

**VCD No. 633, Audio Cassette No.1119,**  
**Dated 21.3.07, at Pune.**  
**Clarification of Murli dated 27.7.67 (for new pbks)**

This is the *murli* dated 27<sup>th</sup> July 1967. Om shanti. The record played is: No one is more unique than *Bholenath*. All the sweet-sweet children know who is called *Bholanath*. Hum? Who is called *Bholanath*? The one who is the Lord, the Master of the innocent ones. Those who aren't innocent, what will they be like? If they aren't innocent, what will they be like? (Students are saying: They will be *bhale* (like spears).<sup>1</sup> They will be the ones to give sorrow to others. They will be the ones to use stratagems. So He is called *Bholanath*. Only you, the Brahmins of the Confluence Age know who is called *Bholanath*. The Iron Age human beings don't even know the least (*rincak bhi*), who *Bholanath* is. And only the one Father is the ocean of knowledge. Only He explains the knowledge of the beginning, the middle and the end of the creation (*srishti*). He gives His identification. Now you children understand; before you didn't know anything. What do you understand now? What do you understand now that you did not know before? (Student – *Bholanath*.) Now you understand about *Bholanath*. You didn't know it before. The holy men and so on don't know anything. They say: We don't know the Creator and the creation. So, if they don't know, what will they be called? Those, who don't know the Creator and the creation, they will be called atheist (*nastik*). And you know, so you will be called theist (*astik*). In whom do you set your faith (*astha*)? (Students: In the Father.) Having recognized the Father, you set your faith in the Father. [For] those who don't know at all, there is no question at all [for them] of being a theist. Whom will they set their faith in? They just don't know. Because of not knowing, they just keep defaming. You know, you recognize, so you will praise [Him]. If you recognize, you will praise [Him]. If you don't recognize, you will defame [Him]. The Father says: I Myself come and make Bharat into paradise (*swarg*). Hum? I come to make Bharat into a paradise. Do I go away after fulfilling the purpose for which I come, or do I go away in between? (Students – after fulfilling it.) What do those who don't know think? [They think] that He comes, [and] just like the other religious fathers come and they go away after narrating the practices (*dharna*) of their own religions (*dharm*), in a similar way God might be coming and going away after narrating the practices of the religion (*dharm*) through the body of Brahma. The so-called Brahmins think this way too. You know that the Father goes away after fulfilling the purpose for which He comes. The Father is certainly the one, who always remains in the stage of the self (*svasthiti*)<sup>2</sup>. He is called “always-benevolent” (*sada shiva*). So only the “always benevolent” One, who always remains in the stage of the self, can establish paradise. Those who are not the ones who remain in the stage of the self. Those who remain in the stage of the body, those who come into body consciousness, those who are bodily beings, establish hell (*narak*). The One who remains in the stage of the self establishes paradise, and all those who are in paradise are the ones in the stage of the self. There won't be even one, who will be in body consciousness [in paradise].

I give the unlimited inheritance. Which unlimited inheritance do I give? I give the inheritance of liberation (*mukti*) and liberation in life (*jeevanmukti*). You are taking that inheritance now, you are taking it **now**; it is not that you will take it only in the future births. You experience the stage of liberation in this very age (*yug*). And in spite of being alive, you experience the stage of liberation from sorrow and suffering, it means you experience happiness. You know: We are taking the inheritance of unlimited happiness from the unlimited Father. This is also a preordained drama. Not even a single actor can be added or can be taken away. The drama is fixed, and all the actors have received their parts. The part of someone cannot match with that of another.

Some say: We will obtain the eternal liberation (*moksha*); we will be liberated from this world of birth and death forever. The Father says: The eternal liberation can never be attained. How can it be possible that the souls receive the eternal liberation, the souls become liberated forever and God has to come to this world again and again? So, how can such a thing happen, that God became bound in the bondage forever and the souls became liberated forever? This drama is fixed. Whoever belongs to whichever religion is going to go back in the same religion again. If the Christians and so on, or the Buddhists and so on make a desire: We will go to paradise...; but the Buddhists [or] the Christians who are firm (*pakka*) in their religion (*dharm*) can never come to paradise. Those who would have converted into the Christian religion or into the Buddhist

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<sup>1</sup> *Bhola* – simple, innocent; *bhala* - someone who gets so angry that he uses weapons; lit. *bhala* means “spear”.

