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Clarification of Murli dated 05.06.67 (for new pbks)

This *class* was being narrated during the time of [Brahma] Baba at Mount Abu. [The murli] is of 5th June 1967. The topic being discussed at the end of the first *page* was: In the path of *bhakti* (devotion) they say, God Himself gives happiness and God Himself gives sorrow. Well, is God called the Giver of Happiness or the Giver of Sorrow? (Students: The Giver of Happiness.) Everyone certainly calls God the Giver of Happiness. Then, why do they say: God Himself gives happiness and God Himself gives sorrow? (Someone said something.) No, the topics that they speak about in the path of *bhakti*, they say in the path of *bhakti* that God Himself gives happiness and God Himself gives sorrow, this *shooting* must be taking place in the Confluence Age Brahmin world through the devotees. It is because there are devotees of God as well as there are subjects of God. There are subjects of the Father, there are devotees of God and there are also the inheritors (*vaaris*) of the Father. So, some devotees have performed the *shooting*. What? [Of creating the saying] that God gives happiness as well as sorrow.

Who might have been those devotees who say: 'God gives happiness and God gives sorrow'? Those who do not recognize the *practical* form of God completely, they recognize it partly. Those who recognize God's loving form of the mother but do not recognize the form of the Father, who gives the inheritance start saying in the end, You Yourself give sorrow, You Yourself gave us sorrow and You Yourself give me sorrow now [and] reject me. [There is a saying:] Whether You love me or reject me (*caahe pyaar kare caahe thukaraaye*)... Now does God reject [anyone]? (Students: No.) In fact, God comes and hugs all the children. They **say so**. Now you children will certainly not say this. Now... Now, you children will certainly not say this. What? God Himself gives happiness and God Himself gives sorrow. *Acchaa*, if you don't say it now, will you say it in future, when Maya takes more exams? When the *final* exams take place, when the *time* of destruction nears, will you say this at that time: 'God Himself gives happiness and God Himself gives sorrow'? (Someone said: No.) Will you not say it? (Someone said: We won't say it.) Keep [this] firm! *Acchaa*.

Now you know: there was *Sukhdhaam* (the Abode of Happiness) in the Golden Age (*satyug*). Why? Why was there *Sukhdhaam* in the Golden Age? Why is there *Dukhdhaam* (the Abode of Sorrow) in the Iron Age? The Iron Age means '*jhuut khand*' (the land of falsity). Suppose, a person borrows something [from someone], when he (the giver) approaches him [to ask:] 'You have borrowed this from me, do return it'. [The borrower replies:] '*Acchaa*, I will return it [to you] tomorrow'. When [the giver] approaches him the next day, [the borrower replies:] '*Arey*, I told you, I will return it [to you] tomorrow, didn't I?' He starts making excuses. So, this is the false world of the people who make excuses. This is said to be the land of falsity. The [world] becomes *Dukhdhaam* in the land of falsity. Why did it become [*Dukhdhaam*]? It becomes *Dukhdhaam* due to falsity. There was *Sukhdhaam* in the Golden Age. There was no name and trace of sorrow there. Why? It is because there was truth and only truth; there was no name and trace of untruth. There is *Dukhdhaam* in the Iron Age. Now there is no name and trace of happiness.

You certainly know, God is the highest on high. Why is God said to be the highest on high? With whom was God compared [by saying] 'highest on high'? Higher than whom? 'Highest on high' means He was compared, wasn't He? With whom did they compare [Him]? All the deities, all the human beings, all the *gurus*, all the religious fathers, He was compared

with all of them, [by saying] that He is the highest on high. Who is the highest on high? (Someone said: The Supreme Father Supreme Soul.) Is it the Supreme Father (*Parampitaa*)? Is it the *Supreme Soul*? There is no question of [being] high and low for the *Supreme Soul* at all. He doesn't come at all in the cycle of birth and death. He cannot be compared with anyone at all. It is about the one whom He enters in a permanent way and who is revealed in the form of God in the world: he is the highest on high God. [It is] because the question of [being] high and low is for the dwellers of this world. The *Supreme Soul* Shiva is not at all the dweller of this world. He comes only to narrate the knowledge. Now, those who perform elevated actions after listening to the knowledge are called high. And those who perform lowly actions even after listening [to the knowledge] are called degraded.

So, that God is the highest on high and He is also the Father of all the souls. All the souls who come in the cycle of birth and death, the souls who play a *part*, He is the Father of all of them. Everyone does know [his] bodily father. The number of bodies we took in the cycle of 84 [births], we had those many fathers. But nobody knows who the Father of the souls is and how He is revealed in this world. The souls are points of light, the Father of the point souls is also a point of light. But how do we come to know who the Father, the Point of light is? It is because all the point souls are similar, how will we come to know [about the Father]? So, He enters some permanent chariot, then we come to know that this one is the Father of everyone. He is the Father of the fathers. He is the *Teacher* of the *teachers*, the *Supreme Teacher*. He is the Guru of all the gurus. He neither has any guru, nor any *teacher* who teaches Him and He doesn't have any father who gives Him the inheritance either. There is no father who gives birth to His soul, who gives Him the introduction of the soul. There is no one in the corporeal form. This is why it was said that He is the *Supreme Father*, the *Supreme Teacher* and the *Supreme Guru*. All of us do say: We are mutually *brothers*, because the souls are mutually brothers. So, it is certain that all are the children of the One Father, aren't they? If we are the children of the One Father, it becomes one family. If it becomes one family, there will be a mother too. A mother, a father and all the children form a family. So, He is also the Baba of all of us. So, it is certain that all the children are mutually brothers.

