

**Audio cassette no. 1**  
**Dated 12.11.91, at Kampil.**  
**Clarification of Murli dated 25.11.68 (for bks)**

**Side A**

Today's vani is dated 25.11.68. Register number 5 in the registers at *Minimadhuban*, and page 101. The Spiritual Father Shiv is sitting and explaining to his spiritual children, to the *shaligrams* (small round stones considered sacred in the path of devotion)<sup>1</sup>; not to the body conscious children. He isn't explaining to the children who remain in body consciousness. Neither would they understand anything. The Spiritual Father is explaining only to the spiritual children. It is because only the spiritual children know the Spiritual Father. Those, who did not make their stage spiritual, those who did not make their stage like a point, [cannot] recognize the Spiritual Father. How will He explain? What is He explaining? He is explaining all the secrets of the beginning, the middle and the end of the world. [It is not that] He would explain something and He would not explain something else. Not just a little, [He explains] the entire secret, starting from the beginning through the middle and till the end. And the one who explains is [the] only One. There is no second one. There is only [the] one Supreme Spirit, who can explain this entire secret.

Someone may say, what about the *secondary* spirit, Prajapita or Brahma, or any XYZ [or] Abraham, Buddha, Christ? Not even the greatest soul, no noble soul, no deity soul, no one can explain the secrets of the world. All the other souls or *shaligrams* have the name of their body. The name of just My soul is Shiva. This name of *Mine* never changes. The other souls do not have names for [their] soul. Call them soul, call them spirit or call them *shaligram*. As for the rest, when they take a body, they receive a different names. There is only one Supreme Father Supreme Soul (*Parampita Paramatma*), who doesn't have His own body. The Supreme Spirit. The name of the Supreme Soul is Shiva. It is because *param atma - param* means great (*bari*) – the greatest (*bari te bari*). Physically He is not big but [He is] great in powers, in virtues, in knowledge. He Himself is *Patit Pavan* (the one who purifies the impure ones).

He Himself says to His children: I am explaining the secret of the beginning, the middle and the end of the whole world. Everyone has to come here to play their part. He has also explained that Vishnu has two forms. What? Vishnu has two forms. Which two forms? If he has two forms, there should certainly be two forms. That is of Vishnu, not of a single one. The two forms of Vishnu. Four arms have been shown in the two forms – two *righteous* and two *leftist*. It is proved that among them, among those arms, there is a controller too (the one who moves them) (*calanevala*). So there are four arms of Vishnu. An arm means a helper. Which souls become the four helpers - whose nature and *sanskars* match and become like one? Then they become the two forms of Vishnu. That is to say the Confluence Age Lakshmi and Narayan, who obtain a reward directly from the Supreme Soul Shiva, and the other – the Golden Age Lakshmi and Narayan, who are Radha and Krishna in their childhood [and] when they grow up they receive the title Lakshmi and Narayan from their father. They receive the title in the Golden Age. And from whom do the Confluence Age Lakshmi and Narayan receive the title in the Confluence Age? From the Supreme Spirit, the Supreme Father Supreme Soul. So both the forms of Vishnu combine and become Vishnu, the two forms of Vishnu.

So it was said that everyone comes here to play their part. 'When does the Father come', this has also been explained. He comes, when the establishment of the new world (*srishti*) takes

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<sup>1</sup> *Shalagram* – in the murlis those, whose cover of body consciousness is peeled off, are called *shaligrams*. In Indian tradition *shaligrams* are special kind of stones (pebbles), which are considered to be auspicious and are worshipped.

place. Neither before that nor later. And the old certainly has to be destroyed. What will take place first? The establishment. Later? Later the destruction [will take place].

It is not that the destruction would happen when the capital couldn't be established. What? If the capital hasn't been established... Until the capital meaning the gathering..... has been prepared, until the controllers of the capital, the main actors are ready, destruction doesn't happen. The destruction of the devilish religions, the destruction of the kingdoms which are governed on the basis of the devilish religions, has to take place because those kingdoms have been established by human beings.

