

**VCD No.1150, Audio Cassette No.1636,****Dated 19.08.09, at Sanepa.****Clarification of Murli dated 21.08.68 (for pbks)**

Today's morning *class* is dated 18<sup>th</sup> August 1968. The Father sits and explains as per the *plan* of the *drama*. *Acchaa*, this *vani* has already been narrated. A morning *class* dated 21.8.68 was being narrated. At the end of the middle part of the first page, the topic being discussed was: have faith on the *drama* and do not speak anything other than the *drama*. It is shown in the cycle, how it repeats as it is, isn't it? Then there is a picture of the Kalpa Tree as well, but nobody knows what its age is. The Father does not defame anyone. He explains about the picture of the Kalpa Tree. It has been shown that some religions come first and some come later. It is said that *old is gold*. The new religions which come *show* themselves off for a short period; later they become *tamopradhan* quickly. So, it is not anyone's defamation. It is the truth. And this topic of truth is explained. For example, Guru Nanak says: *Asankhya cor haraam khor*<sup>1</sup>. So, is this anyone's defamation? In this world, the Iron Age world, are there few thieves or are there more thieves? (Students: There are more [thieves].) This is certainly the truth.

So, the Father explains the truth to you as well, that you were so pure earlier. Now you have become so sinful. When you were pure, you did not use to call [God]. And now when you have become sinful, you call [God]. *Acchaa*? Where does the *shooting* [of this] take place? (Someone said: In the Confluence [Age].) Does the *shooting* take place in the Confluence [Age]? Are you doing the *shooting* now? (Someone said: Baba, it is taking place.) How? Is the *shooting* taking place in the world of the Brahmins, that when the Brahmins become sinful, they call [God]? For example, you used to call in the path of *bhakti* (devotion): O Ram! The Purifier of the sinful ones, come. So, do you call Him here as well? Do you invoke Him? They do invoke Him in the basic [knowledge]; does the heart invoke Him in the advance [party] as well? You have become silent. ☺ Does it? (A mother said: The heart does invoke Him.) (Another student: It does not.) It does invoke Him; this person says: It does not invoke Him. (A mother said: Not only one or two invoke Him, everyone invokes Him.) Does everyone invoke Him? So, what does it indicate? Is it an indication of being sinful in the path of *bhakti* or is it an indication of being pure deities? Deities were pure in the Golden and Silver Ages. So, they did not use to call [God]. When they become sinful in the Copper [Age] and the Iron Age, they call God.

First you have to make everyone pure. When God comes, does He also do this, that He makes someone pure and does not make some others pure? He purifies the entire world. Then you have to come to play your *part* numberwise. According to which *number*? Those who have been made pure first come first in the new world and those who have been purified later on come later. It will be said that all the souls live above. What is meant by souls? Where will all those, who are in a soul conscious *stage*, live with their mind and intellect? They will live in a high *stage*. It will be said that they are souls; they are the ones who remain in a soul conscious stage. The Father also lives above. They (people) simply keep calling [Him] but [He] does not come on being called anyway.

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<sup>1</sup> There are innumerable thieves who live on money wrongfully obtained.

In the path of *bhakti* you called for 2500 years; did He come on being called? (Someone said: no.) He did not come. And does He come here on being called? (Someone said something.) Does He come here on being called? (Someone said: He doesn't come.) He does not come on being called here either. The Father says: This *part* of Mine is fixed in the *drama*. What? That I do not come on being called; and I come without invitation. Why is the *part* like that? Will anyone answer why the *part* is like that? (Someone said: It is this way in the drama.) No. Yes, there will be some reason for such a *part* in the *drama*, won't there? The very reason is that the body conscious human beings come on being called. They want honour and respect. Those who have a body, those who have a chariot have the selfishness of their honour and respect to some extent or the other. For example, Brahma Baba is a human soul, isn't he? OK, he is a deity soul; does he come on being called or does he come without invitation? (Students said: He comes on being called.) Why? Is Brahma Baba greater than even Shvababa? He will certainly not be said to be greater than Shvababa. Then why does he come on being called? (Someone said: due to body consciousness.) Yes. There is no body consciousness in Shiva. He is 100% soul [conscious]; and He is always a soul. Although He does come in a body, although He enters, He is not body conscious. This is why He does not need honour and respect. All the other human souls require honour and respect. This is why whether it is the souls of ghosts and spirits, whether it is the souls of human beings, whether it is the souls of the ancestors (*pitar*), whether it is the deity souls, how do all of them come? They come on being called.