Some interrupt in between [saying:] He is omnipresent (*sarvavyaapi*). If He is omnipresent, everyone is the Father. How will everyone be the Father? There is one Father and all the rest are children. The Father says: I am not omnipresent, I come being present in one [being] (*ekvyaaapi*). What do the devotees say and make [Him]? They make Him omnipresent. When did this *shooting* take place? (Students: In the Confluence Age.) How? How did this *shooting* take place or is taking place in the Confluence Age Brahmin world? All those who have taken the incomplete *knowledge*, those who have taken the *basic knowledge* and have not studied the complete knowledge... God gives the *basic knowledge* and then teaches the higher studies as well. So those who have not studied the complete knowledge, those very devotees who study the incomplete knowledge say: He is omnipresent. He is in me as well as in you. He reforms the world (*srishti*) through His vision (*drishti*). He reforms [the world] through me and He reforms the world through vision after entering you as well. You, too, can reform the world through vision, go and sit on the *sandali*¹. I too, can reform the world through the vision, come on, I too will sit on the *sandali*.

Not just this. They think: God of the Gita is Dada Lekhraj, Krishna alias Brahma. He is the only corporeal God of the Gita. There is no other God of the Gita except him. This topic does sit in their intellect, then why do they say [God] to be omnipresent? They say: 'He leaves

¹ The seat on which Baba sits in class

the body. He comes to narrate the knowledge, He gives the knowledge of the Gita and His task ends after giving the knowledge of the Gita. Then the task of establishing the new world and destroying the old world is ours. Organize mega programs and print big posters; [draw] the picture of Shiva on top and the pictures of Brahma, Vishnu and Shankar below it'. Who become Brahma, Vishnu and Shankar? *Didi, dadi* get together and become Trimurti Shiva. *Arey!* The Father says: I come only in one permanent chariot. I was only in one permanent chariot in the beginning, I am revealed in the form of the Father only through one permanent chariot in the middle as well - they celebrate the year of the revelation of the Father too - and at the end, I will be revealed in the entire world through the form of only one permanent chariot.

Second *page* of the *vani* dated 05.06.67. They say: He is omnipresent; He is in you, He is in me. *Arey*, are you a soul or the Supreme Soul? You call yourself the Supreme Soul, then are you the supreme actor? Are you the *hero* actor? In the whole world, the *part* that you played or the part that you are playing ... is that *part* of the *hero* yours? A *hero* actor remains a *hero* in the beginning as well as in the middle and he also plays the *part* of a *hero* in the end. It is written in the scriptures that there was the rule of Narayan in the beginning of the Golden Age. Narayan, a deity who was complete with sixteen celestial degrees, what does he himself become in the last birth after coming in the cycle of birth and death repeatedly? He becomes an impure *nar* (man) in the last birth. I make *nar* into Narayan again. This is the knowledge of the Gita: O Arjun! Perform such actions that you become Narayan from *nar* and Lakshmi from *naari* (woman). So, the one who becomes Narayan from a man is revealed as the *hero* actor in the first birth. He would have played a *part* being a *hero* actor in the middle as well. And even in the end, the *Supreme Soul* Father enters the same Narayan and makes him the *hero* after entering him.

So, you all are souls, I am your Father, the Supreme Father Supreme Soul (*Parampitaa Paramaatmaa*) [and] this is your body. Then how can there be a third thing? [You are] a soul and this is your body. A soul will not be called the Supreme Soul. The soul comes in the cycle of birth and death [whereas] the Supreme Father Supreme Soul does not come in the cycle of birth and death. If He too comes in the cycle of birth and death, then there is no one to uplift this world, there is no one to make the impure pure. This is why it is said, the living soul (*jiivaatmaa*). The souls are [called] the living soul; the soul with life. It is not said: *Jiiv Paramaatmaa* (living Supreme Soul). What? They don't say: The Supreme Soul is the One who possesses life. Then how can the Supreme Soul be omnipresent? If He is omnipresent, there will be *fatherhood*, everyone will become the Father. How will a *father* get inheritance from a *father* himself? A child gets the inheritance from the father. If everyone becomes the *Father*, whom will we call Baba? Even such a small topic does not come in anyone's intellect. So, the Father says, they have become so ignorant!

5000 years ago, I made you so intelligent before departing. [I made you] *healthy, wealthy*, intelligent. No one at all can be intelligent to the extent I made **you** intelligent before departing. Intelligent to what extent? You became intelligent to such an extent that the entire *history* of the 84 births of the soul came in your intellect. No one else makes you so intelligent in any other birth at all. Only I come and make you so intelligent. So, the Father says: The intelligence that you get now, in the Confluence Age will not be there, in the Golden Age. This is why, imbibe as much intelligence as you want now. There, you don't know that you will fall again. Here, you know: In which age you fall, in which age you rise, in which age you fall at a slow pace [and] in which age you fall rapidly. If you know this there, in the Golden Age that you will fall, then the entire intoxication of happiness will vanish. You won't have the feeling of joy at all, you will be worried.