<sup>2</sup> I.e. one's natural stage, which is soul consciousness.

religion, meaning they aren't real Buddhists, they can come. They will come in paradise, but they can't obtain the real (*pakka*) inheritance of paradise. Why can't they obtain it? It is because they have been coloured by the colour of the company of those religions for many births. So, when the Father comes and gives the true introduction, their intellect shakes (*tirak jana*). They don't develop firm faith. Their part starts when the founder of their religion comes. Among those who convert [to other religions], there is a leader (*mukhya*) as well. When his part is revealed, the topic sits in their [his followers'] intellect. These topics are in the intellect of you children.

All the human beings of the entire world are atheists (*nastik*) at this time. How? How are they atheists? Don't they have faith (*astha*) in anyone? (Students: They don't recognize the Father.) All those, in whom they have faith, are the ones who break their faith. Moreover, those in whom they have set their faith are certainly not God. They have considered various *gurus*, religious fathers to be God. All of them are the ones who destroy their faith. When the Father comes, He makes the entire world have faith in Him. But they are number wise. Everyone's number is not the same. They are not the believers (*asthavan*) of the same kind either. So the atheists are the ones who don't know the unlimited Father. Human beings themselves become atheists and human beings themselves become theists. Only the human beings will know the Father, won't they? The animals certainly won't know. Only the human beings will know the father of the human beings. That incorporeal Shiva, who is called God, enters the father of the human beings. This is a theatre of the human beings indeed. Every soul comes from the soul world (*nirvandham*). It comes to play a part. While playing parts, while experiencing happiness of the body, the soul becomes weak. A weak soul can't experience happiness. It itself becomes sorrowful and makes the others sorrowful as well. So, the Father comes and makes them do *purusharth* (spiritual effort) again to change powerless souls into powerful ones. He takes [them] to *nirvandham* after making them do *purusharth*. It is said: Buddha went to *nirvana* (beyond speech). Arey! [If] Buddha went beyond speech, does a soul speak (*vani calana*) through the body or does a soul speak without a body? (Students: Through the body.) A soul speaks through the body. So, how did he go beyond speech (*par nirvana*)? No one can go *par nirvana* until the Father comes and says: you are a soul. Buddha went to *par nirvana*, but his body didn't go, did it? The soul went. But where did it go? Does it go back to the *nirvandham*? (A student is saying: To the incorporeal stage.) *Nirvandham*... No. (Another student: To the abode of peace.) When any of the religious fathers, whether he is Buddha or anyone else, come to this world, do they go back to the *nirvandham*? (Students: No, no.) They can't go at all. All of them by coming in the colour of the company of the bodily beings [eventually] consider themselves to be body. There is no question at all of going to *nirvandham*. The Father explains: No one goes [to *nirvandham*] at all. No one can move out of the play. This is the drama of 5000 years. Once it starts, all the actors have to come. All come and meet together and then all go back together. No one can obtain the eternal liberation (*moksha*) in between. So this is a preordained drama. Some human beings think that eternal liberation can be attained. So, they make *purusharth* for that eternal liberation [thinking]: we should become liberated forever. Just like the Jains keep making *purusharth*. They have their own traditions and customs. They have their own *guru*, whose words they believe in. Nonetheless, no one can receive eternal liberation. You know that we all are actors in this drama. When did we come [and] then how will we go, no one knows this. But the animals won't come to know these things, will they? Only the human beings will come to know. The human beings say: We are actors. This world is the field of action (*karmakshetra*) in which the souls live [after] taking a body. There is no body in *nirvandham*, there is no speech either. It is not called the field of action. Which one? *Nirvandham*. That is the incorporeal world. The action takes place through the body. So, there is no play, no act and so on in *nirvandham*. They come from that incorporeal world to the corporeal world. Why do they come? (Students: To play parts.) They come to play [their] parts. The same part [of each one] then keeps repeating. So, a permanent annihilation (*pralay*) never happens, like they consider that this world will be immersed forever. Where did this idea that annihilation happens emerge from? 'This world becomes immersed in the complete (*prakashth rup se*) form'; where did this idea emerge from? (Student says – from the Confluence Age.) This idea has come out of the scriptures. They show that the *Yadavs* and the *Kauravs* died in the Mahabharata war. Nothing remained at all. They understand from this that annihilation happened. But all these stories are made up. Annihilation never happens. Then they show that in the ocean, a baby came sucking his thumb on a *pipal* (fig) leaf. Now, when is this about? (Students are saying: the Confluence Age.) How? (A student is saying: Prajapita, meaning Prajapita and Jagadamba's souls are the *pipal* leaves. And the soul of Dada Lekhraj Brahma becomes stable in the seed-form stage after entering them.) It is about the event prior to even that [when] the annihilation was shown. This became the later event [after annihilation] that some child came on a *pipal* leaf sucking his