The kingdoms, which are being established by human beings even today in the world, the governmental thrones, which are prepared... Those governmental structures are ready one day, and the next day their throne is turned over. Temporary rewards are obtained from the temporary, ignorant people. And the Supreme Soul, who is always imperishable, the one who gives the imperishable rewards establishes such a throne, prepares such a governmental structure that once it is established, no one can shake the throne for 2500 years. So, when the *foundation* becomes strong, meaning when the 108 seed-souls, who become the kings of Bharat for many births; when their gathering is practically prepared in the Confluence Age, when those 108 beads, the Father's true children, are gathered, when they are bound by one thread of love, one thread of affection, then the *foundation* of the establishment of the capital is strongly laid. And then the destruction of the old world, the old religions, the old royal authorities (*satta*) begins in its real form. So, first the establishment and then the destruction.

The children know that the establishment of the one Ancient Deity Religion certainly takes place in the new world. If there is a new world, certainly there would be the establishment of the Ancient Deity Religion. Except for the Supreme Soul no one else can do that task. It is the work of that Supreme Spirit alone. If some so-called Brahma Kumar Kumari says that having taught us, the Supreme Soul went away, we saw [Him], we found *Shiva Bhola Bhagwan* (the innocent God Shiv), we ourselves will establish the kingdom: then it is completely *wrong*. Because many times Baba has said in the *murlis*: I go away having established the capital. Other religious fathers establish only the religion. They establish their traditions (*dharna*), but they don't establish the royal authority (*rajya satta*). It is My specialty that along with the establishment of the religion I also establish the capital and then I go. And it is not just of one dynasty. I establish the capitals of two dynasties: the capital of the Sun dynasty (*Suryavansh*) and the capital of the Moon dynasty (*Chandravash*). So, this establishment certainly takes place. So, this is the Supreme Father Supreme Soul who is called *Param atma*. What kind of a soul (*atma*)? *Param* (Supreme).

Just like it is said: *Good, better, [the] best*. The *best* means? [A student is saying something.] Yes, the one who has no match (*sani*). In the same way the Supreme Soul has no match. He is *Param atma*. His name is Shiva, which means benevolent. No other spirit (soul) can become more benevolent than Him. If someone were so, then the souls of all the religions in the world would also remember him in the same way as the human beings of the entire world remember God the Father. All right! Someone may say that the people of the atheist *dharm* (religion)<sup>2</sup>, the communists don't believe in the Supreme Soul. They don't remember Him. But when the drum of destruction plays<sup>3</sup> and disaster strikes them, no matter how atheist a soul is in the world, he will have to take shelter with the Supreme Soul and it will come out of his mouth too: *God is truth*. Baba has already said this in the *murlis*. What? *God the Father* comes and meets all the souls. What kind of *father* is the one who doesn't come and meet the children? So the 5 billion human souls will *realise* [Him] and then they will recognize that Father in the form of the Father, in their own way: some in a distant relation and some in a close relation. He is God the

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<sup>2</sup> *Nastik dharm* – literally the religion of atheism; it has to be remembered that *dharm* has a much wider meaning than “religion”; *dharm* is a complete system of moral, religious, social duties which someone has to carry on.

<sup>3</sup> *Danka bajana* – literally “a drum to play”, which means also to proclaim.

Father, so certainly He should meet all the children. His name is Shiva. His body doesn't have a name. All the others, their body are given a name.

You also understand this. Everyone knows the main ones. Who are the main ones on this stage like world? Just like Baba says: I tell [you] the name of 5-7 main actors. Who are those 5-7 main actors? Ram, Krishna, Abraham, Buddha, Christ, and so on. Their names are the most famous in the world. So, all of them, their **body** are given a name. The name of my spirit (soul) itself is Shiva. Now, the cycle of the drama, spinning and rotating, has reached the end. At the end the Father Himself should come. Whose Father? The Father of everyone. The Father of the religious fathers too. The one, who is called the Great-Great-Grand Father. The Father of the fathers too.

His birthday (*jayanti*) is celebrated too. Certainly, the birthday will be celebrated only at the place where He comes. So the birthday is celebrated only in Bharat. *Shiv Jayanti* (the birthday of Shiva) or *Shiva Ratri* (the night of Shiva) is not celebrated in other countries. The birthday (*jayanti*) means the cries of victory (*jayjaykar*). They don't raise cries of victory of *Paramatma Shiva* in other countries. Only those who receive the kingdom will raise cries of victory. Why will the residents of the religious lands which will be destroyed raise cries of victory? They are finished off. They cannot receive a part (role) in the new world. So, the birthday of Shiva (*Shivjayanti*) is celebrated only in Bharat.