You know, this knowledge becomes almost extinct in the Golden Age. What does 'almost extinct' mean? The soul becomes stable in its form. What? The dignity (*shaan*) of the soul conscious stage becomes firm. Then nobody is worried (*pareshaan*) at all. When are we worried? When we don't remain in the dignity of the soul conscious stage here, we forget it, then we worry, we become sorrowful and restless. And there, the soul conscious stage becomes firm. For how long? It becomes firm for 2500 years. It means no soul feels worried, sorrowful and restless for 2500 years. So, you have this in your intellect **now**. Then all this will vanish [from your intellect] in the Golden Age.

Only the Brahmins are entitled to take this knowledge. Those who are becoming Brahmins now, they are entitled to [the knowledge]. Those who are not becoming Brahmins... what is meant by a Brahmin? The one who follows the conduct of Brahma is a Brahmin. If someone does not assimilate the conduct of Brahma, he is not a Brahmin. The one who accepts the words that come out of the mouth of Brahma is a Brahmin and the one who does not accept the words that came out from the mouth of Brahma, he is not a Brahma *mukhvanshaavali*² Brahmin at all. So, only the Brahmins are entitled to this knowledge. The conduct of Brahma is: Be pure and make others pure. The essence of the knowledge also is: Be a *yogi*, be pure. So, those who don't remain pure, this knowledge vanishes from their intellect.

This is the knowledge [to put into] practice. It is not just for listening and narrating. All those who follow the knowledge experience this in practice that if sometimes Maya makes them fall due to some reason, then the entire knowledge vanishes from the intellect; otherwise the knowledge remains in the intellect. Baba also says: The milk of a lioness will stay in the golden vessel. So, as long as the intellect remains a golden vessel, meaning the intellect remains pure and true - what is meant by gold? Truthfulness - the knowledge remains in the intellect. And if the intellect does not remain golden, if it becomes [like] mud, if it becomes [the one] with mud like body consciousness; then by becoming body conscious the five vices [i.e.] lust, anger, greed, attachment and ego come and the soul falls. When the soul falls, it forgets knowledge and everything. So, it was said: Only the Brahmins are entitled to [the knowledge]. A Brahmin means [someone] pure.

It is in your intellect: now we belong to the Brahmin clan; in the Confluence Age now, we have become the children of the Father, we have become Brahma *mukhvanshaavali*, we are listening to the knowledge of God through the mouth of Brahma. So we are Brahma *mukhvanshaavali*, we belong to the Brahmin clan, and only the Brahmins become instruments to take the knowledge. What does 'instrument' mean? Instrument means in the corporeal form. Only the Brahmins who are in the corporeal form become instruments to take this knowledge. What? They are **in a corporeal form**. If they leave the body... There are *didi, dadi, dadas*, Brahma or Sarawati, if they leave their body, they will certainly take the knowledge by entering someone. If not today, then tomorrow they will take [the knowledge], but they will not become an instrument. And what about you? You become the instrument to take this knowledge. He narrates the knowledge only to the Brahmins. What? (Student: He narrates [knowledge] to Brahmins.)

How? Whatever He narrated through the body of Brahma was not the truth. It will not be said to be 100% truth. Why? The listeners listened to [it] and the narrator narrated [it] but nobody understood the meaning of each and every sentence at all. So, when they did not understand it and were not able to explain it to the others, then [it means] the truth did not sit in

² Progeny born from the mouth, meaning the knowledge

their intellect. This is why it was said, I come and narrate the knowledge only to the Brahmins. I don't narrate [the knowledge] to the *Shudras*³. It means all were *Shudras* in the beginning of the *yagya*. What were they all before 47? They were *Shudras*. Later on, through Dada Lekhraj Brahma alias the *soul* of Krishna, He played the *part* in the form of a mother, gave the *basic knowledge*, then what did everyone become from a *Shudra*? [They became] Brahmins. They became Brahmins number wise (at different levels). Or does everyone become Brahmin of the same kind? They became Brahmins number wise. So, this knowledge sits only in the intellect of those who are Brahmins, those who become Brahmins. [I] narrate the knowledge only to the Brahmins. The Brahmins then narrate it to all [the others]. Those who become pure Brahmins, they then narrate this knowledge to the whole world.

It is also said: God came and established heaven (*swarg*). If God comes, what will He do? Will He go after establishing heaven or will He leave the body in between and depart? (Students: He will go after establishing heaven.) The saying in the path of *bhakti* that God Himself is the Giver of Happiness, the One who creates the world of happiness... All the other religious fathers that existed, they did establish their religion, but no one created the world of happiness. The world kept falling in sorrow more and more. Sorrow kept increasing. There wasn't happiness after the arrival of the religious fathers. Happiness did not increase; it kept decreasing even more. So, the saying that God Himself comes and creates heaven, makes heaven, makes *vaikunth*, creates *jannat*, is the saying of which period? It is the saying of this Confluence Age.

