

VCD No. 362, Audio Cassette No. 848,
Dated 06.12.05, at Jayanagar.
Clarification of Murli dated 21.1.67 (for new pbks)

This is [the *vani*] dated 21st January 1967. The topic being discussed in the beginning of the middle part of the second page was, Shivbaba says, 'I am always the incorporeal Supreme Soul. I have taken this body according to the drama plan now; so the name changes. My name is Shiva; the name of My point is Shiva. My name changes when I take on a body.' The names of the *Sanyasis* change as well as your names have changed. When has your name changed? Hum? Your name has changed as well? Whom does 'your' refer to? Hum? In the beginning of the *yagya* there were some children, whose names were changed. [Baba] used to give them names and the *sandeshis* (trance messengers) [also] used to bring the names. Therefore, it was said, your names have been changed as well, but till when will he keep changing names? Many [of them] ran away. Those who were present at that time were given names. Then later on, he didn't give names at all. That is why, now the names aren't changed at all because all those who were given good names ran away.

Hence, there isn't faith in anybody. What? Such good names were given but they didn't do any work [according to the name]; so he lost faith. So, what should be done? Hum? Should the names be given after observing their work or should the names be given first and their work observed later on? First, the part should be seen, what part the soul plays. Then they should be given names according to that part. *Maya* defeats many; so they run away. Therefore, Baba doesn't change anyone's name. If he gives name to someone and doesn't give to others, even then it is not good.

Everybody says: Baba, now we have become yours. But they don't become mine in a proper manner. There are many who don't even understand the secret of becoming inheritors, how we can belong to the Father. Only some rare ones understand it. They come to meet Baba but they are not inheritors. What? Many come to meet [Baba] but those with the quality of [becoming] inheritors are very few among them. They can't come in the *Vijaymala* (rosary of victory) either. Some good ones also think, 'we are inheritors' but, in reality, they aren't the inheritors. It is indeed difficult to understand this secret. Baba explains to some what the meaning of becoming an inheritor is.

If someone makes God the inheritor, he will have to give his property [to Him]. What should we do for the inheritor? For the inheritor..., whatever we have earned in our lifetime or whatever wealth we have received from our forefathers, to whom do we have to hand over all that? We have to hand it over to the inheritor. So, when God makes [His] inheritors...; the rosary is made of very few [souls]. Then if someone also asks this to Baba, Baba can say whether they have the right to become an inheritor or not. [But] no one asks Baba. Why? (Someone said: they feel scared). Do they feel scared?

When 'this Baba' can say this, 'that Baba' can say it too. What is this? What is [the meaning of] 'this Baba' and 'that Baba'? (Someone said: Brahma Baba and) Brahma Baba can say this as well as 'that Baba' can say this. 'That [Baba]' means the hint was dropped towards the one who was in the *past* and who is going to play the part in the future once again. This is a *common* thing to understand. A lot of skill is needed to become an inheritor, indeed. What is needed? A lot of intelligence is needed. Nobody would ever remember even in his dreams that he will become the inheritor of God.

You also see, these were the Masters of the world. Who? Whom did He used to indicate? He indicated the picture of Laxmi and Narayan. You also see, these were the Masters of the world; but from whom did they take that mastership? (Someone said: directly from the Father). They took it directly from the Father, from the *bindi* (point)? (Someone said: from Shivbaba). They took it from Shivbaba? Who is the taker and who is the giver? If the taker took it, then who took it and who gave it? These were the Masters of the world but nobody knows even this: from whom they took the Mastership. Nobody knows anything. Now your *aim* and objective is in front [of you]. Nobody knows who gave the Kingship of the world, the Mastership [of the world] to these ones, and what about your *aim* and objective? Your aim and objective are in front [of you].

The children also say: we will become kings and queens of the Sun dynasty (*Suryavansh*). What? We are not going to become kings and queens of the Moon dynasty, we are not going to become the ones] of the Islam dynasty or of the Buddhist dynasty. What will we become? We will become the kings and queens of the Sun dynasty. (Someone said: we will become Laxmi and Narayan.) Will we become Laxmi – Narayan or will we become Ram – Sita? Ram and Sita have also been defamed, haven't they? Then, why will we become Ram – Sita? The *aim* and objective of everyone is, 'we will become Laxmi – Narayan'. There is the defamation of Ram – Sita too in the scriptures. You won't ever hear the defamation of Laxmi – Narayan. Why? There is the defamation of 330 million deities (33 crore) in the scriptures, why isn't there the defamation of Laxmi and Narayan? (Someone said something) On *Shrimat*.... (Someone said: they follow [the *Shrimat*]). Doesn't anyone else follow *Shrimat*? (Someone said: ...only to some extent.) They (Laxmi and Narayan) do such *purusharth* (spiritual effort) that they become complete with all the virtues, complete with 16 celestial degrees, completely non - violent and the best among those who follow the code of conduct (*maryada purushottam*).

