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Clarification of Murli dated 04.11.68 (for general public)

Today's morning *class* is of the 4th November 1968. The Spiritual Father makes you children *swadarshan cakradhaari*¹. Who is the one who makes and whom does He make [this]? The One who makes is the Spiritual Father and He makes the children [*swadarshan cakradhaari*]. So, the children of the Spiritual Father should be spiritual. Will the children of the Spiritual Father be physical? As the Father, so the children. If the father is a snake, the child will also be a snake; if the father is an elephant, will the child be an ant? The child will also be an elephant. So here, the Father is the one who makes [the children] *swadarshan cakradhaari* and He is the Spiritual Father; He is the Father of the spirits (*ruuh*). *Ruuh* means the soul, certainly not the body. Is He the Father of the bodies? He is not the Father of the bodies, He is the Spiritual Father. The soul is imperishable [so] the Father of the souls is also imperishable. The body is perishable; it is present today and tomorrow it won't be. It won't stay for many births either. Will the body remain? It won't remain. What will remain? The soul will certainly remain. So, the soul is *swa* (the self). With whom do we have the feeling of the self? Is it with the body or the soul? The feeling of belonging is not with the body. We have become attached to the body, to our body, to others' body, to the things related to the body, so we think of them to be our own. But the body itself is not ours; today it is visible and if an *accident* takes place tomorrow, then the game will be over. We don't know whether the body is ours even for one *second* or... (Student: ...not.) So, are the things related to the body ours? Are the relatives of the body ours? (Everyone said: No.) They are not [ours] either. So *swa* means ours. What is [ours]? The soul. And the Father is ours.

Who is the Father of the souls? The Spiritual Father; He is also ours. The one who remains ours for 99 years and becomes a stranger in the 100th year, will he be called ours or will he be called a stranger? (Student: A stranger.) As were the final thoughts so was the fate. But there is only the One Father who is ours today, who will remain ours tomorrow and He will be ours in the Supreme Abode (*Parlok*) as well. He never becomes a stranger. So that Father who is always ours, the Spiritual Father, He makes us *swadarshan cakradhaari*. *Swa* means the soul, *darshan* means to see [and] *cakra* means the cycle of 84 [births]. He tells us what kind of parts our soul has played in the cycle of 84 births. He doesn't tell us about one birth. The soul is such a *record* which has the imperishable parts of the 84 births recorded in it. He makes us, souls, *swadarshan cakradhaari* by telling [us] about those imperishable parts.

What did those gurus think? God took the wheel of a chariot and rotated it; that was the *swadarshan cakra*. Now, it is not about that wheel of a chariot. This is the body in the form of a chariot. What is said in the scriptures? *Shariram ratham vidhe, indriyaani hayaanaahu* [i.e.] consider the body to be a chariot and the *indriyaan*² to be horses. So this is the body in the form of a chariot. This *swa*, soul, is sitting in this chariot. The Father tells this soul [of ours] how we play our parts in the cycle of 84 [births]. That means you come to know about this cycle of the 84 [births]. What? What kind of parts our soul plays in the cycle of 84 [births] on this stage like world? What is this world? It is the *stage* of a *drama*. This world is a

¹ The one who rotates the discus of self realization

² Parts of the body used to perform actions and the sense organs

vast *drama*. What kind of parts do we souls play in this *drama*? We come to know that entire cycle. Through whom? Through the Father. We didn't know [this] earlier. Did we know [this] earlier? We didn't know [this] earlier. We found the Father; so, He makes us *realize* whether we come in the cycle of 84 [births], whether we have fewer births or more births.

We certainly don't have more than 84 births. What? Those gurus say: This cycle of the Golden Age, the Silver Age, the Copper Age and the Iron Age goes on for lakhs (hundred thousand) of years. The Father says, no one can tell [you] about the details of the lakh years at all. What? No one can rotate this cycle of lakhs of years in the intellect at all. They say [this] so that they don't have to tell anyone [about it]. If someone says: 'Do explain to us about the cycle of lakhs of years', will they be able to explain? No. [The Father explains that] this is the cycle of only 84 [births], in which, [He explains] how we had the various births in the Golden Age, the Silver Age, the Copper Age and the Iron Age; how the *battery* of our soul was discharged while having many births [and] enjoying pleasures. So, if the *battery* is discharged, will the power [of the soul] decrease or will it increase? (Students: It will decrease.) The power decreased. It **kept** decreasing. So, when the power kept decreasing, will our life span decrease or increase in the degraded ages³ when compared to the Golden Age? It will decrease.