*Jayanti* means birth. It isn't about someone's physical birth, because the physical birth takes place for physical children, who take a body. The Supreme Soul doesn't have a body at all, so how can He be born? There is no physical womb at all, then how will the birth be praised? So it is a subtle birth. What kind of a subtle birth? Just like a child is revealed when he comes out of the womb....as long as he is in the womb, the mother can know, some intelligent members of the family can know. No one else from far away can know. But when a child is born, they play fanfares and trumpets. Similarly, here too, it is an unlimited topic. Until the birthday of the Supreme Soul Shiv in the form of the cries of victory, meaning His complete revelation takes place, there are some special close souls, the children of the Father, the special spirits, [who recognise Him] when He is in the womb. Despite being in the womb and despite being hidden, they recognise Him just like the Pandavs are praised in the scriptures – 'the Pandavs, the 5 Pandavs recognised the Supreme Soul. No one else recognised that the Supreme Soul comes in the chariot of Arjun, in the body-like chariot and is bringing about the great destructive war of Mahabharat (*Mahabhari Mahabharata*) and is giving the knowledge of the Gita. If the Mahabharat war takes place, then certainly God will be present as well. So, this is the birth in the form of the revelation. It is not about a physical birth.

When the revelation of the Supreme Soul takes place, then the great influential people; those who are considered to be great and influential from the worldly point of view – those from the press, or the great authorities of the TV, or the great authorities managing the radio stations... the voice reaches them by itself, they become willing to serve just by themselves (without being told). They will not complete their work of revealing the Supreme Soul in order to take some money. They will complete it on their own. It will be called "the birthday of the Supreme Soul in the form of the cries of victory".

But this birthday can't take place, until the 108 beads belonging to the Godly system (*tantr*) of ruling, are bound by the one thread of love of the Supreme Soul. The *mala* can't be complete, if even one bead is separated from the *mala* (garland, rosary). In the *mala* one bead is lower than the other. A bead which is lower can't go beyond<sup>4</sup> the bead which is higher than it, in any subject. Just like the military. In the military a higher ranking officer has full right to control an officer in a lower rank. The officer in the lower rank can't find fault with an officer in a higher

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<sup>4</sup> Baba uses the word, "cross".

ranking. [There is] complete, full control. When such a spiritual military becomes ready, when such a family order becomes ready, the true birthday of the Supreme Father Supreme Soul Shiva (*Shiva Jayanti*) is praised. Such a birthday is celebrated only in Bharat. In no other country is it celebrated. This birthday takes place when the world is about to change and the extreme brightness comes out of the deep darkness.

When would it be said “the extreme brightness”? When would it be said “the deep darkness”? 12 o’clock at night, it is deep darkness. And 12 o’clock at noon, it is extreme brightness. At what time is the birthday of Krishna (*Krishna Jayanti*) celebrated? Hum? At what time? 12 o’clock at night. So, certainly that time, when the work of the Supreme Father Supreme Soul was carried out through Krishna, through the soul of Krishna, that is to say through Brahma...., that time can’t be [the time of] the birthday of the Supreme Soul. That’s why it was said in the murlis: I come and establish Ram’s kingdom. It wasn’t said: I establish Krishna’s kingdom or I establish Brahma’s kingdom.

The Brahmins don’t have a kingdom at all. All the Brahmins are servants (*sevadharis*). The Brahmins don’t have the right to rule over anyone. For this reason, it was said that finally, when they go to the cremation place, they say: “The name of Ram is the truth”. So the role of the beginning is in the form of the mother. It is the form filled with love. Powerful devil souls can’t recognise her at that time. For this reason it was already said before in the murlis: you have to become the form of a *shakti* (*shaktiswaroop-* to assume a powerful form) towards the *vidharmis*<sup>5</sup>. Otherwise they won’t reform.