Alright, doesn't Krishna become that? Doesn't the child Krishna, who is born in the Golden Age, become complete with all the virtues and complete with 16 celestial degrees? (Someone said: he does become this, but he becomes so after a loooooong time!). It becomes verrrry long! So the time he takes becomes lengthy and your words become lengthy as well! Alright. It means, he does become [so] but he doesn't become the Master of the world. Of where does he become the master? He becomes the master of the Golden Age [world] and there is also the defamation of Krishna in the scriptures. There isn't any defamation of Laxmi – Narayan [in the scriptures]. So, this is the memorial of which time?

All those who played the *part* in the Confluence Age; there is the defamation of all the 330 million deities. It means everyone played an incomplete *part*. But one such couple comes out who isn't defamed at all. It is the memorial of which time? It is the memorial of the Confluence Age. It means, in the Confluence Age itself, they did such *purusharth* that no one else [did], no one [else] received 100% attainment. You will never get to hear the defamation of Laxmi and Narayan; you will not get to hear it at all. There isn't even a quarter of defamation [of them]. There is defamation of even Shivbaba. *Arey!* There is defamation of the One who teaches and there isn't any defamation of the one who studies! What is this? Why? There is no defamation of the one who studied the knowledge and there is defamation of the One who taught the knowledge. What is this? Why is it like this? When the Teacher taught the knowledge... the one through whose body He taught the knowledge, was his an impure body or a pure body? It was an impure [body], so his defamation takes place.

Actually there isn't any defamation of the Supreme Soul. Who is defamed and who is praised? There is the defamation and praise of the corporeal being (*Sakar sharirdhari*). There isn't any defamation or praise of the soul at all. Therefore, you won't have seen anyone defaming this Laxmi – Narayan. When is defamation and praise fixed [into the drama]? It is fixed in the Confluence [Age]. So, when Laxmi – Narayan achieve their position, there is no question of their defamation any more. The truth is revealed; what is the truth and what is false [is revealed].

The Father says: I have come once again to make you children such highest on high. I have come to make whom [the highest]? **You** children. High to what extent? Highest on high to this extent. 'This extent' meaning... towards whom did He give the hint? He gave the hint towards Laxmi – Narayan. It means Baba's eyes are on some children from among the children themselves who are studying; for them it is said 'you'. I have come to make **you** children so high. The children become sharper than even me. Who said, 'the children become sharper than me'? (Someone said: the Supreme Soul). Of course, the Supreme Soul said it, but do the children become sharper than the Supreme Soul? (Someone said: Brahma Baba). Yes, Shivbaba made the *soul* of Brahma speak this or Brahma [Baba] himself said it; 'I am the one who teaches, Shivbaba has taken the support of my mouth, He is speaking through my mouth but it is **you** children who study. In spite of this, you children become sharper than even me in doing *purusharth*'.

The children become sharper than even me. To what extent will the so-called Brahmins believe this? Is it possible that the children become sharper than even me? Is it not possible? Will they believe it or won't they believe it? Will the so-called Brahmins accept that there can be someone who is a higher *purusharthi* (the one who makes spiritual effort) than Brahma Baba? (Someone said: they will have to accept this). They will have to accept this? They will certainly

not accept this! If they accept this, their studies will go waste. Therefore, they are not going to accept this.

Their positions [will] become low if they accept [this]. Hence, they are not going to accept. Then, who will make them accept? Hum? (Someone said: *Dharmaraj* (the Chief Justice)). The children become sharper than even me. And no one will ever defame this Laxmi – Narayan. Although, the soul of Krishna exists..., and it is the same soul, but due to not knowing [this], they defame him. Whom do they defame? Which Krishna is mentioned here? They defame the Confluence Age Krishna. There is no question of the defamation of the Golden Age Krishna at all. Is the [life] *history* of Krishna who will be born in the Golden Age available in any scripture? His *history* isn't available in the scriptures at all. Hence, there is no question of defamation and praise at all. The part that the Confluence Age Krishna plays, nobody knows the truth about that part. And when they come to know [the truth], they understand it is the same [personality] who becomes Narayan from *nar* (man). Hence, no question of defaming arises.