In fact, they have written in the scriptures, there were such great souls (*mahaatmaa*) in the Copper Age who had a life span of thousands of years. The Father says, all these are gossips. What? Even in the Golden Age the *average age* of the soul is fixed, then it is also fixed in the Silver Age. Yes, it will be shorter compared to the Golden Age. It is because the *battery* of the soul, due to enjoying pleasures... pleasures are enjoyed through the body itself, aren't they? So, by enjoying pleasures through the body, the [power in the] *battery* of the soul is diminished. It diminished even more in the Copper Age. So, the *average age* decreases even more. In the Iron Age, the *average age* is just 30 years. What is the *average age* of the human beings at present in today's world? It is not more than 30-40 years. Though, there are also such people in Russia whose *age* is [about] 100-125 years. But that is only in Russia. They are the souls who descend in the last moment, the Russians. From when [did they descend]? From the time Stalin and Lenin came. They don't believe in God, they don't believe in heaven, they don't believe in the soul or the Supreme Soul; [they are] atheists. Such kind of souls descend at the *last* [moment] in this world.

From where do they come? They come from the Abode, which is the House of the Spiritual Father, the Father of us souls. All the souls keep descending continuously, [but] the way to go back... (Students: ... they don't know.) That is why the population of the world ... (Students: ... keeps increasing.) Does it decrease or increase? It keeps increasing. In the Golden Age, there were only nine lakh (nine hundred thousand) stars (souls) on this earth, [they are] the stars which always shine [on this earth]. Those are the stars of the sky; they are inert, and these ones? These are the stars of the earth which come in the complete cycle of 84 [births]; their life span was even more than 150 years in the first birth of the Golden Age. Then more souls descended. They kept descending birth by birth in the Golden Age. So, will the population increase or decrease? It will increase. And will the *average age* decrease or increase? It will decrease. So, the *average age* decreases in the last birth of the Golden Age when compared to the first birth. In the Silver Age, the *average age* will decrease even more. Will the number of the souls who descend increase more or will it decrease? It will increase.

³ Ages with fewer celestial degrees

Why? It is because there are more elevated [people] or more degraded [people] in the world? (Students: There are more degraded [people].) Are there more subjects or are there more of [those of] the royal family? The souls of the subject category are numerous and there are much less souls of the royal families. So, the Father comes and teaches the children of the beginning of the Golden Age. He tells them: You are My **spiritual** children; **you** are the ones who become stable in the soul conscious *stage*. I teach **you**. What? I tell **you** about the cycle of the 84 [births]; then, keep telling the others [about it]. From the Golden Age, to the Silver Age, the Copper Age and the end of the Iron Age, the number of the souls which come down from above becomes five-seven billion (500-700 crore). What is the population now? (Student: Seven billion.) Now, it has even gone above the six billion (600 crore). The souls between the seven billionth [soul] and the 7.5 billionth [soul] who will have just one birth... Just as, what happens at night in the rainy season? There are moths, aren't there? They are born at night and in the morning all of them lie here and there, they die. In the same way, numerous souls will descend in the last moments of the last birth of the Iron Age. But they are insects. Will they take the knowledge? (Student: They will not.) They won't take the kind of knowledge, the kind of deep knowledge that you children take. You are the complete *swadarshan cakradhaari*; the progeny of Vishnu; the Vaishnav community.

The children of Vishnu are Vaishnavites, the children of Shiva are Shaivites, the children of Brahma are Bramhins. So, now the Brahmins are becoming ready. **This** Brahma and the Brahmins, the progeny [of Brahma] will themselves become the ones belonging to the Vaishnav community. As Brahma becomes Vishnu, those from the Brahmin community become those belonging to the Vaishnav community. So it was said: **You**, the children of the Vaishnav community who have the complete 84 births, were you of the community of Vishnu at first or were you of the community of Shiva? Whose children were you? (Students: Shiva.) Every child follows his father. The one who follows is called a *follower*. So, you were of the Shaiv community, which is higher than even the community of Vishnu. They say in the path of *bhakti*, don't they? I bow to the deity Brahma, I bow to the deity Vishnu and I bow to Shiva, the Supreme Soul⁴. They keep Shankar in the highest position. *Dev-dev...* (Everyone said: ...Mahadev.) [First there is] the deity Brahma, then above him is the deity Vishnu and then above him is Mahadev⁵. So, Mahadev belongs to the category of Shiva. Both are not the same.