Now it was said: Invoke the *Vijaymaalaa*<sup>2</sup>. Well, the children know that [the entire gathering of] the *Vijaymaalaa* cannot be invoked all together. Yes, there is the **queen** of the honey-bees. Someone may say: Invoke the honey-bees; so, what do they do? They bring the queen bee. So, what is meant by invoking the *Vijaymaalaa*? Should we invoke everyone all together, or will everyone come if we invoke one? If we invoke one, everyone will come. Does the person whom we invoke need honour and respect or not? He does need honour and respect. But Shvababa does not need honour and respect. The Father says: This *part* of being egoless of Mine is fixed in the *drama*. What? Incorporeal, vice less and egoless. Just as there are main *actors* in the limited *drama* as well, they have a *part*, haven't they? Their *part* is fixed beforehand, isn't it? Well, this certainly is the unlimited *drama*.

You all are bound in the bondage of this *drama*. Is there anyone who may say: I, a soul am not bound in the bondage of this *drama*? Is there anyone [like this]? There is nobody [like this]. *Arey*, when God Himself has to come in this world, when this *part* is fixed in the *drama*, then, can any soul become free forever? It doesn't matter that the people of the path of *bhakti* say so; what kind of liberation (*mukti*) do they want? What do they say? We want liberation forever. We don't want to come in this world at all. They say: even the happiness of heaven is like the droppings of a crow (*kaag vishta*). But the Father says: Nobody can become free from the bondage of this *drama*. It does not mean that everyone is tied by a **thread**. Are you not bound by a thread? *Arey*! There are 500 crore (five billion) human souls. When they come to this world, they come one by one, don't they? So, are they not bound by a thread? (Someone said: they are bound by a thread.) Are they bound by a thread? Which is the thread? (Someone said: the thread like intellect.) The thread like intellect? *Arey*, they rotate the rosary, don't they? So, do the beads of a rosary that are held and rotated have a thread or not? It has a thread. What is that thread? It is not a physical thread with the support of which the souls descend from the Supreme Abode. Is it a physical thread? No. Then which

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<sup>2</sup> The rosary of victory.

thread is it? (Someone said: the thread of drama.) The thread of *drama*? The thread is the thread of love. What? A bond of love.

The soul of Narayan will descend from above in the beginning of the world... The five billion souls will go together, will they not? So, who will come first of all? When the soul of Narayan descends, then who will descend behind him, bound in the thread of his love, in the thread of affection? *Arey*, will any soul come bound in the thread or not? (Someone said: it will.) Who will come? Lakshmi will come first. So, is she bound in the thread of love, in the thread of affection or not? However, it is not a physical thread. In the path of *bhakti*, they tie the beads in a physical thread. Here, it is not a physical rosary, physical beads. It is about the souls; the souls which come one after the other bound in the thread of affection. Lakshmi will come behind Narayan; then, who will come after Lakshmi? *Ye lo<sup>3</sup>! Arey*, will anyone come after Lakshmi and Narayan bound in the thread or not? (Someone said: it will.) Who will it be? (Someone said: Radha and Krishna.) Will Radha and Krishna come? What does Brahma become first of all? He becomes Vishnu.

So, the soul of Narayan also plays the *part* of Prajapita Brahma; the soul of Lakshmi also transforms from a Brahma to *Vaishnavi Devi*. So, the gates of heaven will be open, won't they? Only then will she come or will she come without the gates of heaven being opened? (Someone said: She will come when they are open.) It means that even before going to the Supreme Abode, those souls after being bound in the thread of love through the mind [and] creating *unity* through *purity* on this world stage inaugurated the new world. This is why it was said that if you die in heaven, you will be born in heaven; if you die in hell, you will be born in hell. But what is prevalent in this world now? It is hell. So, how will you be born in heaven? Which is the technique through which heaven will be created in this world of hell? It is about the mind. There are some special souls who will create such an atmosphere through the *unity* of *purity* that not even the fury of nature will work in that atmosphere. For example, it is praised in the scriptures: in the *ashrams* of sages and saints, a tiger and a goat used to drink water at the same river bank. All their enmity used to end. So, we have to *create* such an atmosphere, such a situation and circumstance on the basis of the mind's vibrations beforehand. Then, the souls will go to the Supreme Abode. At that time it will be said that the *gate* of both, the Abode of Peace and the abode of happiness have opened.