thumb. The *pipal* leaf is some soul who shakes. Just as [it is said]: *Pipal pat saris man dola*<sup>3</sup>, the one, whose mind is very unstable, his intellect keeps developing faith and doubt. Who comes the most into the cycle of developing a faithful and doubtful intellect? (Students: Brahma.) Brahma does. But Brahma left his body previously. (A student is saying: *Jagadamba*.) Brahma left his body, so he certainly enters someone, for whom it is said in the *murlī*: “In reality this Brahma is your *Jagadamba*, but the body is that of a male; for this reason how can the virgins and mothers be kept in his charge. So Om Radhe was made the instrument.” So how can Brahma with a beard and moustache be *Jagadamba*? There is no worship of Brahma with a beard and moustache; but there is certainly the worship of *Jagadamba*. So in reality, how did this Brahma with a beard and moustache become *Jagadamba*? After leaving the body, he enters some body, some mother’s body. When he enters... the body he enters is like a shaking boat, similar to a *pipal* leaf for which it has been said: The boat will shake and quake but it won’t sink. In such a boat, the soul of Krishna enters. The womb of knowledge has been shown.

There is the ocean of world, there is a light boat of *pipal* leaf which shakes, and the child is resting in great comfort. Does it happen anywhere like this that the bottomless ocean is surging and someone is sitting carefree in it with a small boat, [and] storms are raising? Then will he be carefree or will he worry? (Students: [he will be] worried). He will worry. But in the scriptures they show for the child Krishna that he is resting with comfort. So who is that child Krishna? (Students: the Confluence Age one.) This is about the Confluence Age Krishna, no matter how much the boat is shaky and is light, how much the poisonous ocean is filled with the poison of the vices, [even if] it is the one to drown the entire world in the poisonous vices; yet he is resting in a carefree stage, in the womb of knowledge. What does he do? (Students: He sucks his thumb.) He sucks his thumb. In the path of *bhakti* (devotion) they show that the form of a soul is like a thumb. Why is it shown like a thumb? (A student is saying: He is in the soul conscious stage...) It is because the form of the *shaligram* (small round pebbles worshipped in the path of devotion) is also like a thumb. A *shaligram* means a soul. So he rests in comfort in a soul conscious stage, in the stage of thinking and churning. The stage of thinking and churning makes him experience the angelic stage, like he doesn’t have any relationship at all with the people of the world (*farsh ki duniya*). So, they show that a child came sucking his thumb on a *pipal* leaf in the ocean.

What was there before that? What have they shown in the scriptures before that? They have shown the annihilation. Where did the declaration of that annihilation take place? (Student: in the world of Brahmins, in 1976.) God the Father Himself made that declaration, that within 10 years the old world will finish off. Therefore, when you die, the world dies (*ap mue mar gayi duniya*), as if the annihilation happened. It is shown in the scriptures... what does *Vashishtji* tell God, tell Ram? (He says), “O! Ram, this world wasn’t made at all”. If it wasn’t made at all, then there is no question to delight your intellect in it. Just like you don’t see even on seeing. So they have shown the annihilation. They say: The world is created with the thoughts of the mind. So can’t it be destroyed with the thoughts of the mind? It can also be finished! So, all these stories have been made up. How will the world be created through a child who sucks his thumb? What was the answer? Hum? There is such a stage of thinking and churning for which it is praised: “the world was created through Brahma’s thoughts”. Now it has sat in your intellect.