Shiva is God; He is always beneficial. He is beneficial today, He will be beneficial tomorrow, He will be beneficial in the future and He **was** beneficial yesterday as well. He is not harmful for even a moment. But when He comes to this world, the one soul whom He enters, that permanent chariot is that personality whom the Muslims call Aadam, the first man of the world. The child of Aadam is *aadmi* (a human being). What are all of us? We are the children of Aadam. The Christians call him Adam, the Jains call him Adinath, among the Hindus he is called *Adidev* (the first deity). [It is said:] You are the first deity and the first man⁶. Who is the most ancient man? That Adidev. So, the *Supreme Soul* **enters** that Adidev. After entering him, He makes him **equal to Himself** first. How does He make him? Equal to Him. He is Shankar, isn't he? What is said to be the task of Shankar? What is the greatest task that Shankar did? [The task] that no religious fathers did. Abraham, Buddha, Christ, Guru Nanak, no one did it. Neither Brahma nor Vishnu did it. All are afraid of that task. Who did that courageous task? (Student: Shankar.) What task did he do? He drank poison and he also destroyed this vicious world. What did he do of the vicious world? He also destroyed it.

⁴ *Brahma devtaay namah, Vishnu devtaay namah, Shiva Paramaatmaay namah*

⁵ The greatest deity

⁶ *Twam adidevah purushah puranah*

Abraham, Buddha, Christ came and they did establish the precepts of their religion among the people but no one made [others] renounce the old traditions.

The gurus continued to follow the old and worn out traditions and made their *followers* follow it; because they were afraid [and thought:] if we confront the old religious gurus, they will simply crush us. So, no one confronted them, no one destroyed irreligiousness. All the religions which came moved towards falsehood. They kept becoming false religions. Is a new thing *satopradhaan*⁷ or is an old thing *satopradhaan*? (Students: A new thing.) [For example] there is a new building [or] a small child; will it be joy giving or sorrow giving? It gives happiness. As it keeps becoming old it will give sorrow. It is the same case with everything of this world. What? First it is joy giving, then... the more it becomes old... it becomes sorrow giving at *last*. So, the religions also are in the same condition in this sorrow giving world. All the religions are in the same condition, whether it is the Islam of Abraham [or] the Christian religion of Christ.

So it was said that everything of the world is joy giving and *satopradhaan* at first, then it becomes sorrow giving and *tamopradhaan*⁸ in the end. So, the religions also - all the religions of the world - [were] joy giving at first; the religious fathers also were joy giving. Then, will their *followers*, who kept coming, be of a low category or a high category? (Students: Of a low category.) They were unsuccessful [to maintain that stage]. All the religions have become false religions now. They were *satopradhaan* at first [and] now they have become *tamopradhaan*. No one had the courage to destroy the *tamopradhaantaa*⁹ of those *tamopradhaan* religions. Neither any religious father, nor any *mahatma* (great soul), nor any scholar, pandit or teacher has [the courage]. They just say: This one is like this, that one is like that but no one has the capacity to destroy [the *tamopradhaan* religions]. Finally, when the Supreme Father Supreme Soul comes, the Father of the spirits, the Spiritual Father, the **first** human being whom He enters certainly knows, doesn't He? - who that Aadam is, in such a big world of five-seven billion [souls]. He enters only him. And after entering him, He makes him equal to Him at first. In what way does He make him equal to Himself? All the souls that came to the world from the Soul World, from the World of spirits, from the *Brahmalok*, from the Supreme Abode and after coming to this world took on a body, were they *satopradhaan* earlier or *tamopradhaan*? (Students: *Satopradhaan*.) When they come, they come from God's house, [so] they were *satopradhaan*. After coming down, in the colour of the company, they became *tamopradhaan*.

So, who is the most ancient among those souls? All the five-seven billion souls who came down from above, among them is there any soul, who is the most ancient one who takes on a body? Who is it? (Students: Prajapita.) Will he become more *tamopradhaan* or more *satopradhaan* because of being the most ancient? It is he who becomes **the most** *tamopradhaan*. [Suppose,] there is a child of a king, and there is a child of a merchant and there are the children of a poor man, [and] all of them come in the bad company of thieves, robbers and depraved people, then who will fall more? (Students: The king's son.) The son of the king will fall more. So, the first soul whom the human beings recognized in the form of Aadam in this human world, the first man, he is the most ancient. And whose child is he? Is he the child of the deities, the human beings, the demons or God? He is the *direct* child of God.

⁷ Consisting in the quality of goodness and purity

⁸ Dominated by darkness or ignorance

⁹ Stage of being *tamopradhaan*

So, will he have the most power or less power? (Students: More power.) So, when he comes in bad company, will he fall the most or less? (Student: He will fall more.) He becomes the most sinful.