So, all the souls do come from above. They live above itself. The Father also [lives] above. But He does not come simply on being called. For example, there is a *part* of the main *actors* in the limited *drama*. So, you all are bound in the bondage of *drama*. However, it is not a physical thread, which binds you. Is it? Which thread is it? It is a thread of love. So, the Father explains this: that is an inert tree, and its inert seed. Had it been conscious, it would also have known how the tree will grow, then how will it bear fruits and flowers, but that tree is inert. It is certainly not conscious (*caitanya*). Will a tree be called inert or conscious? It is inert (*jar*). It is inert from the point of view that it is fixed to one place. And secondly, it is inert because the one who is conscious speaks as well as moves. And an inert thing neither speaks nor moves. But this tree of the human world of yours is a conscious one. So, the seed of that conscious tree... It is because what is there first of all in a tree? There is a seed. The seed will come to know first of all. What will it come to know? How this tree of the human world grows, how it bears fruit and flourishes and how it comes to an end. Who comes to know first of all? (Someone said: the seed.) Who is it? (Someone said: Shiva.) Shiva? Is

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<sup>3</sup> A Hindi expression used to express surprise.

Shiva the seed of the human world tree? Shiva, the name of whose soul itself is Shiva, the Soul which never enters the cycle of birth and death at all, [who] does not experience happiness and sorrow at all, is He the seed of the tree like human world? (Someone said: Prajapita.) Prajapita is the seed. So, the entire knowledge of the beginning, the middle and the end of the world comes first of all to the intellect of the seed. Had the inert tree been conscious, its seed would also have contained this knowledge.

Now you have come to know of this tree like human world. This is called an upside down tree. What? Its roots are spread upwards and its branches are spread downwards. What does it mean? The roots are in a high *stage*. The other stems and branches that have emerged are in a lower *stage* when compared to the roots. And who is in a higher *stage* than even the roots? The seed. The seed is in a higher *stage* than even the roots. Then it is the one with the highest *stage* as well as the lowest *stage*. Moreover, it will be said that the seed is the Father; that Father, the seed is *knowledge full* (knowledgeable). He has the *knowledge* of the beginning, the middle and the end of the entire tree. He says: I come only once and give the *knowledge* of the entire tree; or does He give it again and again? Does the seed of the tree like human world come and give the knowledge again and again in the 5000 years *duration* of the tree like human world or does He give it only once? He gives it only once. And the *knowledge* that He gives is the knowledge of the Gita. What? It is the *knowledge* of the Gita. It is not a new thing. He gave the knowledge of the Gita 5000 years ago as well. He gives the knowledge of the Gita once again. He gives the knowledge of the Gita after every 5000 years. But numerous scriptures have been prepared in the path of *bhakti*.

People say that God Vyas wrote the scriptures. They call Vyas God. Well, was Vyas a human being or God? Who was Vyas? Was Vyas God or a human being? He was a human being (*manushya*) who uses his mind (*man*), wasn't he? The mind creates good and bad thoughts; and the one who creates good and bad thoughts is called a human being. Does God think? Is there any need for God to think? So, it was said that God Vyas has written so many scriptures. But he certainly cannot be God. Why can't he be [God]? (Someone said: He enters the cycle of birth and death.) No. He cannot be God because there is no need for God to think, to create good and bad thoughts because God is beyond the cycle of birth and death whereas a human being passes through the cycle of birth and death. This is why he creates good and bad thoughts, he thinks.

Thinking and so on is not the task of God. Thinking, etc. is the task of the mind. And does God have a mind? The one who has a mind will be inconstant. How is the mind? It is inconstant. *Acchaa*, is the mind of the deities inconstant? The mind of the deities is certainly not inconstant. So, can they be called God? Can they be called [God]? (Someone said: they can't be called [God].) Why? Deities don't need to think or create good and bad thoughts, or do they need to? So, can't the deities be counted in the category of God? [They can't;] because deities pass through the cycle of birth and death. They experience downfall from a high stage. And God does not pass through the cycle of birth and death. Neither does He fall, nor is there any question of His rising up. He is always the highest. He comes in this degraded world, in the sinful, degraded human being; even then is He high or low? Even then He is the highest. Will any action of His, an action performed through the *karmendriyaan* (parts of the body used to perform actions), a sentence spoken by Him through the mouth, or anything seen by Him through the eyes become pure or impure? It will certainly become pure.

So, it means that a human being is not God; God Vyas is a human being; he cannot be God. As for the rest, he has become an **instrument**. Who? The one who is called God Vyas has just become an instrument for writing these scriptures. And these scriptures will be written again. For example, the *Granth* has now been printed. Which *Granth*? The *Guru Granth Sahib*<sup>4</sup> [the holy book] of the Sikhs has now been printed. Earlier someone must have written it by hand. It was certainly not printed in the beginning. So, would the Gita also have been written by hand or would it have been printed? It was written by hand itself. Here Baba does not pronounce any *shloka*, etc. Shivbaba does not pronounce the *shloka* of the Gita written by the human beings. Those people read the *Granth* and then interpret it. What? They read the *Granth* and then interpret it.