So, in the Trimurti one is the loving part - on the *righteous* (right) side, and on the left side – [there is] the lawful part; shown sitting very stiff (*akhadu sa*). The establishment of Vishnu’s kingdom takes place, when they both are combined. So, *Shiva Jayanti*...through whom? Through which soul? The cries of victory are raised at the end through the soul of Ram, so the body is also of him. In the Trimurti, just as Krishna’s soul plays the part of Brahma, similarly Ram’s soul plays the part of Shankar. The pictures of both are found on the path of the religious devotion, so certainly they must have played some roles too. Otherwise where did the pictures come from? But, the personality (idol) of Brahma is not worshipped, [his] temples are not made, there are no memorials [of him]. Why? It is because the children who have a devilish nature, who are in big number, overpower the mother. They take an unfair advantage of her love. So Brahma is not able to become famous. The birth of Gita cannot take place. The birth of paradise cannot take place. And the birth of Shiva cannot take place either. It is not subject to doubt that the foreigners believe in reason (*buddhivadi*) and have sharp intellects. But they don’t have a heart within, they don’t have feelings. Veneration, faith, feeling; this is the subject of the heart, not a subject of the intellect. Unless the heart and the intellect are balanced, nothing can be obtained. An intellectual person (person relying only on mental work: *dimagi*) can become an instrument in destruction. An intellectual person means an arrogant person (*ahankari*). He has a lot of ego. And the one who is emotional (*dilvala*), obtains a reward from the *Dilvala* Father. He becomes entitled to the godly rewards. So the one who becomes entitled to the rewards, or the children who become this, those very children are threaded in the *mala* number wise. Certainly first of all, the children of the right side will be threaded, then the children of the left side will be threaded. So in this way the numbers in the *mala* are created.

So, the true *Shiva Jayanti* takes place at 12 o’clock noon. At what time is Ram’s birthday celebrated? When is there extreme brightness? At 12 o’clock noon. For this reason Ram’s birthday (*Ram Jayanti*) is celebrated at 12 o’clock noon. The extreme brightness arises from the deep darkness. The children know that the Supreme Father Supreme Soul comes only once at the *purushottam* Confluence Age<sup>6</sup> (part of the Confluence Age when the most elevated human souls

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<sup>5</sup>Vidharmi: those whose beliefs and practices are opposite to that set by the Father.

<sup>6</sup>*Purushottam* - part of the 100 year Confluence Age, when the most elevated human souls are revealed.

are revealed). One is the Confluence Age, an ordinary one. And the other is the *purushottam* Confluence Age – the highest among men ... the highest means... the highest, average, lesser; good, better, the best; first class, second class, third class; the *malas* are revealed.

Which is the first class *mala*? The 8 jewels. The Father with great love places on his head [i.e. gives lots of regard to] the children who are very dear. So, they are the 8 special souls. They are worshipped on the path of religious devotion in the form of the 8 jewels (*8 ratn*) or the 8 deities (*8 dev*). They are worshipped in the form of the 9 planets. Those 8-9 jewels are the first class *mala*, the first class gathering. And the second gathering? The *mala* on the neck, which later on becomes the *mala* of Vishnu. But before that, the Rudra *mala* becomes ready. The Rudra *mala* is the *mala* of kings, of the souls who, birth after birth, become the kings of Bharat. But those kings, the beads of the Rudra *mala*, became the ones with an opposing behaviour; it means they are vicious as a result of coming into contact and relationship with the *vidharmis* from the Copper Age till the end of the Iron Age. The pure souls of the other religions don't become as vicious as these kings of Bharat. So what is the result? The intellect becomes corrupted. Because of becoming degraded and impure the intellect becomes corrupted. And in the births in the Copper and Iron Ages they develop hostility towards the special souls-actors of the Supreme Soul – the souls of Ram and Krishna. And those kings clash among themselves. Due to a lack of purity, they break the traditions of Bharat, the kingdom of Bharat, the one authority, the one religious authority. It is because there will be unity only where there is purity. Where there is no purity, there won't be unity. What is the result of the continuous fights with each other till the end of the Iron Age? Their kingship is broken and it becomes the kingdom of the subjects over the subjects. Baba has said about it that it is an *unlawful* kingdom, an *unrighteous* kingdom, because there is no controller in it. At such *time*, the Supreme Soul comes to this world and makes those very souls of Ram and Krishna, who are the two wheels of this car like world, instruments in purifying those 108 beads that became impure. And the foundation of the capital is laid strong, when those children number wise according to their *purusharth* recognise the Supreme Soul. So, it was said: I come in the *purushottam* Confluence Age only once and I am revealed in My true form. So, the *purushottam* Confluence Age or the highest man among men is revealed. Afterwards (*phir*), all the others are number wise high. So the highest 8 will be revealed first.