People build temples of Laxmi – Narayan with great joy. Actually, temples of Radha – Krishna should be built. Why? Why should they build the temples of Radha – Krishna? Why shouldn't they build the temples of Laxmi – Narayan, happily? Why should there be more happiness in building the temples of Radha – Krishna? Why did He say so? Because Radha – Krishna are more *satopradhan*¹, and Laxmi – Narayan? What will happen to them when they receive the *titles* of Laxmi – Narayan? Will they fall down or rise up? They will fall down. Who said this? (Someone said: no, no.)

It is certainly a no, no, but who said this? (Someone said: After they become complete, their time of falling down starts; but...) Who said this here? People very happily build the temples of Laxmi – Narayan too. Actually they should build the temples of Radha – Krishna, because they are *satopradhan*. Who said this, 'should build the temples of Radha – Krishna very happily, because they are *satopradhan*'? Who said this? (Someone said: the Supreme Soul.) Did the Supreme Soul say this? (Someone said: No, no, the soul of Krishna himself is saying ...) Yes, the soul of Krishna himself [is saying this] because, the topic of the Confluence Age Krishna isn't there in his intellect at all. He will speak about the Krishna of the Golden Age. So, if he speaks about the Golden Age Krishna; when the [Radha and] Krishna of the Golden Age grow big, they will become Laxmi – Narayan. When they become Laxmi – Narayan, they will start falling down. Therefore, who is *satopradhan* between the two of them? Is it the Golden Age Krishna or are they the ones who become Laxmi – Narayan? Laxmi – Narayan of the Golden Age are the ones with decreasing celestial degrees while Radha – Krishna of the Golden Age are in the *satvik* (pure) stage, they are in the stage of children. Thus, he (Brahma Baba) added his opinion.

So they are *satopradhan*; when they become Laxmi – Narayan, they reach their youth, then they can be called *sato*², they won't be called *satopradhan*. They (Radha – Krishna) are small (children); therefore they will be called *satopradhan*. A small child is said to be equal to a *mahatma* (great soul). Just like a small child doesn't know what vices are here; similarly the elders don't know what vices are there (in the Golden Age). These five ghosts are not present there at all. It is as if they don't know anything about vices at all³. The activity of lust takes place in the night. And the deities are always in the daytime...; why? Won't there be night there? Will there be night in the Golden Age or not? There won't be night in the Golden Age and the Silver Age.

In this world also, when you can see such places where night doesn't fall, where night doesn't fall for months together. In the *North Pole* and the *South Pole* there is day for 6 months; there can also be night for 6 months, it is so. So, there can be such a world too, where there won't be darkness at all for 2500 years. The deities are present in the daytime only. Therefore, there is no question of the activity of lust at all. There aren't any vices there. You children know, as soon as the day arises, all our vices will vanish. What? When will it vanish? When day in the form of the Golden Age arrives, whatever activities of vices are filled in us, whether they are in the mind, in the speech or in the action; all those activities of the organs of action will vanish. They (the

¹the stage of goodness and purity

²stage of ordinary goodness and purity

³the awareness of their existence is latent

deities) don't even know what vices are. This is the vicious home of Ravan; this is certainly a *vicious world*. There is no question of vices over there at all.

The third page of the *vani* dated 21st January 1967. That world is called the kingdom of God. Now, in this world it is the kingdom of demons. Human beings don't even know this much, it is a demoniac kingdom now and they don't know the kingdom of God either. You know everything. There are many children *number wise* according to their *purusharth* (spiritual effort). No human being can understand whose children these many Brahma kumars – kumaris are. Everyone remembers Shivbaba. They do not remember even Brahma. This one himself also says, 'Remember only Shivbaba. Your sins will be destroyed through that alone. Your sins won't be destroyed by remembering anyone else.

It is mentioned in the Gita as well, '*Mamekam yaad karo*' (remember Me alone). We should first make this firm, 'I am a soul' and then remember [the Father]. My Father is the Supreme Soul. He says: Remember Me, then I will give you the inheritance. I am the Giver of happiness to all. I Myself take all the souls to *Shantidham* (the abode of peace). What was proved by this sentence? What was proved by the sentence, 'I Myself take all the souls to *Shantidham*'? Was something proved or not? What? (Someone said: Shivbaba Himself is the One who takes everyone to *Shantidham*.) That very thing is mentioned. So, what is the new point that is proved which the Brahma Kumar – Kumaris don't know? (Someone said: it didn't happen through Brahma.) Yes, I don't take you [to *Shantidham*] through Brahma. I don't take you through Vishnu. In the picture of 'the [Kalpa] Tree' only one personality is shown among the three personalities (*Trimurti*) who goes back to the Supreme Abode with all the souls. So, I Myself take all the souls to *Shantidham*.