*Acchaa*, does Baba not do so here? (Someone said: Baba gives clarification.) Does He give the *clarification* of some thing or not? Does He read<sup>5</sup> and give it or does He give it without reading? (Someone said: without reading.) He gives without reading? What is this? (Showing the papers in his hand Baba asked:) Is this not a murli? Does he not read this? (Someone said: he reads it.) He reads it? Does Baba read it? Does Shivbaba read it or does any other soul read it? (Someone said: He doesn't give [the clarification] of the scriptures, he gives [the clarification] of the murli.) I mean to ask: does the one who is called God need to read the *Granth* or scriptures or not? There is no need for Him to read the *Granth* [or] the scriptures; then who reads it? (Someone said: Prajapita.) Prajapita? As regards Prajapita, it was said just now in the murli: who will have the *knowledge* of the tree like human world? The seed will have it. Who is the seed? Prajapita. So, he already has the *knowledge*. Does he need to read? There is no [need] for him to read it either. Then who reads it? (Someone said: The soul of Krishna and all of us Brahmins.) Yes, the first leaf of the tree like world on the stage like world, the soul of Krishna is studying now or is he teaching? (Someone said: He is studying.) He is studying. When you speak such things, will those gurus be displeased or will they be happy with you? They will be very displeased. They will say: Look, what are they saying about Brahma Baba, that he is studying! Is he the one who studies or the one who teaches? That soul is also studying now. His intellect does not have the complete *knowledge* of how the beginning, the middle and the end of the world take place.

So, the Father sits and explains that this is a study. What? The Father sits and explains the study. The task of explaining is of the Father and the task of studying is of the child. Who is the child? The soul of *Shri* Krishna is the child and the Father Shiva is the Father; the One who explains. So, there is no need to read *shlokas* etc. in this. Then what does he read? OK, Brahma Baba, the one who is the soul of the child Krishna, who has a child like intellect does not read *shlokas*; then what does he read? In the path of *bhakti* we used to read *shlokas*; and here? (Someone said something.) Yes, here, he reads whatever Shivbaba spoke through the mouth of Brahma. Shivbaba does not read it. Shivbaba explains its **meaning** and the soul of Krishna **reads** it.

There is no *aim* and objective in that study of the scriptures: what shall we become by studying the scriptures? And here? Here, is there any *aim* and objective of whatever we study and of its meaning which Shivbaba explains or not? It has an *aim* and objective. What is it? We have to transform from a man to Narayan and from a woman to Lakshmi. What will they become by reading the *Granth*? The scripture of the Sikhs is the *Granth*, they read it; *Guru*

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<sup>5</sup> Parhna here means to read, it can also mean to study.



*Granth Sahib* is read in the Gurudwaras (Sikh shrines). What will they become by reading that? Will they become deities? Will they become Lakshmi and Narayan? [They will become] nothing at all. That is a scripture of the path of *bhakti*. And this is a school. God comes and teaches [here]. What? God comes in the school and after coming He teaches. Then it gets the name *gitapaathshaalaa* (Gita School). If the name is *gitapaathshaalaa* and God never comes in it to teach, then will it be called a *gitapaathshaalaa*? It will not be called [a *gitapaathshaalaa*]. What is made in the path of *bhakti* in its memorial? *Gita mandir* (temples) are built. The Gita temples that have been built in every village and city are a memorial of what? They are the memorials of the *gitapaathshaalaas* [and of the fact] that God the Father went there and taught the knowledge. He is an Ocean of knowledge, isn't He?

So, this knowledge is completely new. There is nobody in the world who knows this knowledge. Yes, it is said: *gyaan* (knowledge), *bhakti* (devotion) and *vairaag* (detachment). What name do they take first? Knowledge; then? Then *bhakti*; then? (Everyone said: detachment.) Why do they say so? Why don't they say: detachment, *bhakti*, knowledge? Why don't they say: *bhakti*, detachment, knowledge? Why do they say it only in this sequence: Knowledge, *bhakti*, detachment? *Arey*, must there be a reason or not? (Someone said: There must be.) What is the reason? (A mother said: *Bhakti* is left on receiving knowledge.) Yes, this is the sequence: when God comes and narrates knowledge, *bhakti* is left off. And when the rites and rituals (*karmakaand*) of *bhakti* are left off, then we become detached from this world. So, what comes first? Knowledge. What happens after that? (Someone said: Then we receive knowledge.) What will be the indication of [someone] being knowledgeable? So many people are sitting here; if you are asked who is knowledgeable among them, what sign will you look for in them? Only the one who does not have **any** sign of *bhakti* will be called a knowledgeable (*gyaanii*) person. Is a knowledgeable [person] more *powerful* or is a *bhakt* (devotee) more *powerful*? A knowledgeable [person] will be more *powerful*. So, will the *powerful* soul uplift the oppressed (*dalit*) society, the degraded society or will it follow the degraded society? It will uplift them, will it not? A *powerful* soul will bring transformation. It will transform the society as well as the kingdom. It will transform nature as well. It will have the power of transformation on the basis of the *authority* of knowledge. If he is a devotee, then he will act just as the [people of the] whole world act.