## Side B

These are the 16000 souls of the royal family, the royal household, who will all be surrendered. Because it has been said in the murlis that many become surrendered; many practically form the relationships with the Supreme Soul. Practically meaning? Relationships are indeed formed through the body, aren't they? The relationships give various types of pleasures through body only. So, all the 16,000 form a relationship, but very few emerge, who maintain it. The 108 emerge to be of the first class. The 8 emerge as the ones who receive the scholarship. But the difference was mentioned that in the *purusharth* (special effort for the soul) up-till-now, the 8 go up and down the most. However 90% of the *mala* of 100 is made, but the powerful 8 souls make everyone go up and down the most, they remain behind just when they are about to become the *mala* (the garland). What? They are such powerful souls. (*Aap gaye aur auron Ghale*). [Meaning] they go down themselves and they take down those who follow behind. It is such a secret activity (*gati*). So when this *mala* – the gathering of 108 – is fully ready, the true *Shiva Jayanti* is celebrated. It will be called the *purushottam* Confluence Age; the number wise beads, which become the highest among men, are revealed.

So, it is certain that the elevated souls are not going to be revealed by ordinary knowledge. One is the primary *course*, the second is the revised *course*, and the third is the realization *course*. 'What type of soul am I?' The souls who go forward in realizing this.... All are 'I am a soul - a point', what kind of a recognition is this? Which part do I, the soul, have? Which number in the *mala* do I, the soul, have? The beads that recognise this, they recognise also the Father in the same order and sit in their stage, on their seat in the *mala*.

So, this is the *purushottam* Confluence Age. *Purush* means soul. The time of the revelation of the highest among the souls is going on now. Those souls reveal their part on their own through their behaviour, through their speech. They themselves realize from inside too: “This is my part”, whether it is the part of the left side or of the right side. Even in the left side, whether it is the part of the last bead, the part of the first bead or the part of the middle bead, everything will be realised. ‘Will I enter the *mala* or will I not? Which *mala* will I enter?’ they will also realise this. If I don’t enter [the mala], I will have to go to the group of subjects. Which type of subject do I have to become: the first class subject, the second class subject or the third class subject?

Then, those belonging to the royal family are higher than the category of the subjects. Some among them may become servants too. There are some, who become the servants of the subjects too. They are the fourth class subjects. They fall down completely. Then, the entire capital has to be revealed when the number wise children of the Father appear in a collective form, bound by one thread of love, fully bound under the control of the one. For example, Baba says: The Ancient Deity Religion has almost vanished. “Almost vanished” doesn’t mean that it vanished completely. Even today in Bharat there are some families like this.... there are families with more than 40, 50 or 60 members. They make *roti* (*bread*) on one stove, and they remain under the control of just one. No one, no member in the family has courage, no matter how much he earns, to *disobey* the head of the family.

Sometimes it is mentioned about such families in the newspapers too. But it has almost vanished. So, the religion which has almost vanished now [and its] family system destroyed under the influence of the foreigners, the Supreme Soul has come to establish again the family system of that very Ancient Deity Religion. His true birthday (*jayanti*) will take place only when this work of His is complete. Unless at least one such a family appears in the Brahmin family... a family means a centre, in which all the members would be fully under the control of the one, till then it can’t be said that somewhere in the Brahmin world the establishment of the Ancient Deity Religion took place. Even the foundation wasn’t laid. First of all the foundation will be laid through two. Which two? Who are the two main ones in a family? The mother and the father. No one will believe until they are visible practically. Yes, we can see them through the eye (*drishti*) of knowledge, we can know, we can believe, but Maya is such that she interferes in between. Again and again, in one moment the intellect becomes faithful and in another it becomes unfaithful. There is only one star, which doesn’t sway from its place, the Pole Star (*Dhruv tara*). All the remaining stars, some make short round trips, some very long. Some play a part far away [from the Father] at times and some play a part closer. Why is it like this? It is because the main aspect of the family system is to follow the directions of the leader, and they forget the leader.