What did Tulsidasji say? I am the king of the sinful ones. What? Tulsidas said it through his own mouth. What did he say? I am the king of the sinful ones. Why did he say that? Because it is the great version of God, God Himself comes and says: When I come in this Elevated Confluence Age in the end of the Iron Age, whichever soul has played whatever *part*, they themselves speak about their fame, excellence or the corruptness of their *part* in the scriptures written by them. It means they have written their own story of the Confluence Age in their own scriptures. What does it mean? Tulsidasji wrote the Ramayana, Surdasji wrote the Sursagar. Who wrote the Bhagvat? The soul of Krishna wrote the Bhagvat. Meera sang the verses of Meera. So, can anyone else know our character, our life story more than us? (Students: No.) So, he wrote, "I am the king of the sinful ones". So, did he write something wrong or right? He wrote the right [thing].

So it was said that before you didn't know: who am I, the soul? Am I the one who has 84 births or fewer births? (Student: The one who has 84 births.) Before you did not have this faith. Today, when I have come and [when I] make you *swadarshan cakradhaari*, you have this faith [about] which soul you are. [You think,] I am the soul of the beginning of this world, who has 84 births. I am an *aadmi* (man), the child of Aadam, the first human among the human beings. [I belong to] the very first *generation*. And I am the spiritual child of the Spiritual Father who becomes stable in the complete spiritual *stage*. [I have] not a single birth less. It is because if there is even a single birth less, it means [the soul] didn't become stable in the soul conscious *stage* completely. That is why it has to come in the incomplete world. [Such soul] will become like an insect. It will have a nature like that of an animal. It cannot become Narayan from a man. Only the one who has the capacity to become Narayan directly from a man through the study of God will become Narayan from a man. Man is a human being; Narayan is a deity; who will make a human being into a deity? Will Brahma do that? He himself is a deity and he is the deity of the low category. Will Vishnu do that? He too is the deity of the *medium* category. Will Shankar do that? Well, he is a deity of a high category, but he is still a deity, [isn't he]? Should the One who makes [a human being into a deity] be higher or lower than him? Is the father *powerful* or is the child *powerful*? The father is *powerful*. So, what does the Father of the spirits, the Spiritual Father make us human beings from a man? He makes us like Narayan. He doesn't make [us like Narayan] in the Golden Age, there are deities there. Where does He make [us like Narayan]? In the end of the Iron Age and the beginning of the Golden Age, when it is the Confluence Age, He comes at that time and makes us pure from impure, Narayan from a man.

You didn't know this earlier. Now you know the fact that God the Father, who makes us like Narayan from a man has come to this world now. So, you have come to know about this secret through the Father Himself, haven't you? You definitely come in the cycle of the 84 births. What was said? It doesn't matter whether the souls of some other *generation*, some other religions come or not, but you definitely come in the cycle of 84, in the cycle of the 84 births. Yes, it may happen that if you have made less *purushaarth* (spiritual effort)... there are nine lakh stars, aren't there? So, will they be of different capacities or will they be alike? (Students: Of different capacities.) Someone will become *satopradhaan* first by making *purushaarth*, and someone will become *satopradhaan* later. Someone will imbibe the soul conscious *stage* first and someone will imbibe it later.

So, those who imbibe the spiritual *stage* later will definitely come in [the cycle of 84 births], they may take 4, 6, 8, 10, 15 [years to become *satopradhaan*]... The Confluence Age is anyway of 100 years; at the most, someone will become *satopradhaan* in the last year, the 100th year. But, will he have the complete 84 births or not? He will certainly [have] 84 births. That is why you definitely come [in the cycle of 84 births]. They don't come, **you** come. To whom did He say 'you'? The children who study the knowledge face to face [with the Father] are called 'you'; those who don't study face to face [with the Father] are called 'they', those who are far away and those who study sitting close [to the Father]... they certainly are close [to Him], it will be said this one (*yah*) but [the Father] doesn't speak to him. This one... Does the Father speak to this one or to you? Those who sit face to face [with the Father], those who never become the ones with an opposing intellect... What does face to face (*sanmukh*) mean? Always in front, always face to face, not *vimukh*¹⁰, forever *sanmukh*. *Sammukh* and *vimukh* are also of two kinds. One kind is: They are sitting in front [of the Father], they are also listening [to Him], they understand [the knowledge] as well. What? The Kauravas listened to the knowledge of God and didn't they understand it? They understood it as well, but from within? They had a bad feeling [for Him] within. [They thought:] We will bring disgrace upon this God. Shishupal¹¹ used to insult Him on his face. So, will they be called *sanmukh* or *vimukh*? (Students: *Vimukh*.) They are *sanmukh* from outside just to show [but] are *vimukh* from within. So, who are more dangerous? Those who are *vimukh* despite being *sanmukh*, those who are *vimukh* with the Father. There are some, who are not *vimukh* with the Father, [but] they become *vimukh* with the family. *Arey!* If [there is] the Father, is there the family along with Him or not? Or is the Father a *sanyasi*? Does He establish the religion of the household path (*pravritti maarg*) or does He establish the religion of path of renunciation (*nivritti maarg*) before going? He establishes the household path and goes. So, they won't be able to praise the Father through their mouth and they are unable to praise the family of the Father through their mouth either. Then, such souls cannot be called *sanmukh*.