Do the devotees have [the fear of] public honour (*loklaaj*) or should the knowledgeable ones have [the fear of] public honour? The devotees will act on the basis of the public honour. [They will think,] “*Arey*, if we do not apply *bindi* (a dot), what will the world say? If we do not wear bangles, what will the world say?” Do the devotees think like this or do the knowledgeable ones think like this? This is a thinking of the devotees. What is the indication of a knowledgeable person? A knowledgeable person will not fear the public honour of the world that is going to be burnt to ashes. He knows that this world is going to be burnt to ashes. The forthcoming new world is visible through the third eye. So, we should maintain the public honour of which world? The forthcoming new world that is visible through the third eye is a world established by God. It is the duty of us children to maintain its public honour. So, ultimately what should be our attitude towards this old world? There should be detachment (*vairaag*). *Bhakti* will vanish through knowledge. And when *bhakti* vanishes, its indication will be that there will be detachment from this world; you will not like anything. What? Whatever you see through these eyes, immovable (*jar*) and movable (*jangam*), whether you see living things or inert things; your mind will not be attached to anything. This is the indication of a detached person (*vairaagii*). It will be said [for him] that he developed true detachment. And the one who developed true detachment [from the world];

if he does not have any attachment in anything of the world, he will be called a real knowledgeable person. If some attachment is held somewhere, he is neither knowledgeable, nor a detached person. What is he then? *Arey*, he is a devotee.

The Father comes and enables [you] to have detachment from the unlimited world. What? It is not that He teaches us to have detachment from the household that you leave the household and go to the jungle like the *sanyasis*. No. He removes the connection of our intellect from this entire world consisting of five billion [souls], from all the materials, all the relatives in this world. It is not detachment in a limited sense; it is not that you have to leave the house, family, children and run away. What? What is that? Is it detachment in a limited sense or in an unlimited sense? That is detachment in a limited sense. What do we have to do? We should live in it, but we should remain without any attachment, detached from it through the mind and intellect. So, He enables [you] to have detachment in an unlimited sense ...because now this old world is ... consider that it is already destroyed. It will be destroyed tomorrow, if not today. *Sanyasis* have detachment in a limited sense. We have detachment in an unlimited sense.

And theirs is the limited detachment... when Shankaracharya comes, he teaches them the limited detachment. Before the arrival of Shankaracharya, there was no limited detachment. Shankaracharya comes and teaches them [limited detachment]. Their detachment is about leaving the household. They (*sanyasis*) too do not teach that limited detachment in the beginning. What? Do they teach it in the beginning or are the *sanyasis* pure (*satvik*) in the beginning? Are they in a *satopradhaan stage* [in the beginning]? Will the one who is in a *satopradhaan stage* give sorrow to his wife and children [living] at home? When they are in a *satopradhaan stage* they do not perform such task of giving sorrow. When their number increases a lot, then they start teaching this limited detachment. They practice it themselves... and whatever actions we perform, the others also do the same following us.

So, initially there is only one: the founder of a religion. Then gradually, their number increase. So, you should also explain: which religion existed in the world first of all? Which religion was it? There was the *Aadi Sanaatan Devi Devataa Dharma* (the Ancient Deity Religion), which is called *swarg*, *heaven*. The religion that existed first of all, what was it called when it was in the *satopradhaan and satosaamaanya stage*? *Heaven*. *Win* means became victorious, to gain victory; what is there? There is no question of defeat there. Nobody is defeated by the *karmendriyaan* [over there]. Is there any deity who is defeated by the *karmendriyaan*? No. Does everyone gain victory over the *karmendriyaan* or are they the ones who taste defeat? They are victorious; this is why it was named *heaven*. The other name is *swarg*. Why? All those who exist there in the *generation* (category), among the deities, have gone in *swasthiti* (stage of the self). They have practiced going in *swasthiti* before itself, in the Confluence Age. This is why it has been named *swarg* (heaven).