So, this also proves that He certainly came in the body of Brahma, but He did not come as God. Had He come in the form of God, then there would have been the temples of Brahma, there would have been the idols made for him and he would have been worshipped in the world. And then Baba also forbade: Children, don't make the picture or the idol of Brahma, if you make it, you too will become impure. So, those who accepted the words that came out of the mouth of Brahma, they became the Brahma *mukhvanshaavali* Brahmins and when the Father comes as the *Teacher* and explains every point of knowledge in detail, the knowledge sits in the intellect of those very Brahmins.

God came and established heaven, He taught Raja yoga. What the Highest on high Father taught when He came, you have understood it now and regarding the others, you know [anyway]. They also celebrate the birthday of Krishna (Krishna *jayanti*). They think that He was the master of heaven (*vaikunth*). Is the birthday of the corporeal [form] or the incorporeal [form] celebrated? (Students: Of the corporeal [form].) The [birthday] of the corporeal [form] is celebrated. They celebrate the birthday of Krishna or the birthday of Ram, so, those souls might have played some *part* in the corporeal form at some time. They celebrate the birthday of Krishna in the Copper Age. So certainly the *shooting* of the Copper Age might have taken place. It is the *drama*, isn't it? There is some drama, its *rehearsal*, its *shooting* takes place. So, in the *shooting period*, when the *shooting* of the Copper Age was taking place, at that time the soul of Krishna is revealed among the Brahmin children and his *jayanti* takes place, meaning he is born. Where is he born? He is born in *jail*. The day he is born, they celebrate *Janmaashtami*⁴ on that day. What? They celebrate *Janmaashtami*. They say: He was released from the *jail* on that day, he became free. He became free from the *jail* of Kansa⁵.

³ Untouchable; member of the fourth and the lowest division of the Indo-Aryan society

⁴ The name given for the birthday of Krishna in the path of *bhakti*

⁵ A villainous character in the epic Mahabharata.

He became free? *Arey*, when the child is in the womb, it is in bondage, when it comes out of the womb, it becomes free. In the same way, that soul of Krishna, which was in bondage, [came] out [and] became free. He became free from the *jail* of Kansa as well. That *time* is fixed in the *shooting period*. In the path of *bhakti* [people] celebrate 15th of August. As a memorial of what do they celebrate the Independence Day on 15th August? (Someone said something.) No. The *Bharatwaasis* think, they gained independence on 15th August, this is why, they celebrate the Independence [Day]. Why is it so that they gained independence only on the 15th August? It is because on the 15th August, the *soul* of Krishna became free from the *jail* of Kansa in the *shooting period* in the Confluence Age Brahmin world. This is why they celebrate it. That day is the Independence Day as well as *Janmaashtami*. Only that one year is fixed in the *shooting period*, the day when it is *Janmaashtami* as well as the Independence Day. And it happens in the *shooting* of the Copper Age. It does not happen like this in the *shooting* of any other age. They celebrate the birthday of Krishna. They think, he was the master of *vaikunth* (heaven). When Krishna is born and is released from the *jail* of Kansa, then will he release the others from the *jail* as well or not? (Student: He will.)

There were such great religious fathers, had they become free from the *jail* of sorrow, had they been liberated, had they received *mukti* (liberation) and *jiivanmukti* (liberation in life), then would they have enabled the others to attain *mukti* and *jiivanmukti* or not? (Students: They would.) They neither received *jiivanmukti* themselves nor could they make others attain *jiivanmukti*. They do say: Mahatma Buddha went to *nirvana*, Shankaracharya went to *nirvana*⁶. But did they go to *nirvana* [in reality]? No. There is no *proof* [of it]. The one who goes across (the one who attains true liberation) will take the others across as well. If he himself doesn't go across, he doesn't take the others across either. When a guru dies, his followers make [someone else] their guru [thinking:] this one will take us across. It means that the first guru did not go across, did he? He drowned in between while making *purusharth* (spiritual effort), didn't he?

Now Krishna, for whom it is said that he was the resident of *vaikunth*, he was the master of *vaikunth*... it is about which Krishna? Is it about Dada Lekhraj or is it the memorial of a Brahmin child whom the same *soul* of Dada Lekhraj enters after leaving his body and [through whom he] plays the *part* of the Moon of knowledge, the *part* of the crescent Moon? In the Confluence Age itself, when the *soul* of Krishna alias the *soul* of Dada Lekhraj Brahma enters [the Brahmin child] and plays his role, a crescent Moon is shown on the forehead [of Shankar]. They show a crescent Moon on the forehead of Shankar. So, they think: Krishna definitely was the master of *vaikunth*... Who will become the master? *Arey*, who will become the master of the kingship? They ask: Who is the master of this kingdom? The one who is [the master] must have also made *purusharth*. So, he was the master of the whole world, this is not in anyone's intellect.

Krishna was not only the master of *vaikunth*. What? He was the master of the whole world. How many [people] are there in the world? He used to rule over the hearts of all the five-seven billion human beings that existed. Who? The Confluence Age Krishna. [You may also] call him Prajapita. It is because it is said in the murlī: *Next to God is Prajapita, next to God is Krishna, next to God is Narayan* [and] *next to God is Shankar*. Call him Shankar, call him Prajapita, call him the Confluence Age Krishna or Narayan, it is one and the same thing. So, they don't know whether Krishna was the master of *vaikunth* or the master of the whole world. Now it is in your intellect that the Confluence Age Krishna was the master of the whole world as well as *vaikunth*. What? When he has created *vaikunth*, he will be its master too.