Human beings keep saying: “true, true”, to whatever they listen to. They say: *Hanuman* was born from the air. Whatever they listen to, they will say: [It’s] true. Now, how will he take birth from the air? What does air mean? (Students: the one having a subtle body.) Air means the subtle bodily beings; the ghosts and spirits are called “air”. Then they think: God *Vyas* made the scriptures. Well, if God *Vyas* created so many scriptures, so can all the scriptures be false? Now you children know, what there is in the scriptures, what is there? (Students: Rumors, just husk.) In the scriptures... at the beginning of the Copper Age when the scriptures started to be made, there was at least some truth in them. It is because, everything in the world is *satopradhan* (consisting mainly in the quality of goodness and purity) at first and later it becomes *tamopradhan* (dominated by the quality of darkness or ignorance). Later on, as the *interpretations* of the scriptures were made by various human gurus, the scriptures became degraded (*tamsi*) accordingly. So you know what there is in the scriptures. All these are the scriptures of the path of devotion which leads to degradation. Why? (Student: *tamsi*.) It is because; the scriptures are made by many human beings. Where does *bhakti* come from? (Students: From Ravan.) From the many heads of Ravan. Whoever said whatever in whichever way, you just started following him and believing him. So *bhakti* comes from many opinions and knowledge comes from one opinion.

<sup>3</sup> *Pipal pat saras man dola* – the mind shakes like a *pipal* leaf.

The true liberation (*sadgati*) takes place through the opinion of one and degradation (*durgati*) takes place through opinions of many. God, who gives the return (*phal*: fruit) to the devotees, is the Father alone. He gives the return (*phal*) of what? (Student: of knowledge.) He gives the return of [their] *bhakti*. Those who continued to do *bhakti* with blind faith for many births, God Himself comes and gives the return of that *bhakti* [to them] as well. What fruit does He give? (Students: knowledge.) He comes and gives knowledge. Some will find liberation (*mukti*); some will find liberation in life (*jeevan mukti*). Who will find liberation? Who will find liberation in life? The fruit is only one: the fruit of knowledge. Then why do some find liberation and some find liberation in life? (Student: Some take the inheritance directly from the Father....).

The ones who recognize the corporeal father, that God the Father too comes to this world in the corporeal form and does the work, they attain liberation in life. And those who aren't able to recognize [Him] with a faithful intellect till the end, then their final thoughts leads [them] to their final destination (*ant matey so gatey*). They attain liberation; they don't attain liberation in life. When the [time for the] part of each actor-soul comes, they will come. Some will find liberation and some will find liberation in life.

So, apart from you children, no one knows the secret of this drama. They say: We don't know the Creator and the creation. Arey! You are the actors of the drama and even on being actors if you don't know the *duration* of the beginning, middle and the end of the drama; what kind of actors will you be called? (Student is saying something.) Idiot *actors*! If there is an *actor* and he doesn't know his part; if he doesn't know the parts of those with whom he plays the part, then he is a stupid actor, isn't he? Will they be called theist? Do they have faith in the *Director* of the drama? (Students: no.) They don't have faith, so they don't know. They are certainly proved to be atheists. The human beings of this time are called "worse than animals". In spite of being an actor, in spite of understanding that our soul comes to play a part, if the human beings don't know the beginning, the middle and the end of the drama, they are proved to be worse than animals. They become the ones having a completely stone intellect. Then they don't understand even after explanation. At this time Bharat is the one with a stone intellect, the one who doesn't at all know the creator (father) and the creation in whom the unlimited Father acts. You did not know it either. How do so many human beings take 84, 00,000 (8.4 million) births? Even this doesn't come in their intellect. Can anyone take 84, 00, 000 births? (Student- No.) Because of considering the 84, 00,000 [births], they have also made the duration of the drama hundred thousand (lakhs) years. Hadn't the idea of 84, 00,000 species been fixed in the intellect, it would have come in the intellect that the drama is not of hundred thousands of years. It is even written in some scriptures that the duration of each age is 1250 years. Then because of considering hundred thousands of years, 84, 00,000 species, the intellect became perplexed (*bhramit*); and having considered 1250 years as a divine year, they multiplied it [in such a way] that the days, the years, the months of the deities became long. Now you say: Baba, we come and meet You every cycle.