Who is this form saying 'I Myself'? Which personality says this? If the picture of 'the [Kalpa] tree' and this *mahavakya* (great version) of Baba are kept in front of us, what will be proved [by it]? It is the personality of Shankar alone, which does the task of taking all the souls back to the Supreme Abode. Which *mahavakya* has been said in relation to this point? I [take] you children... (Someone said: take you to Shantidham.) ...yes, [but] how? (Someone said: No, on the eyes.) [I take you children] seated on My eyes. What? I don't take you seated on my nose. How do I take you? I take you seated on my eyes. What does this mean? (Someone said: he will give such powerful *drishti*.) Yes, it means, the *drishti* will be so powerful that we will forget the entire world. We will not remember anything in the world. Our intellect will become detached from this world. And there is one more meaning to [the sentence] 'to take someone seated on the eyes'. The *drishti* will be so full of love; the *drishti* will be so attractive, there won't be the need to remember anything else at all.

Only those who have taken the inheritance from the Father a cycle (*kalpa*) before, they themselves will come and certainly take the inheritance. What? Only those who would have taken this inheritance of transforming the world through *drishti* from the Father a cycle ago will come [again] and take it; the others won't come and will not take it either. Only they will become Brahmins. Even among the Brahmins, some are perfect and some are imperfect. Some [Brahmins] are maternal and some [Brahmins] are step ones. The maternal will be prepared as well as the step ones (Brahmins) will be prepared. And as regards us, we belong to the progeny of the incorporeal Shiva. You know how the community changes.

Now after becoming Brahmins, we have to go back. When do we have to go? After becoming Brahmins; what will we become after becoming Brahmins? We will become deities. [We will become] angels and then deities from angels. Now the souls have to leave the body and go back. Both the *Pandavas* (the descendants of Pandu) and the *Kauravs* (the descendants of Kuru) have to leave the body. What? It isn't that the *Pandavas* will go and the *Kauravs* will stay back. No, both have to go back to the abode of peace and both have to give up body consciousness. But what will be the difference? (Someone said: happily....) Yes, they (Pandavas) will leave the body happily and those ones (Kauravs) will leave the body with pain, with cries of anguish (*hahakar*).

You take the *sanskars* of knowledge [along with you]. Which *sanskars* will you take back [with you] when you leave the body and go? '*Ant mate so gate*' (the final thoughts lead to your final destination), and what is the thought in the end? (Someone said: One Shivbaba and no one else.) No, the thing which is practiced throughout the life becomes our final thought. Now, the BK's are also practicing. (Someone said something.) The topic of knowledge is being discussed.

Now the BK's are assimilating the knowledge in their own way as well as the PBK's are assimilating the knowledge in their own way. In whom are the *sanskars* of knowledge assimilating more? The *sanskars* of knowledge are being filled [more] in the people of the advance [party]. And they, the so-called Brahmins don't take so much interest in the topics of knowledge. So, these *sanskars* are becoming firm [in them], aren't they? Therefore, [as per the rule] '*ant mate so gate*', who will take these *sanskars* of knowledge along with them? The children of the advance [party], who are the *Suryavanshi* children, will definitely take the *sanskars* of knowledge with them and go. Moreover, if they take the *sanskars* of the knowledge up to the Supreme Abode, if they record it in their soul and take it, what will they do after coming back [from the Supreme Abode]? They will bring back the same *sanskars* of knowledge with them and then prepare the scriptures in the Copper Age.

There was quite a lot of truth in the scriptures which were prepared in the beginning of the Copper Age. Later on, when it was interpreted and Krishna's name was inserted in the Gita by the devotees of Krishna, everything became ignorance. Thus, you will take the *sanskars* of knowledge; and what about them? What will they do? They will take the *sanskars* of ignorance. Therefore, when they come [back], they will spread ignorance once again. What does it mean? From whom does knowledge come and from whom does ignorance come? Knowledge comes from one father Ram and ignorance comes from all the other bodily gurus. The soul of Krishna too is included in that list. You take these *sanskars* of knowledge with you.

Then, you receive the fruits according to this. That is also fixed in the drama. Then, the part of knowledge finishes. You have received the knowledge after 84 births once again now. What was said? Who said this and to whom did he say this? Shivbaba said [this] and He said it to the children who take the complete 84 births, 'your 84 births have completed; now, after 84 births you have received this knowledge once again; after taking 84 births. The knowledge which you have received now will become almost extinct.' Which means? It won't become completely extinct. In which souls will this knowledge become extinct and which souls will take this *sanskars* of knowledge to the Supreme Abode as well? The 4.5 lakh (450 thousand) souls who take complete 84 births will take the *sanskars* of knowledge [with them]. There are indeed *number wise ones*⁴ among them too. What? Consider it to be 50 thousand [from each group].