⁶ Beyond speech; it also means the Supreme Abode

When there was [his] kingdom, there was no other religion. There was only one religion, one kingdom, one king, one language, one direction and one clan. There was his rule over the whole world. What? Whose? Of Krishna. There was his rule over the whole world and it was on the banks of the Ganges (the river Ganga). *Arey!* Today He said a new thing! Till now He used to say that heaven will be created on the banks of Yamuna, and what did He say now? On the banks of the Ganges. (Someone said: On the banks of the Ganges of knowledge.) Yes, yes, it was on the banks of the Ganges.

Now who is explaining this to you? (A Student: The Father.) What? That he was the one who lived on the banks of the Ganges. The people who make films in the path of *bhakti* have also sung such songs: '*Choraa Ganga kinaare waalaa, phir to aisaa kare kamaal ki khul jaay band akal ki caal*' (the lad who lives on the banks of the Ganges, he does such a miracle that he opens up the locked intellect.) They have made such songs! From where do these [songs] come in the intellect of the people who make songs? There was the rule [of Krishna] over the entire world; it was on the banks of the Ganges. Now who is explaining this to you? Actually this is *Bhagwaanuvaac* (God's words). What? *Bhagwaanuvaac* (God tells [us]) how he was the one who lived on the banks of the Ganges and how he establishes the new world on the banks of the Yamuna too. [When] he is the one who lives on the banks of the Ganges, he rules over the whole world. And [when] he is the one who lives on the banks of the Yamuna, he [is the ruler] of the kingdom of *vaikunth*.

As for the rest, all those are the scriptures of the path of *bhakti*. Here, God Himself is narrating [the knowledge]. What? Those scriptures and so on that are narrated [and] made, did the human beings make them or did God sit and make them? Human beings have made them. And here, God Himself explains and narrates [the knowledge]. Now you understand: we are becoming *purushottam* (the elevated ones among the souls). What? We are becoming *purushottam*. The one through whom God Shiva, the Maker makes us [into *purushottam*] also becomes *purushottam*. So, [the one who is] *purushottam* makes us *uttam* (elevated) among the *purush* (souls). What will a *doctor* make [someone into]? He will make [someone] a *doctor*. A lawyer will make [someone] a lawyer. An *engineer* will make [someone] an *engineer*. So who should the one who makes [us *purushottam*] also be in practice? He is said to be *Dev-Dev-Mahadev* (the greatest deity among the deities). So, it is said that only the one who is *purushottam* makes us *purushottam*.

The whole world is in complete darkness. It is also sung, '*Gyaan surya pragataa agyaan andher vinaash*' (the Sun of Knowledge appeared and the darkness of ignorance was destroyed). How many years have passed? 70 years have passed. Did the Sun of Knowledge appear or not? Did He appear? So, was the darkness of ignorance destroyed or not? Was it [destroyed]? Did the Sun of Knowledge appear in the intellect [of the children] number wise (more or less)? Was the darkness of ignorance destroyed? (Someone said: It was.) Did it happen number wise (at different levels according to the degree of recognition of the children)? It means they also keep becoming the ones with a faithful and a doubting intellect number wise (more or less) now. If He appears completely, the soul will never experience sorrow. Sometimes it becomes sorrowful and sometimes it becomes happy. Sometimes it [has] zeal and enthusiasm and sometimes it becomes upset. Maya creates obstacles. With this it is proved, the Sun of Knowledge rose at 12 o' clock at night in the year 76. [It is not possible] that everyone says, 'yes, it is this one, it is this one, it is this one' now. This is not in anyone's intellect **now**. Now they say, 'Yes, this great soul (*mahaatmaa*) [is God], that great soul can be the Supreme Soul, it can be that one'. *Acchaa*, it is not this one, it is not that one. But, who He is, they have not become the ones with a faithful intellect about it now. The whole world is in complete darkness.

It is also sung, 'Gyaan surya pragataa agyaan andher vinaash'. Now you know the meaning. What is the meaning? The meaning is that they did celebrate the year of the revelation of the Father, but the year 76 is the 12 o' clock at night; when the Sun of Knowledge was revealed by the foreigners. From what time does the day start for the foreigners? From 12 o' clock at night. Now, the residents of Bharat did not understand that the Sun of Knowledge appeared. The foreigners understood that the Sun of Knowledge rose in 76. It hasn't sat in the intellect of the *swadeshis*⁷ until now. When does the day start for the *Bharatwaasis* (the residents of Bharat)? (Students: When the Sun rises.) Early in the morning when the Sun rises, it is then they consider the day to begin. This means that the Sun of Knowledge has not yet risen in the intellect of the *Bharatwaasis*.