If not today, what happens tomorrow? If not today, they fall tomorrow. What happens when they fall? They slip into another religion. The soul will remain incomplete; they are unable to study the complete knowledge, they come in bad company (*kusang*). *Satsang* (good company) is created by not being in *kusang*. If we keep good company for eight hours daily and spend four hours in bad company, what will be the *result*? What will be the *result*? Will we be affected by the bad company more or by the good company? Will there be more effect of the good company? It won't. Bad company affects us immediately.

So, you should remember this firmly, "the Father gives you children the *knowledge* of the 84 [births]". He gives it neither to those religious people who converted to other religions, betrayed the land of Bharat and the *Bharatwaasis*¹² and went away, nor does He give it to this one. 'This one' means that He indicated Brahma. What? First I come as a mother in this Brahma. What is said? *Tvameva maataa ca pitaa tvameva* (You alone are my Mother and Father). The name of the Mother comes first. So, what does God come as first of all? First, He comes as the Mother. Why does He come as the Mother? When the position of the Father is high, He should come as the Father Himself first of all, shouldn't He? Why does He come as the Mother? We receive a good sustenance of love from a mother. A mother takes better care of the children; she has more power of tolerance. A father will not have the power of tolerance to that extent. [For example] there is a child, [the father] takes him on his lap and

¹⁰ With the face turned away

¹¹ Cousin of Krishna who was destined to be killed by Krishna after committing more than 100 mistakes

¹² The residents of Bharat

loves him and [if] the child urinates on his face... (A child is laughing.) You are laughing! ☺ Then, what will the father do? The father will become angry and slap him and what about the mother? The mother will love him. If the father makes the child sleep beside him at night, [and] if the child defecates or urinates, the father will pick him and throw him away. [He will think:] what a trouble has come in my life! The mother will make the child sleep in a dry place and she herself will keep shivering in the wet place during winter. So, a mother has the power of tolerance. So, even the Father, the Father Shiva, who is the Spiritual Father, what does He too come as at first? He comes as Brahma.

Does He give the bodily sustenance? He gives the spiritual sustenance of knowledge. It is said that the Vedas came out of the mouth of Brahma. What came out? The Vedas. *Vid* means to know, *ved* means the treasure of information, knowledge. Vedas are the storehouse of knowledge; but not all can understand that *vani* of God. Does everyone come to know the deep meaning of the poems of the great poets? (Student: No.) Then, why do [people] study B.A.¹³ and M.A.¹⁴? They are made to learn by heart the same couplets, poems [and] *caupaiyaan¹⁵* of Tulsidas in the *primary school* and the same [couplets, poems, *caupaiyaan*] are taught in B.A. and M.A as well. What is the difference? The meanings become deep. Not everyone can know that depth. A mother will teach the *basic* [studies] till class 2, 4, 5, 8. The mother who sustains the house doesn't teach the studies of B.A. and M.A. Only the one who will have gone deeper [in the studies] can teach that.

So, first of all the Father came in the form of the mother, who was named Brahma, Dada Lekhraj. If someone says: 'I don't accept him to be Brahma'. [Tell him:] 'Acchaa, don't accept. Will you accept if we give you a *practical proof*?' [If he says:] 'Yes, I will accept. What is the *practical proof*?' So, tell him: Name any institution of the world which has spread over the whole world so rapidly just in a birth. Tell [us]. Is there any [institution like this]? (Student: No.) Today, the Brahmakumari ashrams have spread all over the world. The Brahmakumari ashrams have spread in every village of Bharat. Whose ashram are they? (Student: Brahma's ashram.) Why was Brahma's name mentioned? Remove his name. Why does a name become famous in the world? Somebody's name becomes famous only when he has done such work [to be famous]. So, Brahma has done such work, due to which the Brahmakumari ashrams have spread in every village, every city and in the entire world to prove that Brahma is also present in this very world. He **was** also present earlier and now he **is** present again. Although Brahma has left his body... That is why it has been written in the scriptures that Brahma is the resident of the subtle world. Don't the human beings who leave their body, who leave their body suddenly, who meet an untimely death become ghosts and spirits? (Students: They do.) So, in the same way, Brahma too left his body suddenly, he had a *heart failure*; he didn't complete his life span. [So], in order to complete his life span, he has taken a subtle body. Brahma left his body in 68-69; for that Brahma it was said "this one". For you it is said "*tum*"; I teach you. What is said in the murli? I teach you children, this one listens in between. To whom did I narrate the *Ved vaani*? I narrate it to **you**. You can go in its depth. This one doesn't go in the depth of the *Ved vaani* at all.