The Supreme Soul Shiva is not a member of the family structure practically, because He doesn’t have His body at all. He never becomes a pair (*yugal*). It is said: God the Father is one. What? In reality, [saying] “God Goddess (*Bhagvan Bhagvati*)” is wrong. God is alone. But the body which He enters will be called “*second to God*”, “*next to God*”. 3-4 names are mentioned in the murlis, which in fact are the names of the one actor. But in the scriptures he is/was called by various names, in various ways. It has been said in the murlis: *Next to God is Krishna*. Is it the Golden Age Krishna? Certainly, the one playing the role of Krishna in the Confluence Age, who becomes beautiful (*sundar*<sup>7</sup>) from dark (*shyam*) through just one body....he plays the darkest part, the blackest, fearsome, the Death of Deaths, the Great Death (*Mahakal*), the one whom death cannot devour. And then the fairest [gora], that is to say; he plays the most loving, the most beautiful role too. Some experience the dark part and some experience the beautiful part. The actor is only one. He plays the role at only one time, but to someone he appears to be something, and to someone [else] he appears to be something [else].

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<sup>7</sup> *Shyam sundar* – one who becomes dark and beautiful; dark means sinful, bad, vicious; beautiful – pure, good.

So, Krishna is also said to be ‘next to God’. Then, in the murlis, Prajapita is also said to be ‘next to God’. Again, Shankar is also said to be ‘next to God’. Arey! There are 5 to 6 billion human souls, but only one will be next to God. All will be number wise, won’t they? They will be threaded number wise in the Rudra *mala* of 5 billion, the great *mala*. The *sanskars* of one bead can’t match exactly the *sanskars* of the other one; the role of one can’t match the role of the other one forever. So next to God: Shankar, next to God: Krishna, *next to God: Prajapita*, these three words are the different types of names of the same actor. It is because three souls play the roles in one personality, in one *individual*. *Paramatma Shiva* the Supreme Soul, who does the work of imparting the knowledge; the second soul is the bodily being whom he entered; and the third soul, *gunji vinash ki vani phir bhi kitni kalyani*<sup>8</sup>, (he) roars the verses (*vani*) of destruction. Why?

The one, who establishes, will also destroy. Establishment [takes place] through Brahma. It is the very soul of Brahma who, up until now, has been playing the part in Dadi Gulzar through the subtle body; after assuming the complete seed stage ..., the seed stage means the thoughtless stage, such a stage which is praised in the Gita... What? That the one who becomes constant in the yogic stage may kill even the entire world, yet he isn’t stained with any sin. So in reality, this soul itself plays the role of destruction of all the religions. It begins at home. The flame of destruction was ignited from the *yagyakund* (the sacrificial fire) of knowledge of Rudra. For this reason, the body through which Brahma’s soul, that is to say Krishna’s soul, and Shiva the Supreme Soul play their roles, that bodily being is praised in the form of *trinetri* [the one with a third eye].

Three eyes. It is not about any physical eyes. This is the eye in the form of the soul, in which the light of the soul is radiating. One [eye] is shown in the middle. (It is said) that the third eye opened and the destruction of the devilish world took place. The Deity of Lust (*Kam Dev*<sup>9</sup>) was reduced to ashes. So, he is the one who reduces the *Kam Dev* to ashes. Lust was said to be a deity. But it is in fact the biggest devil (*asur*). So, the ever pure, who reduces to ashes the biggest devil, the one who reduces to ashes the ever impure one, is required. Who is the ever pure? That very one, the Supreme Soul, who is shown in the form of the third eye. Two souls remain. The *righteous*, and the *unrighteous* meaning the *leftist*. Iron is cut by iron; poison is killed (removed) by poison. If someone was bitten by a snake; it is not so that the one bitten by a snake will recover if given some nectar. No! Add one drop of poison to a pot full of milk and all that will become poison. It is because the aim is not right. To kill the poison, a more harmful poison is required. For this reason Baba says in the *vanis*: Children, your Father has come! What does it mean? The children can’t understand it. They pick up its easy [direct] meaning: Yes, our Father has come.... But [what is] the meaning of “the Father has come”?