Acchaa? Are the people who are taking this *advance knowledge* foreigners? ☺ Will you accept [you are foreigners]? Are you foreigners (*videshi*) or *swadeshi*? You are the residents of which country? You are the residents of which country? (Someone said: *Swadeshi*.) Are you a *swadeshi*? *Arey*, you are sitting wearing a *coat* and trousers! Then how are you a *swadeshi*? ☺ (Someone said: The Father has come after becoming a *videshi*.) That is all right, the Father has come after **becoming** a *videshi*. He is not a *videshi* [in reality], is He? The Father is very clever. ☺ He says: I have come after **becoming** a *videshi*. It means, He is not a *videshi* [in reality] but He has come after becoming a *videshi* to uplift the children. The Father has come after becoming a *videshi* to uplift the children. But, He is not [a *videshi*] in reality. But the Father has come after becoming a *videshi*, with this it is proved that, to which country do the ones whom He has to uplift belong to? They are foreigners. *Acchaa*, so don't become upset [thinking:] *arey*, we have become a *videshi*. Is the soul a *videshi* or is the body a *videshi*? (Students: The soul.) Is the soul a *swadeshi* and a *videshi*?

Is there any soul who has 84 births only in the foreign [countries]? The soul is sometimes born in the country [Bharat], sometimes in one country and sometimes in another country. The soul is not a *swadeshi* or a *videshi*. All the souls are the residents of the Supreme Abode. What? The residents of the Supreme Abode. The soul will not be called a *swadeshi* or a *videshi*. What will be called [*swadeshi* and *videshi*]? The body will be called that. [It will be said:] *Arey*, this one has a fair complexion, he is tall and well built, he belongs to that particular country. People say [so], don't they? [They say:] He is short, dark, he is an *African*. They say like this, don't they? This one has a round face, he is well built and has a fair complexion, he is a Buddhist, he belongs to China, Japan or Tibet. They say [this] for the body, don't they? So, the body is a *videshi*. But here nobody has the body of a foreigner. Is there any one with the body of a foreigner? Here, there is no one with the body of a foreigner at all. But it was said about their nature and *sanskaars*, that they come under the influence of the foreigners in the last birth. They came under the influence of the foreigners means they became their subjects. Then the Father comes and makes such *videshi* children into a *swadeshi*.

This is certain that the good *hands* are sent abroad. What? Even in India, nowadays the well educated people who study well and *pass* the *exams* with a *first-class*; where do they go? They go abroad. Similar is the case here. The good children become the ones who have feelings, nature and *sanskaars* of foreigners in the last birth. The Father comes and teaches those children who have feelings, nature and *sanskaars* of foreigners. And He knows that they are His intelligent children. Who will study higher studies and go abroad? Will the intelligent children go or will everyone go? Only those who are intelligent go. So, these are My *videshi* children and they have such a sharp intellect, they are such intelligent children of the intelligent

⁷ those who belong to the country Bharat

Father that by grasping the depth of a topic, they study higher studies [and] attain the highest on high status. Which is the highest on high status? To become Narayan from *nar*.

Only these children can study this knowledge of Raja yoga. What? Today, those who are sleeping in the sleep of Kumbhakaran⁸, they cannot study this knowledge. So, the Father lifts up the *videshi* children, hugs them and says: Children, I have come to teach you Raja yoga and give you the kingship for many births. So, there is nothing about feeling disappointed. Even though all the beads of the *Rudramaalaa*⁹ are *videshi*, they are the ones who receive the inheritance of the Father. It is **we** children who receive the inheritance of the Father. Those *Candravanshis*¹⁰ who will come or the *Candravanshi* Radha who will come, will they become kings, will they become rulers or will they become subordinates? (Students: They will become subordinates.) Has the Father come to make [us] kings or subordinates? (Students: To make us kings.) In fact Baba says: I have come to make you the king of kings. I don't make you subordinates.

Those foreigners came to Bharat and started teaching such studies that everyone became subordinates. If anyone gets a job nowadays, they say, 'I have got a job'. The whole family becomes very happy. Why do they become happy? It is because they have developed a *mentality* to do jobs. If anyone gets a job, they become very happy. They do not know that *naukari* (job) means *tokri* (basket)¹¹, to become subordinate to someone. The Father does not teach [us] to become subordinates. What does He teach [us]? [He says:] Become a ruler; don't become subordinates.

So, such high knowledge, which the Father has come to teach us through Raja yoga, in it we should stay in our *swamaan* (self-respect). What? [We should think:] We are the highest on high children of the Highest on high Father. [We are] the children who obtain kingship through Raja yoga and that is not [just] for one birth... (Students: For 21 births.) Not for 21 births either. In fact, the *Supreme Soul* Father, the Point of light comes and gives the kingship for 21 births. But the one whom He enters has more capacity to make *purusharth* (spiritual effort) in comparison to all the children. So, the kingship of 63 births that the people of every religion receive, he becomes the instrument to give them that kingship. Who? Prajapita. All the five billion subjects that exist and among those five billion subjects, the souls who go to other religions, who gives them the inheritance of kingship? Don't they obtain the kingship? Abraham arrived. Don't the *followers* of Abraham obtain the kingship? Christ, Buddha and Muhammad arrive. Don't their *followers*, the Muslims obtain the kingship? Do they become kings or not? (Student: They do.)

So, who gave them the kingship? It is the father of all the religions who gives the kingship to them as well. He gives them the kingship. They receive the kingship as well as the *Bharatwaasis* receive the kingship along with them. It is not so that we obtain the kingship only for 21 births. We have found two unlimited fathers. We have found the Father of the souls as well as the father of the human beings. The Father of the souls comes and gives the kingship of the spiritual world, [the kingship] of two ages. And the bodily father of the human world gives us the kingship for 63 births. It will not be said for 63 births. Why? Does kingship continue to exist in the last birth? In the last birth, kingship doesn't [exist] in any country. They just say: *Arey* brother, it is the rule of Atal Bihari (the chief of the Janata party), it is the rule of

⁸ Brother of Ravan in the epic Ramayana who slept for six months and woke up for a day to sleep for another six months

⁹ The rosary of Rudra

¹⁰ those who belong to the Moon Dynasty

¹¹ Burden.