You become theists (*aastik*) by knowing about the Creator and the creation. Otherwise, there is so much sorrow in atheism. And happiness exists in what? You feel so happy to know the Father, the Creator and the creation of the Creator. When you were not aware [of it] you were so sorrowful! You become orphans. If you do not know the Father, if you do not know the creation of the Father, are you the one with a master (*dhani ke*) or are you orphans (*nirdhan ke*)? You are orphans. Then what do you do? What is the indication of

those who are orphans, those who do not have any master? They keep fighting and quarreling among themselves. So, we have to check, “We have become Brahmins, then do we also fight and quarrel among ourselves?” If we fight and quarrel, what does it prove? (Someone said something.) No. Have we recognized the Master or not? We haven’t recognized [Him]. We are still the orphan children of the Father if we continue to fight and quarrel, whether it is through thoughts, through red and yellow eyes (angry eyes), through *karmendriyaan* or through vibrations, if we spoil the atmosphere then do we belong to the Master or are we orphans? It will be said that we are orphans. People say, “you fight among yourselves? Don’t you have any master?”, don’t they? “Is there no caretaker for you?”

At this time all are orphans because they do not know the Father at all. What is this? How did He say that all are orphans at this time? Are we Brahmins orphans too? Are we [orphans] or not? *Arey*, are we Brahmins, the progeny of Brahma, who follow the versions that emerged from the mouth of Brahma in our life, orphans or do we have a Master? (Someone said: We have a Master.) Do we have a Master? Then did Baba speak a lie that all are orphans at this time? (Someone said: Sometimes we become orphans.) ☺ What is this? Among so many people [sitting here] only one person said, “We become orphans sometimes. It means we forget the Father. It means that we lose faith in the Father as well.” And there is nobody in the world of Brahmins at present who never loses faith in the Father. Do you have 100% faith always or does Maya make your faith to oscillate? (Students: Maya makes it to oscillate.) So, do you have a Master or are you orphans? What will you say? (Someone said: Fifty-Fifty.) *Fifty-fifty*? Will you say we belong to the Father 50% and do not belong to Him 50%? Does any child say, He can be my father 50% and he can also not be my father 50%? If he says this before the mother, she will slap him☺. So, do you have a Master or are you orphans?

Baba indeed says in the murli: everyone is an orphan at this time. Why are they orphans? It is because Maya slaps everyone and makes them forget the Father. She makes them lose faith on the Father. We develop faith and Maya makes us lose faith. The Father comes and makes everyone the ones belonging to the Master, i.e. a theist. *Arey*, will you develop faith on the Father when you recognize Him or will you develop faith without recognizing Him? If you recognize the Father, you will accept Him, if you accept Him, you will follow His directions, if you follow His directions, then it will be said that the faith is strong [and] if the faith is strong, you are theist (*aastik*). And if there is no faith at all, then you are atheists. Deities never fight and quarrel among themselves. There was everything including purity, happiness and peace there, in the new world. There was immense happiness; here, in this world there is immense sorrow. What? Is this world where we are living at present a kingdom of Ravan or a kingdom of the father Ram? It is a kingdom of Ravan. It is a world of immense sorrow. That is the Golden Age and this is the Iron Age.

Now it is the Elevated Confluence Age (*Purushottam Sangamyug*) for you. How? How is it the Elevated Confluence Age for us? It is neither the Iron Age nor the Golden Age for us. Which age is it [for us] then? (Students: The Confluence Age.) Why? (Students: The Elevated Confluence Age.) How? (Someone said: The Father who is the highest among all the souls has come.) Yes, we have recognized who the highest (*uttam*) actor among the *purush*, i.e. souls is. This is why it is the Elevated Confluence Age for you. And there is only one Elevated Confluence Age. The confluence of the Golden Age and the Silver Age will not be called the Elevated Confluence Age. Deities indeed exist there; who exists in



the confluence of the Golden Age and the Silver Age? There is the *generation* of deities. But they will not be called *purushottam* (the highest among all the souls). Why will they not be called so? It is because all the deities are in [a stage of] descending celestial degrees. What? And what about *purushottam*? *Purushottam* is the one who is in [a stage of] ascending celestial degrees. He is a personality who plays a *part* of being beyond celestial degrees (*kalaatiit*). This is why He is called the highest among the souls. So, it will be said that nothing happens in the Golden and the Silver Ages. What does not happen? No task of transformation takes place. There is only one Elevated Confluence Age, when you become *purushottam*. Here there are demons and there are deities there and it is now that you understand this topic as well. The world is completely ignorant.