¹³ Bachelor of Arts

¹⁴ Master of Arts

¹⁵ A particular type of quatrain

What? This one doesn't go [in its depth]. As much as he heard... just like small children learn [lessons] by heart, this one learns [the *Ved vaanis*] by heart. That is all. So, I don't narrate to this one, I narrate to you. Why? It is because you understand it as well; you understand along with listening. And you will assimilate [the knowledge] only when you understand it. Yes, [those who assimilate] are the ones with different capacities. So, **you** come in the cycle of 84 [births]. Neither this one nor his *category* [come in the cycle of 84 births]. Neither Brahma nor do his children, the Brahmakumar-kumaris come. What? You are Prajapita Brahmakumar-kumari. They are just *ammaa kumari*¹⁶ and you are the *kumar-kumari* of both the mother and the father. So, who is the best? If a child says: 'I am the mother's child'. Then [if someone] asks [him]: 'Arey! You are the mother's child [indeed, but] tell [me] the truth, whose child are you?' If he again tells his mother's name, then will the people have a doubt or not? (Students: They will.) [They will think:] Arey! He does not tell his father's name. Is he an illegitimate [child]? Or else, his mother didn't tell him [his father's name] at all. Who gives the introduction of the father? The mother gives it. Or else the mother falls ill while giving birth [to the child]. So, the mother is not able to see the face of her child. Though she falls ill, she at least knows who sowed the seed. Now, if she becomes unconscious at the very time of sowing the seed or becomes unconscious before that, then it is a different case. So, the name Brahmakumari Ishwariya Vishwa Vidyalaya that was kept; did the Father keep it or did the mother keep it? Brahma kept [the name].

Does the Brahma who kept this name know the Father? (Student: He doesn't.) Had he known [the Father], he would have kept His name. Baba has certainly said in the murlis; the murlis were narrated through the mouth of Brahma, weren't they? They were narrated at Mt. Abu itself, weren't they? It was said in it: Why do you children call yourselves Brahmakumar-kumaris? Add the word 'Prajapita'; you are the children of the father as well. You do not belong to the path of renunciation. What should you name the ashram as well? Prajapita Brahmakumar-kumari. Now, the Brahmakumar-kumaris will fight [with you saying]: The very name of our ashram is Prajapita Brahmakumari. [Tell them:] Arey! You have kept that later on, when Baba gave more pressure. Was the name Brahmakumari or Prajapita Brahmakumari earlier? Look in these four old pictures that have been printed, the old folders, look in the literature, is 'Brahmakumari Vidyalaya' written on it or is 'Prajapita Brahmakumari' written? It is written 'Brahmakumari Ishwariya Vishwa Vidyalaya'. It means, Brahma did not know about the Father at all. He himself did not know, then how would he give His introduction? He left the body in 69. Who? Brahma. The Brahmakumari ashrams as well as the Brahmins, who study [there], are stable. But they don't know the Father.

Yes, among them, those who study higher studies and are transferred - for which it has been said in the murli: 'The *class* of you children will be transferred' -, so, the children whose *class* was transferred, will their place also *change* or not? Their place of studying also changes. Will their *teacher change* or not? Their *teacher* also changes. So, those [students], who study further studies, advanced studies are you children, who are sitting. You come to know of the cycle of 84 [births]. Neither this one nor do the people of the world - those of the other religions - come to know. Arey! The Hindus themselves converted and went to other religions. Which religion was prevalent in the world earlier? Only the one Ancient Deity Religion, [whose followers were] called Hindus later on was prevalent. Then they themselves kept converting to other religions repeatedly.

¹⁶ The children of the mother (*ammaa*)

So, did they (the other religions) *convert* them (the Hindus) by narrating the knowledge or by defaming? They converted them by defaming our deities [like] Ram and Krishna. [They said:] ‘Look at your Ram, he kept wandering in forests. Ravan abducted his Sita. Is there a king like this? Is such a king Almighty? Do you consider such a king, whose wife was abducted, to be God? So, the people, the weak souls have doubts. [And so] they converted to other religions. So, those who *convert* don’t know either. What? Whether they come in the complete cycle of 84 [births] or not. Neither this one nor his *followers* know it. **You** know it. You certainly come in the cycle of 84 [births]. **I** give you children the *knowledge* of the cycle of 84 [births] **directly**. What? Those Brahmakumar-kumaris received the *knowledge through* Brahma. They received it *through* the Brahmakumar-kumaris, through the *didis, dadis, and dadas*. And you? Who gives it to you? **I** give you the *knowledge* of the cycle of 84 [births] directly.