There are seeds of every religion, aren't there? Hence, the seeds of all the religions won't grasp the knowledge at the same level; or will they grasp it [at the same level]? No. Only the 50 thousand *Suryavanshis* and 50 thousand *Chandravanshis* will develop the *sanskars* of knowledge. And as regards the souls of the other remaining religions; are they the ones who spread ignorance or the ones who spread knowledge? Originally, they too are the ones who spread ignorance. So it was said; this knowledge becomes almost extinct. So, who become instruments in making it almost extinct and who keep this knowledge continuously in progress? Becoming 'almost extinct' means, it does not become completely extinct.

Therefore, some souls become such instruments who keep the knowledge in progress and there are such souls who completely forget the knowledge. So, who will forget it? Those who would have rejected the knowledge, the jewels of knowledge in their Brahmin life will forget it and those who loved the *murli* of the Father, meaning the *murlidhar* (the one who narrates the *murli*); the *sanskars* of knowledge will remain in them. This knowledge becomes almost extinct. It will become extinct in the Golden Age as well. There too, you enjoy the fruits of knowledge.

Here, there aren't any pictures of the [people of] other religions. It should be 'there'. Where? There aren't the pictures of the [people of] of other religions over there, in the Golden Age. There are pictures of the people of which religion? There are the pictures of those belonging to the Ancient Deity religion (*Adi Sanatan Devi-devta dharm*). Mainly, which picture is present? The picture of Laxmi – Narayan or the four armed Vishnu is present. Your pictures are present in your path of devotion (*bhakti marg*) as well. Nobody's pictures etc. are present in the Golden Age. Your pictures are present *all round* throughout the path of devotion. What does it mean by 'they are present *all round* throughout the path of devotion'? It means, since the beginning of the Copper Age till the end of the Iron Age, up until this world is destroyed, your pictures are present *all round*.

⁴ with different *sanskars*

There is no *guarantee* for other female and male deities that their pictures are present *all round* throughout the path of devotion or that they are present in the Golden and the Silver [Ages] as well. Whose pictures are present *all round*? The pictures of Laxmi – Narayan are present *all round*; they are present in the Golden Age too. There are pictures of Ram-Sita in the Silver Age as well as there are pictures of Laxmi – Narayan, Ram - Sita and Shankar in the Copper Age and they (their pictures) are present in the Iron Age too. So, whose pictures aren't present and whose pictures are present? We came to know whose pictures are present.

Who are the ones whose pictures are not present *all round*? (Someone said: those of the other religions.) Who are they? Who are the seeds or the root [souls] who lay the *foundation* of other religions, the ones whose pictures are not present? Which deities have such pictures? (Someone said something.) Yes, the picture of the *single* Krishna comes [into practice for worshipping] in the end of the Copper Age. All those female and male deities who are worshipped in their *single* form or those who have assumed an animal form are not present *all round* during the path of devotion and their pictures are not created in the [whole] period of 5000 years either. Thus, your pictures are present *all round* during the path of devotion.

No one else's picture is present in your kingdom. What is the meaning of 'no one else's'? It could be the picture of Christ or it could be the picture of Mohammad or it could be the picture of Guru Nanak or it could be the picture of Buddha that are present; there aren't any such pictures over there. Only the [pictures of] the deities are present. There aren't any pictures of those of other religions over there. From this itself we understand, there is only the Ancient Deity religion. From what? From what do we understand which religion is present in the Golden [and] Silver [Ages]? The picture of only Laxmi – Narayan and Ram – Sita are present there; from this we understand, the Ancient Deity religion; the religion following the path of household is present there. This tradition breaks up in the Copper and the Iron Ages.

We have to remember this knowledge and remain in super sensual joy. The more someone assimilates the *sanskars* of knowledge here, the more the *sanskars* of super sensual joy will be seen in them when their fruits [of previous deeds] are revealed in the future. If they don't have knowledge, they will not be able to experience the *sanskars* of super sensual joy either. There are many *points*. But Baba understands that *Maya* makes us forget these *points* repeatedly. We must remember this one thing, Shivbaba is teaching us. What? He is teaching **us**? Is he not teaching **you**? Shivbaba is teaching **us**, He is not teaching these ones (*inko*). He is not teaching those ones (*unko*), He is teaching us. He is not teaching these ones [and] He is not teaching those ones either. Whom is He teaching? (Everyone said: He is teaching us.) He is teaching us? What is the meaning of 'He is not teaching these ones' and what is the meaning of 'He is not teaching those ones'? (Someone said: Brahma...) Yes, 'these ones' means He used to indicate Brahma. Brahma and all his *followers* are the *Chandravanshis*, who stay close to us, aren't they? [Shivbaba] is not teaching these ones.