Indira Gandhi (the chief of the Congress party¹²), but is there the rule of Indira Gandhi [in reality]? (Student: No.) They throw stones and break their nose in a packed gathering. So, do the kings have such kingship? Today they are a king and tomorrow they are brought down from the throne. So, this is kingship just for name sake. It is not kingship but a crown of thorns. This is why, leave the last birth. The kings who existed in the remaining 62 births, they make the attainment of that kingship through the father of the human world.

So, you know the meaning. Whatever those people say is just meaningless. ‘Those people’ means which people? Whether it is the worldly people, the holy men and *sanyasis*, who study the scriptures, the great men, or they are the people of the Brahmin world, all of them speak meaningless [topics]. And whatever you speak is meaningful. If you say ‘Brahma’, you know the meaning of this [name]. Ask them: What is the meaning of ‘Brahma’? If there is a word ‘Brahma’, there should be its meaning too, shouldn’t there? Baba says, in the scriptures the names are given according to the act performed. So tell [Me], what is the meaning of Brahma? (Students: The senior mother.) The meaning of Brahma is: *Brahm* means senior and *maa* means mother. So, [the word] Brahma is formed by combining both the words. You don’t even know the meaning. You just keep blabbering (*bakte rahte ho*) without knowing its meaning. But the Father has narrated [the knowledge] to us along with the meaning. We are not the ones who make something meaningful into something meaningless.

They keep explaining just in the wrong way. They have made the meaning of ‘Om’ so long. The Father tells [us] such a short meaning of ‘Om’. ‘Om’ means ‘I am a soul’. *Aa-uu-ma*. The one who does three tasks is Om, meaning a soul. What are the three tasks? To establish happiness for the self for many births, to establish divine virtues, to establish powers, this is the power of the mind that works in the form of Brahma. The world was created through the thoughts of the mind. So every soul performs this task of Brahma.

Then every soul also destroys the oldness that is contained in the soul, the old nature, old *sanskaars*, old bad traits, old shortcomings (*ashaktiyaan*) [and] weaknesses. So, every soul is in the form of Shankar as well. Shankar means the third eye, the eye of knowledge. They say, what happened when the eye of knowledge opened? The destruction took place. Destruction of what? Did the destruction of heaven take place? The destruction of heaven did not take place. The oldness, senselessness, sorrow and restlessness that there was, all the sinners, all those with sinful conduct who existed... those sins were destroyed. He takes away the sins. So they say: ‘*har har*’. (Student: *Bam Bam*.) Yes, ‘*bam bam*’ is also joined to it. It is because when He comes, only then the bombs are made. What? The name of this ‘*bomb*’ came in existence only within these 100 years. Before that, no one even knew what an *atom bomb* is. Before the year 36, there wasn’t any name and trace of the *atom bomb* in the intellect of anyone.

When He comes, the *Supreme Soul* Father has three [souls with Him] to perform the task and we souls also are performers of three tasks. These are the three tasks of the soul as well: establishment, sustenance and destruction. So, this is the meaning of ‘Om’: I the soul, who does the establishment, sustenance and destruction, am the point of light, the *star*, it is very subtle. So, the meaning of ‘Om’ is I am a soul and this is my (*meraa*) body. What? This is my body and I... (Students: Am a soul.) Mine. Mine (*meraa*) means whose? Of the soul. The soul is the dweller of the Supreme Abode. What? The soul is the dweller of the Supreme Abode and what about the body? The body is not the dweller of the Supreme Abode. The body is a dweller of this very abode. The body belongs to the world of the five elements. The soul

¹² Janta party and Congress party – name of two political parties of India

comes from a far off land. That [world] is called the Incorporeal World. The [place] from where the soul comes in this world, it is called the Incorporeal World.

You have this in your intellect. What was said? You are the residents of which place? You have this in your intellect. [You are] the residents of the Supreme Abode. This is not in the intellect of those Brahmins. What? That they are the residents of the Supreme Abode. Isn't it in their intellect? Don't they teach this knowledge that the Supreme Abode is beyond the world of the sun, the moon and the stars, that we souls come from there? Don't they teach [this]? (A Student: They say that they will go to the Supreme Abode after leaving their body.) Yes, they say: We will become the residents of the Supreme Abode after leaving our body. And what do you say? We become the residents of the Supreme Abode while being alive. The actual meaning is in **your** intellect, of which place you are the residents and of which place they are the residents. So, it is in our intellect: We are the residents of the Abode of Peace (*Shantidhaam*), then we will come and enjoy the reward (*praarabdh*) for 21 births. What? We will become the residents of the Supreme Abode along with this body. Not after leaving the body; we will become the residents of the Supreme Abode along with the body. And where will we go after becoming the residents of the Supreme Abode? Then we will go to the new world.

