (Someone said: It is better to become a king.) Is it better to become a king? Sinful, *tamopradhan*, dirty, vicious! (Someone said: they recognize the Father first, don't they?) Yes, although those who recognize first are sinful for many births. *Tulsidasji* has sung a song, *Mai patitan ko raja* (I am the king of the sinful ones). What? He wrote his defamation [after speaking] with his own mouth, I am the king of the sinful ones. Among all the sinful ones in this world, who is the biggest king of those sinful ones? It is me.

So, this pair also was formed. What? For example there are pairs, aren't there? One is a female body and the other is a male body. One is *negative* and the other is *positive* so, both of

them form a pair. Similarly, one is sinful and the other is pure. This pair of the sinful one and the pure one (*patit-paavan*) is formed. The One above is pure and the one below is sinful. He (the incorporeal one) is pure for many births and he (the corporeal one) is sinful for many births. Both of them form a pair, so He comes and establishes the path of household and what kind of a path of household is it? They (Ram and Krishna) are filled with *purity* for many births. It is not just for one birth so that they will transform from a man to Narayan, they will remain pure for that birth only. No, they are filled with *purity* for 21 births. So, the Father comes and gives this inheritance. What? He gives the inheritance of purity to the sinful souls and what inheritance do those who are pure souls for many births receive? They obtain the inheritance of happiness. That is why it has been said: *where there is purity; there is peace and prosperity*. The more purity there is, the more happiness there will be. So, the kings do not become as happy for many births, as the queens who imbibe purity for many births, live in the palaces and enjoy a happy and comfortable life.

Even if they have to perform *jauhar* (immolating oneself – as formerly done by Rajput women facing capture by a conqueror), if they had to jump into the fire, they did that voluntarily, with their own zeal and enthusiasm and they jumped [into the fire] for a few moments and ended their life. Was it sorrow for a longer period or for a little while? (Someone said: for a little while.) Moreover, they did it happily and with zeal and enthusiasm in a gathered form. So their thoughts in the end lead them to their final destination. Will they attain an elevated salvation or will they undergo degradation? They did it for the protection of their *dharma*. [They thought] *vidharmis* (those who's faith and belief are opposite to that set by the Father) should not come and touch our body. They should not spoil our religion. So, for the protection of the *dharma*, the *jauhars* performed by the queens increases their purity day in and day out. They receive happiness and the kings receive fame. Who receives respect and honour? The kings receive respect and honour. The queens receive happiness for many births. This is the difference. Om Shanti.