That is why it is also said in the *murli*: I talk with you children; this Brahma listens in between. It means: I don't even talk to him. But still, he interferes in between and listens. Why don't I talk [to Brahma]? *Arey!* With whom do we talk? We will talk to the one who completes the work. There is no use speaking with the one in whom we don't have hopes of completing the work at all. So, I talk to you; I don't even talk to this one. I enter his body and narrate but I narrate to you. His ears listen as well. It is his ears that listen first of all, he has very big ears. He is a *maharathi* (great warrior) in the form of an elephant. An elephant is shown with very big ears. There is no other animal that is shown to have such big ears. Its forehead is very wide as well as its ears are very long and extensive. In addition, its stomach like intellect is also really huge.

Hence, you should remember this. What is the meaning of 'you should'? You don't feel so proud. Regarding what? You don't have so much intoxication [thinking] 'Shivbaba teaches **us**'. He neither teaches Brahma nor the mouth born progeny of Brahma. He neither teaches *Chandrama* (the Moon) nor the *Chandravanshis*. Whom does He teach? He teaches **us**. He doesn't teach those ones either. 'Those ones' means whom? (Someone said: Brahma.) No, 'these ones' means Brahma and all the children sitting near Brahma. And what does 'those ones' mean? 'Those ones' means the ones who come from the Copper Age, who don't come here at all [in the advance knowledge]. He doesn't teach them.

That one who teaches us is the highest on high God. What? That one is the highest on high God. This one isn't the highest on high God. Who? When He (the Supreme Soul) teaches through Brahma, it is not the part of the highest on high God. That one is the highest on high God. Why were the words 'highest on high' inserted? So that it is proved that [the question of] the highest on high and the lowest of low is a topic related to this world. What? In this world itself there are the highest ones and the lowest ones. There are many who call themselves God. There are so many Gods in this world. There are many who call [themselves] God. But as regards the highest on high God, it is **He** who teaches us. He makes our intoxication raise so much, still our intoxication vanishes. Now we have to go back home. What? The highest on high God certainly teaches us so that our intoxication should raise more. What? That we will achieve a very high position after studying the teachings taught by the highest on high God. If we achieve a high position, we will gain great respect. If we gain great respect, we will be very happy. Then our intellect would become engaged in the happiness of this very world, this is the reason He (the Father) reminds us, you also have to go back home now.

Alright, if you prove the topic on the Gita at first, all the [other] scriptures will be proved false. What is to be proved in the Gita? Gita is the mother and father of all the religions. The importance of the Gita... the name that has been given to the God of the Gita, the importance of the Gita has declined because of inserting that name and form. Had it been in everybody's intellect that the Gita is a creation supporting the existence of the incorporeal [One], the entire world would have believed in the Gita. But the name of the corporeal one was inserted in it. Therefore, the people of the other religions don't believe in the Gita. So, the residents of Bharat (*Bharatwasis*) have suffered such a great loss!

Now, the Father says: correct this mistake. Prove that Krishna is not the God of the Gita, [but] the God of the Gita is the highest on high incorporeal Supreme Father Supreme Soul Shiva, who is the Father of the father of all the religious fathers with an incorporeal stage. If you prove this, all the scriptures will be proved false. We should not listen to the false scriptures at all. You indeed listen to the true Gita from the true Father. You should not listen to the other human beings. What? We listen to the true things from the true Father, then why should we ever listen to the words of the false people in the world? All those things [said by the false people] are harmful. Whatever the human *gurus* narrated or whatever the human *gurus* are narrating now, all those are harmful words.

All the scriptures and so on which they narrate are those of the path of devotion (*bhaktimarg*). If anyone ever asks: Do you study the scriptures? Tell them: all these scriptures belong to the path of devotion. We have performed *bhakti* for 2500 years. What? These are the scriptures of the path of devotion and we did the very business of studying these scriptures in the path of *bhakti* for 2500 years. However, we did not find God when we used to read scriptures and what is the situation now? Now, we have found God. When we have found God Himself, why should we read these scriptures, that after being read brought about the degradation of the human beings [as seen] in the history of 2500 years?