You are vicious to some measure [*ser bhar*], but your Father will be revealed before you as more vicious than you. That is why it was said, that, day by day, the atmosphere in the world.... what will it become like? It will become vicious and full of dirt. Why? Should the seed improve or should the seed spoil? It should improve. The Supreme Soul has come. But there is the praise: If the seed is clean, the tree, the plant will also be clean. And if there is some fault in the seed, the plant will be faulty as well. But along with this, there is also such praise: The liberation in life in one second. In one second, the impure and degraded Brahma becomes the pure Vishnu. This one second is fixed because of some particular secret. That secret should be understood. What? The destruction of the devilish world will take place when even the Father of those devils is revealed in the form of the Great Death (*Mahakal*). *Binu bhay hoye na prit gusai*. (There cannot be love without fear.) *Vakr candrama grasai na Rahu*. Even *Rahu* (the name of a demon supposed to cause eclipses) can’t take the crooked moon under control; he can’t establish his authority over him (the moon). What does it mean? The soul of Brahma, who up until now has been playing the loving part, when he himself takes the support of Prajapita, takes the support of the powerful soul

<sup>8</sup> *Gunji vinash ki vani phir bhi kitni kalyani* – the Resounding words of destruction are so beneficial.

<sup>9</sup> *Kam Dev*: deity of lust

of Ram, that soul plays the role of the Great Power (*maha shakti*), who is called Jagadamba. The mother of the world (*jagat amba*) meaning the female destroyer of the devils (*asur sahari*). That is why it was said in the murlis that Mamma should be seated in Shankar's place in the picture of trimurty.

Why? In reality Shankar doesn't destroy the devils directly. He has the role of the one who gives directions. Who implements it? The Shaktis of Shiv [*Shiva shaktis*<sup>10</sup>].

So, when the Shaktis of Shiv take on the form of *Shiva Shakti*, the men of a Duryodhan-Dushasan like nature<sup>11</sup> in this world ... it was said in the murlis that all men (males) are Duryodhan-Dushasan ... Whoever has a male body - from A to Z, from Prajapita up to the 5-billionth human soul - all *realise* this: Yes, I certainly have the vibrations of Duryodhan-Dushasan. Those Duryodhans-Dushasans have to improve. This improvement takes place only when the Father of the fathers is revealed in the form of the Father. For this reason, Baba has said many times in the murlis that the title of the Father, the praise of the Father and the praise of Krishna can't be the same. It can be said in praising Krishna or deities: Full of all the virtues, complete with 16 celestial degrees, completely non-violent, following the highest code of conduct. But it can't be the praise of the Father. Who will reform the children who are full of all the bad traits if the Father becomes full of all the virtues? They can't reform. They are so brash (*dheeth*), so stubborn, such *hatha yogis* (perform rigid form of yoga); they start practicing the opposite yoga. So the Father doesn't play the role of the one full with all the virtues to reform such children. Which part does He play? Yes! He rides on a buffalo. [He is] very black. The completely degraded and impure one. The one with a black face. But he is called by the name Dharmraj – the king of *dharm*<sup>12</sup> (religion). He is not the king of *adharm*<sup>13</sup> (irreligiousness). He is the king of *dharm*. Who was said to be the king of *dharm* in the Mahabharata? Yuddha-sthir...*Yudhishtir* – the one, who remained stable [unshakable] in war; the one who doesn't shake in war. There is only one star which doesn't shake. It remains steady in its place. And for everyone else, the faith shakes. But the faith of that one can't shake. So, the Supreme Soul plays the last part of establishing the capital through that actor, whose faith doesn't shake but in the *purushottam* Confluence Age, not at the beginning of the Golden Age. When? In the *purushottam* Confluence Age. So in the *purushottam* Confluence Age, the moment of becoming *purushottam* is fixed for everyone. That moment which is fixed for everyone, is the *purushottam* confluence Age for him. But as long as the intellect remains unfaithful, as long as they haven't recognised the Father, as long as they haven't recognised His [the Father's] role 'who am I, in which form do I play the role, in which way do I play the role' ....as long as the children who recognise, don't recognise fully, that moment can't come for them.

With regard to the description of virtues, the Father's qualities are separate and the qualities of the deities are separate. For this reason it was said: Neither am I a deity nor am I a Brahmin. What? The Father neither plays the role of a deity, nor does he play the part of a Brahmin. If he becomes a deity, the children cannot improve (i.e.) those who are the seeds of the entire world, the seeds of the *vidharmis* as well as the seeds of the *swadharmis* (souls belonging to the father's religion), the seeds of the *swadeshis* (souls belonging to the religions originated in Bharat) as well as the seeds of the *videshis* (souls belonging to the religions originated abroad)<sup>14</sup>.