I am *swadarshan cakradhaari*. What? I am *swadarshan cakradhaari*? But it is you who are that in practice. What does ‘I am *swadarshan cakradhaari*’ mean? [It means] **I** know about the cycle of your 84 [births], **I am antaryaami**¹⁷. I don’t come in the cycle of birth and death. Does the one who come in the cycle of birth and death know about his previous births or does he forget it? He forgets it. So, you certainly are the ones who come in the cycle of birth and death. You do forget [your previous births]. In reality, **I** am *swadarshan cakradhaari*, but I don’t come in the cycle of 84 [births] in practice. Why? Those who come in the cycle of 84 [births], also come in the *number* (rosary). What? Five-seven billion human souls come down from above, don’t they? So, this is a big *Rudramaalaa*¹⁸. Each one comes at a different *number*, do they come in the counting or not? (Student: They do.) So, I don’t come in the counting. I am not counted in any rosary. There is the rosary of 16000, the rosary of 108, the rosary of eight, the rosary of the 1000 arms of Brahma. It is said: *Shri Shri 1008*. I don’t involve in the confusion of any of these rosaries; I am not counted [in any rosary]. But you do come [in the rosary] in practice. ‘You come [in the rosary]’ means if not today, tomorrow you will come to know: “I am the bead of which rosary? Am I the bead of [the rosary of] eight, which is placed on the head of God Shiva, the bead of the rosary of 108, which is shown on His neck or am I the bead of the rosary of the 16,000, which is wound up around the arms, who become helpers. I am the bead of which rosary? Or is it that I come only in the rosary of the 330 million deities?” You play these parts in practice, so you know about them. When do you come to know? Now, in this Confluence Age, you will come to know it. You are a soul in the form of an actor. You have played parts for many births on this stage by changing your body like clothes.

So, are you an intelligent *actor* or a dull *actor*? (Students: Intelligent actors.) The one who recognizes his *part* will be called intelligent... ‘What *part* I have to play at what *time*? First of all I have to play such a *part*, I have to play this *part* in the beginning of the Silver Age, I have to play such a *part* in the beginning of the Copper Age, in the Iron Age I have to play this *part*, I have to play the *part* of Pritviraj Chauhan, I have to play the *part* of Meera’. They should know what *part* they have to play or not? So, will the body conscious one know it or will the one who considers himself to be a soul and sees the others in the form of soul come to know? (Everyone said: The one who considers himself to be a soul.) So, first you have to *practice* this. What? What will you have to *practice*? See yourself as a *star*, a soul and also see the others as a *star*, a soul. Don’t see the structure of the body. You should have a

¹⁷ The One who knows the inner thoughts or feelings of others

¹⁸ The rosary of Rudra

spiritual vision; you should not have a bodily vision. When do vices emerge? When we see with the bodily vision, vices emerge. Even if we see the eyes, vices emerge when there is a bodily vision. The vice of lust, the vice of anger emerges. [They think:] ‘Arey! This one is such an inferior person [and] I am the one with such a high position, how dare he speak like this to me?’ That’s all, they become enemies. So, anger also emerges. Does greed also emerge due to having a spiritual vision or a body conscious vision? Greed also emerges due to having a body conscious vision. They develop greed for materials. That is also greed. They are materials related to the body, aren’t they? Is the *connection* of the materials with the body or with the soul? It is with the body; so greed emerges. [They think:] I should eat Rasgulla¹⁹. [There is] attachment. Is the *connection* of attachment with the body or with the soul? (Students: With the body.)

When you become a soul, you will have 84 fathers in the 84 births. We don’t know how many children we will have in the 84 births. We don’t know how many friends and relatives we will have in the 84 births. You will have attachment for how many people? Today you have to play a *part* with this one, tomorrow you will play a *part* with that one and the day after tomorrow you will play a *part* with someone else. You will keep changing bodies and you will not at all have any *connection* with the relatives of the previous body. So, when do lust, anger, greed, attachment and ego, all these five vices emerge? They emerge due to body consciousness, due to considering our self and others as body. So, it was said: You play the *part* of the cycle of 84 [births] in practice. That is why **you** are *swadarshan cakradhaari*. I certainly am *swadarshan cakradhaari*. I know that I come only once in the last birth, in this world cycle of 5000 years, teach you children and make you a deity like Narayan from a man. And I also narrate the story of your 84 births. I don’t narrate it directly. Just as there is algebra and geometry, in that (subject) if you add this to this then it becomes *equal to* this. In the same way, I tell you the *formula*. Keep applying those formulas and recognize your births. But you will recognize [your births] when your vision becomes spiritual, when you have a soul conscious vision. Only then will your actor like soul have the knowledge of the cycle of the 84 [births]. If you have body consciousness, you won’t have [the knowledge].