The Ocean of knowledge is the one Supreme Father Supreme Soul only. It is also said: [when] the Sun of knowledge is revealed, the darkness of ignorance is destroyed. Night is called darkness. What was said? Night is called darkness. Who makes darkness and who makes light? Who makes the day and who makes the night? They do sing: Brahma's day, Brahma's night; but, who makes Brahma's night into Brahma's day? Or does Brahma himself make his night into day? Who makes it? Who makes Brahma's day into Brahma's night and who makes Brahma's night into Brahma's day?

Alright, who makes Brahma's night into Brahma's day? (Someone said: Shivbaba.) And who makes Brahma's day into Brahma's night? (Someone said: Brahma himself.) Yes; the Sun of knowledge came in the beginning of the *yagya* as well. Did He come or did He not? He came. Then, who swallowed up the Sun of knowledge? They show in the path of devotion; what did Hanuman (a monkey-faced deity) do? Hanuman kept the sun in his mouth thinking it to be fruit. Darkness and only darkness was spread in the entire world. So, when is it about? When did its *shooting* take place? When did the *shooting* take place?

The Sun of knowledge who was present in the beginning of the *yagya*...; the Sun of knowledge through whom the *soul* of Brahma also received light ...; he received light, didn't he?

Thus, his *shooting* of the day took place, didn't it? But then, what opposite action did he perform? He swallowed it (the Sun). He himself swallowed everything, therefore darkness was spread in the world, and till when did this darkness exist? (Someone said something.) No, the Sun of knowledge was revealed in the year [19]36 and he left the body later on. The Sun of knowledge was hidden. Brahma's *soul*, meaning Hanuman received the attainment. Did destruction take place or not when he received the attainment?

When the war took place at Hiroshima and Nagasaki in the outer [world], a fight took place in the world of Brahmins as well; and then what was its *result*? What is the result of a war? Destruction does take place on one side; so, who was destroyed? (Someone said: the radiance of the diamonds (*heeron ki shama*)). Yes, the *Suryavanshis* were destroyed. *Surya* (the Sun) went into the ditch, he went into the nether world (*paatal*) and all the souls of the other religions came up. Those who came up prepared a *model* then. They prepared a *model* of what? They prepared a *model* of *swarg* (heaven).

Even today, all the misleading (*Mayavi*) religions which exist, what are all those misleading religions making the world into after gathering together? They are making it into a *model* of heaven. They aren't making a real heaven, are they? It is a *model*; however there is nothing called happiness within it. The work of making a *model* takes place in the path of devotion as well. The *Gurus* and saints have made a *Swargashram* (*ashram* resembling heaven) at Rishikesh (a Hindu sacred pilgrimage place in U.P.). They have named it *Swarg Ashram*. In the world of Brahmins also, they follow them. What have they made? [They have constructed buildings named] *Sukhdham* (the abode of happiness) and *Shantidham* (the abode of peace). Moreover, the memorial which becomes famous in the path of devotion is that of Ajmer. Who are its creators? The very *vidharmis*⁵, who rear sheep and goats (*bher – bakri*). What does *bher – bakri* mean? In whichever direction one of them steps forward, the others will also follow it without thinking and understanding. They don't use their brain at all.

So, *raat* (night) is called *andhera* (darkness). Ravan creates night. Who creates night? Ravan *creates* the night and Ram creates the day. The night is *bhakti* (devotion) and the day (*din*) is *gyan* (knowledge). Now, in the world of Brahmins, “*tally*” (compare), where is *bhakti* being practiced and where is *gyan* practiced? *Bhakti* is being practiced in the BK [world] and *gyan* is practiced in the advance [party]. *Bhakti* which is being practiced in the BK, who created that night of *bhakti*, who became instrument [to create it]? (Someone said: Ravan.) Ravan? (Someone said: Brahma.) Brahma? Record (*tape*) his sentence! He calls Brahma Ravan! As such, it has also been mentioned in the scriptures, ‘*Ravano Brahma*’. What? A sentence has been mentioned in the scriptures as well - ‘*Ravano Brahma*’; meaning the night of *bhakti* comes from Brahma.

There is Brahma's day and Brahma's night. Is it ever said for Prajapita, Prajapita's night and Prajapita's day? (Everyone said: no.) No; why [not]? It is because, Prajapita means Ram's *soul*. The *soul* of Ram never comes in the night [of ignorance] at all. He is always in the day. Right from his birth till the end, he doesn't have to go in the night of ignorance at all. He doesn't have to develop a doubtful intellect at all. Thus, Ram makes the day and Ravan makes the night, *bhakti*. Knowledge is called the day. Where there is knowledge, it is day; where it is day, there is the Sun there. If there is the Sun, there are the *Suryavanshi* children as well. And, where it is night, there is Ravan. Where it is night, there is Ravan and where there is Ravan, there is *bhakti*. If there is *bhakti*, there is ignorance. If there is ignorance, there is degradation (*durgati*). True salvation is brought by knowledge and degradation is brought about by ignorance.