You alone know that this is the kingdom of Ravan. The head of a donkey is shown above Ravan. Why? Why is the head of a donkey shown? Does it mean that he is superior to all the ten heads of Ravan? Is the donkey the one who controls the ten heads of Ravan that are shown? Doesn't the donkey *control* the ten heads of Ravan? Who is that donkey? Who is called a donkey? The one who is so body conscious is called a donkey, the one who is bathed again and again, who is bathed in knowledge again and again, and again and again...and who rolls in mud again and again, he rolls in the mud of body consciousness, so he will be called a donkey. He is seated above even the ten heads of Ravan. However much you wash a donkey... if you place clean clothes on it, it will roll in mud and dirty all the clothes. Similarly, now the Father cleans your clothes and makes you [like] flowers. Then you become impure in the kingdom of Ravan and dirty all the clothes. Then both, the soul as well as the body become dirty. A donkey does not have this good sense. Which [good sense]? That after being washed so much with the water of knowledge, he should not roll in the dust of body consciousness repeatedly. The Father also says: You have become the ones with a worthless intellect like a donkey. Maya has removed all the decoration. All the human beings have become like donkeys.

The Father is called the Purifier of the sinful ones (*patit-paavan*). What does the Father do? What does the Father, the Purifier of the sinful ones do? He purifies the sinful ones. The sinful ones go on becoming sinful again and again and the Father makes them pure. So, the Father is called the Purifier of the sinful ones because the ones whose life has become like donkeys, those who do not use their intellect at all, those who roll in mud again and again, He makes even them pure. So, you can say this in public: When we were in the *Golden Age* we were so decorated. Our kingship was so *first class*. Then we became dirty after being covered by the dust in the form of Maya.

Those who read scriptures, etc. just keep boasting. They keep croaking like frogs and do not know the meaning of whatever they read, narrate at all. They [just] say with their mouth, they sing, going in the temples: '*Acyutam-Keshavam, Ram-Narayanam, Krishna-Damodaram, Vasudevam Harim. Shridharam-Madhavam Gopika Vallabham Janaki Nayakam, Ramchandram bhaje*<sup>6</sup>.' Arey! What a comparison between Narayan and Ram! They have brought together all the deities and put them in one *shloka* (hymn). *Acchaa*, [if you ask them:] what is its meaning? Then, will they explain it? They will not. *Acchaa*, you will surely know it. Don't you know it? ... What do you know? What is meant by '*acyutam*'? '*Cyut*' means to fall down from above; the one who falls down from above is

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<sup>6</sup> Praises in the name of God in the path of *bhakti*.

called *cyut*. To fall down means *cyut* and the one who does not fall down is called *acyut*. So, does Shiva fall down? Shiva never falls down; and the one whom He enters and [who] becomes the highest actor, the *hero* actor, does he fall down? Does he fall? Does the actor Narayan, whom Shiva enters, fall down? (Someone said: He falls down.) Does he fall? Baba said: *Follow the father*. So, which *father* do you *follow*? *Arey!* When he himself falls down, whom do you *follow*? Do you *follow* him just because it is Baba's *direction*? Whom do you *follow*? (Someone said: We indeed will have to follow.) You will have to *follow*? (Someone said: Prajapita Brahma.) You will have to *follow* Prajapita Brahma. But if he is falling down again and again, if he falls down again and again, is he worthy of being followed? Is he a donkey or is he the donkey's washerman, the one who reforms the donkey, who purifies the sinful ones? (Someone said: He is the washerman.) *Arey*, whom do you *follow*? I am the *Washerman* as well. It is said in the murli, isn't it? So, do you *follow* the *Washerman* or the donkey? (Someone said: the *Washerman*.) Do you *follow* the *Washerman*? Donkey is anyway a donkey; so, is Prajapita a donkey or not? ☺ (Someone said: We can't say this.) No, you cannot say this; that is a different thing. If someone has [good] feelings for him he cannot say this. But what is the truth? (Someone said: He must have played such a part some time.) It means that the one in whom Shiva enters must have played a *part* like that of a donkey some time.

The donkey that is shown above the head of Ravan is a memorial of Prajapita! (Someone said: We are confused.) Why do you become confused?☺ Whose memorial is the donkey which is shown? *Arey*, the one who is called Ravan; the five heads, lust, anger, greed, attachment and ego are of the male [side] and there are five female heads, earth, water, wind, fire and sky; these ten heads combined and became the ten heads of Ravan. Who is the father of the five vices? Body consciousness. So, body consciousness is the donkey. *Acchaa*, in the five heads that have been shown... The picture of Ravan has been prepared, [hasn't it]? Has a picture been prepared or not? A picture has been prepared; so will there be someone who enacts that character or not? (Students: there will be.) It means that the head representing lust imbibes the vice of lust hundred *percent* for many births and the head of anger imbibes the vice of anger in its life hundred *percent*; similarly, the five heads of Ravan that symbolize all the five kinds of vices are certainly depicted, aren't they? It must be somebody's picture, musn't it? *Arey*, are the pictures becoming ready in the Confluence Age or not? (Students: They are.) The divine pictures of some are becoming ready and the demonic pictures of some [others] are becoming ready.