If for the sake of *service*... Just as when we do *service* now, the intellect becomes the resident of the Supreme Abode for a short while or does it become [so] forever? It becomes [so] for a short time. So, going and coming [in the Supreme Abode] takes place. We go [there] through the connection of our intellect as well as return [from there]. When we return, we have to do service in this world. When we do service, we receive happiness as a reward. When we receive happiness, our stage becomes incorporeal, vice less and egoless even more. Our *practice* becomes firmer. By making the *practice* firm in this way, we will become the residents of the Supreme Abode forever in the end. When our *stage* becomes perfect, we [are able to] remain in the incorporeal *stage* as long as we wish and we don't [remain in that stage] if we don't wish; when we attain such *stage*, where do we come back? There won't be the need for us to come in this old world to wander. Where will we go? Although we are the beads of the *Rudramaalaa*, we will be threaded in the *Vijayamaalaa* (the rosary of victory). What? At that time our vices... The soul will become vice less. Incorporeal means vice less. We will have the body. Where will we go after returning from the Supreme Abode? We will go to the Abode of Happiness along with the body. Where will we go after returning from the Supreme Abode? We will go to *Sukhdhaam* (the Abode of Happiness); then we will not come in this old world. So, *Shantidhaam* (the Abode of Peace) is said to be the Incorporeal World. We are the residents of *Shantidhaam*, then we will enjoy the reward for 21 births.

You should feel so happy! What? They say, we will enjoy happiness after leaving the body. And you say, we will enjoy happiness while being alive, while being with this body itself. So, who will have more happiness? We will have more happiness. *Arey*, does anyone feel happy to die? You should feel so happy! You should do *thaiyaa-thaiyaa* (dance) within. People *dance*, don't they? Those who teach *dance*, what do they do? *Thak- thak, thaiyaa-thaiyaa* (make sound of rhythmical beatings). So, they become so happy! So this *thaiyaa-thaiyaa* should come within you. The unlimited Father has come. He is teaching us. What? Which is the greatest happiness? (Students: The unlimited Father has come.) The unlimited Father did not come in any other birth at all and He came in this birth. And when He has come, so, whom is He teaching among the world of five-seven billion [souls]? He is teaching us handful of children. He does not teach anyone else. He is teaching us children. He is the Ocean of Knowledge. Who is the one who teaches us? (Students: The Ocean of Knowledge.) He is not the river of knowledge. Who teaches those Brahmins? (Students: Rivers.) The rivers teach

them. At the most some lake (*sarovar*) will teach them. If someone is a lake of knowledge... its water is stagnant, isn't it? He will teach them. Some ditch or pond will teach them. The one who teaches them will be some *Draupadi kund*¹³. The water in the *Draupadi kund* also remains stagnant, doesn't it? It will be some well, some *baavli*¹⁴. But what about us? The **Ocean** is teaching us. All the rivers go and join the Ocean at the end. That Ocean of Knowledge is the One who knows the beginning, the middle and the end of the world.

If we remember the Father, it should certainly sit in our intellect that He would have come in this world at some time. Not only the people belonging to a particular religion remember Him, but the people of all the religions remember God the Father. What is proved with this? He certainly came in this world, so they remember Him. Certainly the Father came. And they celebrate the *jayanti* (birthday) too. What? We also celebrate the *jayanti* of the Father. You children know this too. The *Shivjayanti* that is celebrated, the *Mahaashivraatri* that is celebrated... *Jayanti* is celebrated among the Brahmins and in the [outside] world they celebrate *Mahaashivraatri*. So, the *jayanti* they celebrate also proves that the 70th *Shivjayanti* that the Brahmins celebrate... what is proved through it? That He **came** 70 years ago too. He **sowed** the seed of knowledge. When the seed is sown to create the creation, is it sown secretly or does anyone come to know of it? It is sown secretly. So, he departed after sowing the seed of knowledge 70 years ago. You can prove this: we celebrate *Shivjayanti* for this reason. Otherwise *Mahaashivraatri* is celebrated in the path of *bhakti*, they do not celebrate [*Shiv*] *jayanti*¹⁵. And we? We celebrate *Shivjayanti*. It means, He came 70 years ago but He was not revealed. He came in some body, and now? Now He is revealed for the foreigners and is going to be revealed for the *Bharatwaasis* too. Now, it is we who will celebrate the true *Shivjayanti*.

Those so-called Brahmins do celebrate *Shivjayanti*. So, do they celebrate it imitating the people of the path of *bhakti* [saying] *Shivraatri* falls on this day or do they know in reality on which day *Shivraatri* is? They celebrate it imitating the people of the path of *bhakti*. They do not know when [Shiva] entered Prajapita. Baba says: When I come, no one comes to know about it at all. *Arey*, when a soul enters the womb, do [people] come to know its day and date? (Students: No.) It is not known at all. So, the *Supreme Soul* also is a soul, isn't He? Not a single person knows when He came; they just keep celebrating the false *Shivjayanti*. [They say:] Today it is the 70th *Shivjayanti*. Now you certainly say that the true *Shivjayanti* is yet to come, when there will be the revelation [of the Father] for the *Bharatwaasis* as well as the foreigners. Om Shanti.

¹³ Name of a pit in the village Kampila, Uttar Pradesh considered to be sacred

¹⁴ A small deep water tank with steps

¹⁵ Birthday of Shiva