The second page of the *vani* dated 27.7.67. We came and met You 5000 years ago too. We meet [You], to take the unlimited inheritance from the unlimited Father. As [are] the king and the queen, so [are] the subjects; all of them become the masters of the world. How can this be possible? Hum? Will the master be one or will there be many? (A student is saying: One.) Then? As the king and the queen, so will be the subjects... how will all of them consider themselves [to be] the masters of the world? (Students – they will be in a soul-conscious stage.) Yes. The family system was such, the one that was in a true stage that..., what did Lakshmi - Narayan use to consider the entire world as? They used to consider it as their family (*kutumb*). 'It is our family'. All the children who are there, they are the children of my family. And what did even the children use to think? That the entire world is ours. For example, there is a child in a home, in a family [and] the father runs a shop; what will the child say? [Will he say] this is not my shop; this is my father's shop? (Students: No, [he will say] this is our shop.) The child too experiences the feeling of belonging (*apnapan*). So there was such a world with the sense of belonging, where, as the king and the queen so the subjects, all were in this stage. There was a feeling of belonging in everyone. The subject will also say: We are the masters of the world. At that time, when you become the masters of the world, whose kingdom isn't there? (Students: Ravan's kingdom.) The other heads of Ravan: those of the dynasty of the Moon (*Candravanshi*), of the dynasty of Islam, of the dynasty of the Buddhists, of the dynasty of the Christians; there isn't the kingdom of any of them. There is your kingdom, [of] the ones who belong to the Sun dynasty (*Suryavanshis*), and there isn't the kingdom of anyone else. It means that the others become *degraded*. The *dharna* of their religion is not of those who are complete with 16 celestial degrees; and your *dharna* is of

those that are complete with 16 celestial degrees. Your kingdom, of the Sun dynasty, goes on. You children know the beginning, the middle and the end of the entire drama. Those who don't know the beginning can't know even the middle and the end completely. You know the beginning as well as the middle and the end. The ones whom the human beings worship in the path of devotion, they do worship them; but they don't know the biography of those whom they worship. We should know the biography of the one to whom we bow, whom we worship, whom we entreat, to whom we give regard. Why do we give them so much regard? Why do we worship them? We should know their biography, shouldn't we? There is not even one human being who knows the biography of Shiva. Or they will say: He is incorporeal. If He is incorporeal, He is a point, how will His biography be there? You children know, you come to know the biography of the Father. Through whom do you know? You come to know the biography of the Father through the Father. You have become the Father's [child], haven't you? You know the biography of the Father. That Father is the purifier of the sinful ones (*Patit Pavan*). What is the main task in His biography? He comes to purify the sinful ones. You know how He is the purifier of the sinful ones. He is the *liberator*, He is the *guide*.

You are called the *Pandavs*. Whose children [are you]? You are the children of the *Panda* (guide). It is written in the scriptures that the *Pandavs* were the sons of [King] *Pandu*. So by saying *guide*, by saying *Panda*, He becomes the one guide. All the rest are the ones to follow His *guidance*. They are number wise. All the ones who follow the guidance of the One are number wise. When it is said "*Pande*", [it shows] there are many guides. So, you become the guide of everyone in order to show the path, don't you? You become the stick for the blinds. You children have to become like the Father, [who is] the Guide, *Panda*. You have to show the way to all. You [are] souls, and He [is] the Supreme Soul (*Paramatma*). You receive the unlimited inheritance from the Supreme Soul Father. He is the unlimited Father. He comes and gives Bharat the unlimited kingdom. What kind of unlimited kingdom? Why are today's kingdoms limited? It is because boundaries are marked. [They say,] This is our sky, how did your plane come into our [part of the] sky? This is our sea. How did your ship come in our sea? This is our land; that is your land. They have marked boundaries. The Father comes and gives you such a kingdom where the entire sky will be yours. There is no limit of the sky. The entire ocean will be yours. And the entire land... the entire land will be yours. Bharat had such an unlimited kingdom. Now it is not there.