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<sup>10</sup> *Shiv shakti* – the consorts of Shiva.

<sup>11</sup> *Duryodhan Dushasan* – the Kauravs brothers in the epics of the Mahabharata, who are the symbols of bad male characters.

<sup>12</sup> *Dharm* – law, religion, system of moral and religious duties.

<sup>13</sup> *Adharm* – irreligiousness, unlawfulness.

<sup>14</sup> *Swadeshi* – souls belonging to the religions originated in Bharat, *videshi* – souls belonging to the religions originated abroad; *vidharmi* – souls belonging to the religions, which are in opposition to the father's religion; *swadharmi* – souls belonging to the father's religion.

The *Swadeshi* are the children of the *right side*. They are the weak religions: Buddhism, the Sanyas religion, the Sikh religion, etc. They are indeed righteous, but they are weak, because they come late. For this reason, they are influenced by the powerful religions on the left [of the tree]. The influenced one means the subject. So they are spoiled as well. When they become their subjects... whom will subjects co-operate with? They will co-operate with the one, by whom they are influenced. So the rightist or the leftist, *swadeshi* or *videshi*, all of them become devils. And to change those devils, the Father has to assume a ferocious form. From being a loving one, gradually... first of all a balance of love and law, and when there is no improvement even from this, he has to assume a lawful form. Completely, 100% lawful. There is no affection at all. There is no love at all. However the Father indeed has attachment [and] love for his children, but in order to reform [them]... whatever role would be played for this reason, its characteristics will be said to be only good, because the aim is good. They can't be bad. For this reason it was said: I cause destruction through the one, who can't be stained with any sin.

Such a wonderful statement! For this reason it has been said about that personality, that actor: The role of Shankar is so wonderful that you children can't understand [it]. So there can't be the title "full of all the virtues" among the Father's qualities. There can't be the title "complete with 16 celestial degrees". There can't be the title "completely non violent". If the Father became completely non-violent, then the children who create violence (*hinsa karnevala bacce*) ... 53-54 years have passed giving them teaching... But the main violence in the Brahmins, which is it? The violence of the sword of lust. It has many forms, it has subtle form as well as a physical form. Is there more power in the subtle or is there more power in the physical? Do the Sanyasis, the worldly Sanyasis, who give up their household in a worldly way, become more impure in the subtle through the intellect or through the organs of action? They become impure through the intellect. For this reason their downfall (*patan*) takes place very quickly. It is because there is more power in the subtle. There isn't so much power in the physical. So, the children who remember the seed and who before taking the advance knowledge till now had this goal: "The father is a point, remember the point!" First they used to say: Remember the *linga*, the ball of fire! When the intellectual stage of the children advanced, they were told in the higher studies: Remember a point! Then the [following] hint was also dropped in the murlis that it is possible that, in the future, some new method of remembrance would come out. Later on in the advance knowledge it becomes clear that our religion belongs to the path of the household (*pravritti*); therefore, the founder of the religion of the household should also be like what? He should be a follower of the household path. And what kind of a follower of the household path should he be? Not any *Sanyasi* of the path of isolation (*nivritti marg*). Not alone. (He should be) the form of a couple practically. Brahma and Saraswati won't be called a couple. Saraswati was his daughter. Even looking at the age, what a difference between an old man aged 60 years and a virgin aged 14 years! What kind of a match (*mel*) is it? Will it be in any way called a household path? She was given the position of "Mamma" only to keep control over the mothers. This topic was also mentioned in the murlis, that Brahma and Saraswati can't be called a couple. However, in all the religions, in the descriptions of the worldly traditions, the first couple [the couple of the beginning] is certainly praised in the form of the first creators of the world. The Hindus call them *Adi Dev*, *Adi Devi*. The Jains call them *Adi Nath*, *Adi Nathni*, the Muslims call them *Aadam* and *Havva* and the English people [i.e. Christians] call them *Adam* and *Eve*. There is so much similarity in the words too! Only because the places change, there is some difference in the language.