Knowledge is called day. [Baba] says such simple things! Everything is based on remembrance. What is based on [remembrance]? To understand this *contrast* between knowledge and ignorance, everything is based on the journey of remembrance. We have to become deities. We have to become deities through what? We have to burn our sins to ashes through remembrance and become deities; we have to assimilate divine virtues. What will happen by remembering? The sins will be burnt to ashes indeed, but how will we become deities? We will become deities when we assimilate divine virtues.

The five vices are ghosts; the ghost of anger, the ghost of body consciousness. There are more [of those] ghosts in some and less in some. What? In whom will it be more [present] and in whom

⁵ the ones, whose practices and beliefs are opposite to that said by the Father

will it be less [present]? In whom will there be more [of those] ghosts and in whom will there be less after coming to the knowledge? *Arey!* We received the knowledge, we recognized the Father, then after coming to the knowledge, should there be less ghosts or should there be more? (Someone said: there should be less.) Then? They emerge even more in some instead. (Someone said: if the *amritvela* is improved...) Does the *amritvela* (early morning hours) improve if you [try to] improve it? (Someone said: the other religions.) Yes, the souls who *convert* into the other religions with decreasing celestial degrees; it doesn't matter if they recognize the Supreme Soul Father, they may also follow the path of knowledge, they may write the letter of faith (*nischaypatra*) as well, but they have the *sanskars* of many births of seeking pleasure through vices. Therefore, those *sanskars* of theirs' aren't destroyed quickly. However, those who have *sanskars* of divine qualities for many births leave [the *sanskars* of seeking pleasure of vices] quickly. They don't find any difficulty in it.

So, you Brahmin children know, these are ghosts. These ghosts should go away. It is very difficult to remove the ghosts too. Anger brings distress to one another. In attachment, many don't experience distress (*ranj*). What? In attachment, many [people] don't experience distress (*ranj*)....-'*Ranj*' means to become sad from within....while in anger, they make one another cry a lot. Only the one who has attachment will experience distress. And when someone is angry, the one who is angry feels distress as well as the one on whom he is angry experiences distress and those who witness the fight between the two also start feeling sad. That is why, the Father explains, make these ghosts run away.

We have to pay *attention* on our studies and we should have *attention* on the divine virtues as well. There are many children who don't have anger in them even to the slightest extent while some become angry and fight a lot. What is this? Who are those children who don't have anger even to the slightest extent? If there is a percentage of anger, there will definitely be a percentage of lust. There are some who hide their anger but it is very difficult to hide anger. Anger comes out immediately. So, you should understand, this angry person will surely be lustful too. You should never talk [to anyone] angrily. If someone becomes angry, you should understand: there is the ghost of anger in him at this time.

Moreover, a very dangerous thing has been mentioned in the *Avyakt vani*; what should you think when someone becomes angry? What should you consider the person who becomes angry? (Someone said: a ghost has entered.) No, this was said now in the *murli*. (Someone said: he is lustful as well.) No, being lustful was also mentioned in the *murli*. One more thing was mentioned in the *Avyakt vani*. It was said, 'the one in whom the ghost of anger enters, he should think at that time: I am going to become a cremator (*candal*)'. This wasn't said before and now [he] is saying this after studying for such a long time; that if someone becomes angry even after studying for such a long time, what will be its result now? If someone becomes angry, it means he becomes a cremator. He performs the *shooting* of becoming a cremator. Anger makes someone like *Bhootnath & Bhootnathini*⁶. You should never speak with the ones having such ghosts in them. What? If one person spoke angrily [to another person], the ghost [of anger] enters the other one too. Then, the two ghosts will fight between themselves. The words *Bhootnath* (the controller of ghosts) and *Bhootnathini* (wife of *Bhootnath*) are very dirty words. Such a ghost shouldn't ever enter. What kind of ghost? The ones that are named *Bhootnath* and *Bhootnathini*. Whose part is [the one] of *Bhootnathini*? Is there any *Bhootnathini*? No? Who is she? If there is *Mahakal*, *Mahakali* is also present along with him. If there is *Bhootnath*, *Bhootnathini* is also present along with him. Om Shanti.

⁶ lord of spirits and his consort; also a title of Shiva and His consort