Now you children know: We take the kingdom of unlimited happiness from the unlimited Father; that is to say, we become deities from human beings. We ourselves were deities. Then after experiencing 84 births, we have now become *shudras*. And again from *shudras* we become Brahmins. We become the progeny of Brahma. Then from Brahmins... after giving them education, what does He make the Brahmins into? (Students: *Farishta* (angels).) He makes them deities. A *shudra* is said to have *shudra*-like intellect [and] belonging to the low caste. At this time all the human beings have a *shudra*-like intellect. The Father has come and made us Brahmins. It is because the Brahmins are certainly required in the *yagya*. Also, in the path of *bhakti*, when they create a *yagya*, whom do they make the instrument? (Students: Brahmins.) They make Brahmins as the instrument. But they are just called Brahmins. They aren't the progeny of Brahma. And **you** are the progeny of Brahma practically. So this is the *yagya* of knowledge. They organize many *yagyas* in Bharat. They don't organize *yagyas* in the foreign countries. Why? It is because God comes just in Bharat and gives knowledge. He gives the reward of devotion just to the residents of Bharat.

In that too.... among those who are the organizers of a *yagya*, the Arya Samajis particularly organize many *yagyas*. When is it the reminder of? (Students: Of the Confluence Age.) How? Hum? (Student said something.) Yes, it was seen even in the basic knowledge, the knowledge that Brahma Baba used to give, a person of which religion expanded it the most? (A student said: An Arya Samaji. Jagdish *bhai*.) The one, through whom the expansion took place, was previously an Arya Samaji. After coming to knowledge, he expanded on the aspects of knowledge very much. Will the essence remain if someone expands on [the knowledge] too much? The essence becomes hidden in the expansion. So the Arya Samaji, who organise a lot of *yagyas*, where is their foundation [the foundation of their religion] laid? When God the Father comes in the Confluence Age, the people of the other religions grasp the knowledge in its essence form anyway but the Arya Samajis expand on the knowledge very much .

Now, this is the *Rudra gyan yagya* (the *yagya* of the knowledge of *Rudra*). The *yagya* which is organized by the *Arya Samajis* will not be called the *Rudra gyan yagya*. Why? (A student said something.) It is organized by the human beings. And this one? [This is] the knowledge which God *Rudra* narrates when He comes, taking on a fierce form. The One Father narrates the knowledge through one mouth. If the same knowledge is narrated through other mouths, mixture takes place. If we listen to one, the knowledge will be unadulterated (*avyabhichari*). If we listen to many, the knowledge will become adulterated (*vyabhichari*). For this reason, we should always listen to the One. In this *Rudra gyan yagya* the entire old world has to be sacrificed. Why? Why will the entire old world be sacrificed? It is because the entire world has become false. The land of falsehood will be destroyed and the land of truth will prosper (*bol bala*) in the Golden Age.

So now we have to use our intellect. What? How do we have to use our intellect? Whatever we listen through our ears... there are many topics which we get to listen in the world, don't we? So should we be involved in these topics or should we check whether the thing which we heard has come from the One or is it from many? There are many human beings in the Iron Age. This entire old world will be finished off. Nothing will be useful. Everything of this world that we see through these eyes is going to be finished. Then, nothing old will remain in the Golden Age. What will there be? Everything, everything will be new.

Just look here! There is so much dirt! Human beings live in such a dirty way. How do they live? (Students: in a dirty way.) Dirty in what way? (Students: The colour of the company.) Some human beings have great palaces and buildings. Not even one fly or mosquito will be found at their residential place. And some; where do they live? In sheds. They live next to drains. The poor people live in such dirty sheds (*jhopri*). Now they [the government] keep destroying the sheds. What? Those who are living in dirt, in huts; what do they do to them? They demolish those sheds. They *destroy* them. Then, after giving them other places, they keep selling the land. Otherwise that land, which is recovered after the destruction of the sheds, is the *property* of those poor people. They should receive the money [the value] [of that land], where the huts are destroyed to make big multi-storey buildings. They make multi-storey [buildings]. Who receives that money? (A student said: The rich people.) The rich people consume the money [of the land on] which those multi-storied buildings are erected. In reality, they [the poor people] should receive the money [obtained from the usage] of that ground. If some building is constructed, then half the value is of the land and half the value is of the building, but the poor don't receive anything. If those poor received [the money] according to [their] share, those poor would become rich. But they don't let them do. They cheat (*thagana*) them a lot. If they [the poor people] don't move, they [the rich people] skillfully set fire [to their huts]. Look, the government keeps looting everyone. Through such methods, the government receives a lot of wealth. What? The poor human beings become very sorrowful. Those who are happy, their happiness is not lasting either. If there was happiness, why would the *sanyasis*, they have as their *gurus*, say: This happiness is like the dropping of a crow (*kaagvishta*)? They say: the woman is the gateway to hell. You also have their full account. Those who say: A woman is the gateway to hell, are *Shankaracharyas*. What? So, they run away from the company of women. They aren't able to control their organs. So, what do they say before running away? (Students: A woman is the gateway to hell.) A woman is the gateway to hell. So he is *Shankaracarya*. And these are the *Shivacharis*. What? What do the *Shivacharis* do? They don't renounce the women and run away, instead they gather even more women. And those who are *Shankaracharis* become cowards and run away. What do they say in order to hide their mistake, in order to hide their weakness? (Students: A woman is the gateway to hell.) A woman is the gateway to hell. God Shiva spoke, "Now I am opening the gate of paradise through these mothers.