So, you should understand through these things that Shivbaba has the complete knowledge. What? In whom is the complete knowledge? (Everyone said: In Shivbaba.) It was not said in Shiva alone. Two words were mentioned: Shiva, Baba. Why is it so? Shiva is the name of the Point. A point soul never has a name. Do you say: ‘Hey Soul! Come here’? Is the body given a name or is the soul given a name? The body is given [a name]. So, all of you take on a body; that is why your body is given a name. The name of My body...? There is no name of My body. I do not take on a body at all; I am not born through the womb at all. In fact, I am *ajanmaa*²⁰. The very name of My soul is Shiva, a point. When the very name of My soul, the Point, is Shiva, why did people make such a big *ling*²¹ and start worshipping it? What is the reason for this? The reason is, until I, the Point soul take on a big form, how will I play a *part*, how will I teach you? Will I teach [you]? (Students: No.) How will I become your Mother? How will I become your Father? All kind of relationships are formed with God. How will I maintain all relationships with you children? I will have to enter a corporeal [form]. So, the corporeal one whom I enter makes himself into a point through *purushaarth*. What does he make himself into? He makes himself into a spirit (*ruuh*). He stabilizes in the incorporeal *stage*. It is as if he doesn’t have ears and eyes at all. He doesn’t see despite seeing, he doesn’t

¹⁹ An Indian sweet

²⁰ The One who is not born

²¹ Oblong, often black stone representing Shiva worshipped all over India

listen despite listening. The whole world defames Kalankidhar²². Is he stained by defamation? Does it have any effect on him? There is no effect. So, does he have ears or not? Does he have ears or not? He doesn't have ears. Does that Point have ears? (Students: He doesn't.) Doesn't He have ears? Doesn't the one whom He enters have ears? He does have ears. But despite hearing through his ears, [it doesn't have] any effect on Him. It is because He doesn't have any attachment to those ears at all, He doesn't have attachment to that body.

Partiality is born when there is attachment. What? When is *partiality* born? When is there partiality? Partiality is born when you have attachment to someone. I don't have any attachment to any bodily being. That is why I am not partial, I am a detached spectator. That is why it was said: You should understand, the complete knowledge is in Shivbaba Himself. It won't be said that the Point Shiva has the knowledge. What? Why won't it be said [there is knowledge] in the Point? *Arey!* [Suppose] a *speaker* has been installed; if someone says, the *speaker* has sound in it and if it never makes sound at all, then will it be said that it has sound in it? (Students: No.) A person will see it in practice whether there is sound in it or not, won't he? If it is a *record* (cassette), [he will check:] does it have *record* (some recording) in it or not? So, in the same way, what *record* is filled in that *Supreme Soul*? Until He takes on a body, we won't come to know whether He has knowledge or not. That is why it is said in the murli: How do we come to know this one is Shivbaba, God? (Student: When He narrates the knowledge.) He narrates such knowledge, which no one in the world will have narrated. He is unique; He is completely different when compared to the entire world. He narrates unique knowledge. No one else can narrate such *special* knowledge in the world.

So, that incorporeal Point of light Shiva enters the corporeal one, and after entering him - through that Prajapita, who is the father of the entire human world - 'I become even his Father'. What? Who is the father of the souls, who take on a body? Who is the father of all the bodily beings? Prajapita. And who is the Father of Prajapita? Shiva. 'So, I am your Grandfather. Who am I? I am your Baba.' So, it can't be said that the entire knowledge is in Shiva either. It can't be said that the entire knowledge is in the bodily being Prajapita either. What should we say? Shivbaba. **Shivbaba** has the complete knowledge. That is why, whether it is the 330 million deities in the world, whether it is all the demons of the world or whether it is all the human beings of the world, no one's name was joined with that of Shiva. There is only one Shankar, the World Father - it is said *jagatam pitaram*²³, isn't it? - His name is joined with My [name]. What do they say? Shiva Shankar Bholenath²⁴. They won't join the name of Brahma with that of Shiva. They won't join the name of Vishnu with that of Shiva either. Whose name will they join? The name of Shankar. Do they join the name of any *devi*²⁵ [with Shiva]? The *devi* is also shown to have the third eye. What? But her name is not joined with that of Shiva. Om Shanti.

²² The one who takes defamation

²³ The father of the world

²⁴ The Lord of the innocent ones

²⁵ Female deity