I place the pot of knowledge on the mothers." Why? Why do I place it on the mothers? What is the weakness in the fathers? All the males are... (Students: *Duryodhan*, *Duhshasan* ...) the ones who use force, they are *Duryodhans* *Duhshasans* who make the powerless women (*abala*) even more powerless. For this reason, He comes and places the pot of knowledge on the virgins and the mothers. Then they make others drink the nectar of knowledge (*gyanamrit*) from the pot of knowledge. But yours is the household path (*pravritti marg*). You don't belong to any path of renunciation (*nivritti marg*). It is not that He makes only the virgins and mothers pure. No. He makes both, the women and the men pure. You are the true Brahmins. And what about them? (Students: False Brahmins.) Why? (Students: They don't recognize the Father.) They call themselves "Brahmins", so whose progeny should they be? (Students: Of Brahma.) They should be the progeny of Brahma. But where is their Brahma? They will say: In the subtle world

(*sukshma vatan*). If your father Brahma is in the subtle world, where did you come from then? You too can go there! They also keep going [there] gradually, one by one. (Student: they are going.) Where do they go? (Student: into the subtle world). They keep going to the subtle world (one by one).

You are true Brahmins. Why? Because you know the father Brahma properly. They are false Brahmins. They tie the *hathyala*<sup>i</sup> (bond of marriage) and make [you] sit on the pyre of lust. You make [them] sit on the pyre of knowledge. You break the *hathyala* of the marriage which leads to destruction (*shaadi-barbaadi*). Those who have tied the *hathyala* through those [worldly] Brahmins, you make them break even that *hathyala* and sit on the pyre of knowledge. They make (you) sit on the pyre of lust after tying the *hathyala*. And you, make [them] sit on the pyre of knowledge. You make them pure, and they make you impure. Now in this world, there are impure, devils and devilish communities. And you now become the divine community. Devilish community means Ravan's kingdom.

Gandhi also used to say; what did he use to say? (Students: Ram's kingdom!) Let there be Ram's kingdom! Let there be Ram's kingdom? It means, in which kingdom was even Gandhi? (Students: Ravan's kingdom.) He was in a devilish kingdom, wasn't he? But they don't consider themselves as demons. Those who are the ones who say [there should be Ram's kingdom], they say [so], but they don't consider themselves as demons. What does this mean? Hum? He was the limited Gandhi. And here, there is the unlimited Gandhi for whom it is said in the *murlis*: Gandhi died [and] went and took birth at the house of some rich man of the Congress [party], in *Rajkot* [a place in Rajasthan]. What does '*Rajkot*' mean? (Student: The fort of kings.) The fort of kings, meaning the *Rudra mala* (the rosary of *Rudra*) that is made – '*mala*' means gathering (*sangathan*) - whose is that fort? (Students: of kings.) That is the fort of kings. In that fort of kings...the fort of kings meaning in '*Rajkot*', Gandhi went and was born, meaning the soul of Gandhi, the one who is the unlimited Gandhi; he enters in the womb-like intellect of the main king in the fort of kings. He must have been born at the place of some great rich man of the Congress [party]. So, all these are the unlimited aspects, which the unlimited Father explains. *Accha*. Om shanti.

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<sup>i</sup> *Hathyala* – a kind of rope tie which is put on during the marriage ceremony as a sign of promise to maintain purity.