So, Ravan, who gives ten kinds of directions... are there ten heads of Ravan or not? They are indeed there. Then who is their father? (Someone said something.) Someone is answering from behind. Who is the father of lust, anger, greed, attachment and ego? Body consciousness. Who is that donkey in the form of body consciousness ? (Someone said: Ravan.) *Arey?* *Arey*, must there be a soul who plays such *part* or not? (Someone said: There must be [someone].) There must be [someone]. There might be [someone], let him be. We don't have anything to do with it. (Someone said: There must be [someone].) There must be, but don't you want the information? (Someone said: Baba, we want the information.) The information is also required. So, which soul plays the *part* of the donkey, the one who plays the *part* of hundred *percent* body consciousness? A donkey does not have intelligence of its own. What? Does the donkey have its own intelligence? It does not. So, there must certainly be an actor in the Confluence Age world of Brahmins who plays the *part* of the father of the ten heads. He is called the father of the five vices as well. *Arey!* (Someone said: Maya like Ravan.) Just now it was said that he does not have intelligence. Shiva enters... (Someone said:

In Prajapita.) (Baba is saying ironically): Prajapita does not have a brain. He is the seed of the entire world, isn't he? So, does the one who is the seed of the entire world have the *knowledge* of the entire tree like human world or not? He has. So, is he a fool or intelligent? (Many said: He is intelligent.) He is intelligent? Someone is saying from behind now that Prajapita is a donkey☺. You don't stick to any point at all. You should take a stand on a topic, shouldn't you? *Acchaa*. (Someone said: The soul of Lekhraj Brahma.) It is being recorded in *video* (camera). The Brahmakumaris will sit and listen to it☺.

Shiva, who is an embodiment of knowledge forever and a Giver of knowledge, enters; He enters Brahma as well as Prajapita. Who understands and who does not understand the *vani* that is narrated after entering both? (Someone said: Prajapita Brahma understands it and Brahma doesn't.) All the *vanis* that were narrated till the year 68, that *Vedvani* which emerged from the mouth of Brahma; he indeed listens to that *vani* first of all. Who? Brahma Baba. This is why, are the ears of a donkey always shown to be upright or are they shown drooping like that of a goat? (Someone said: They are shown to be upright.) Yes, it is said in the murlis: when I narrate the murli through this one, who listens to it first of all? Brahma's *soul* listens to it [first]. So, the ears do remain upright to hear. They are *first class* in listening. But in the case of understanding it? (Someone said: Second class.) *Second class*? He is *zero* in understanding it. Did Mamma use to understand more than him or did Brahma Baba use to understand [more]? Mamma used to understand more. Brahma Baba was said to have a child like intellect. It was said in the murli: Brahma became like a *baby*. *Baby* means a child; child means the one with a child like intellect. Krishna is said to be a child and Ram is said to be the father. What is the difference? (Someone said: Of a father and a child.) They are indeed father and child, that is about the relationship. But what is the difference between both? The father is intelligent and the child is foolish. A child does not have intelligence. He did listen to all the murlis but he did not understand anything. So, the father of the human world plays the *part* of intelligence, of wisdom and Brahma's *part* is not of wisdom.

So, the Father says: When you were in the *Golden Age*, you were so decorated; your kingship was so *first class*. Then you were covered by the dust in the form of Maya and became dirty. You boast so much; your intellect becomes so dirty that you go to the temples and sing praises: '*Achyutam, Keshavam, Ram, Narayanam*' and do not understand any meaning of it. Well, Ram and Narayan, what a comparison between Ram and Narayan! They do not understand the meaning of whatever they say. Now you indeed understand that they have changed the context of the topic so much! All the scriptures of the path of *bhakti* have been prepared in this way itself. What? All the topics mentioned in the scriptures pertain to the Confluence Age and [when] the scriptures were written there in the Copper Age, they did not remember the Confluence [Age] at all. They have changed the context so much! The Father says: This is a benighted town<sup>7</sup> (*andher nagari*). They say God to be omnipresent. *Takaa ser bhaajii, takaa ser khaajaa, andher nagarii chaupat raajaa*<sup>8</sup>. Arey! Is God omnipresent or is Maya omnipresent? It is Maya who is omnipresent. All the human beings or all the souls including the insects, animals, birds, moths, is lust, anger, greed, attachment and ego present in them or is God present in them? The five vices are present in everyone. So, this is a benighted town.

<sup>7</sup> Place in which lawlessness or chaos prevails.

<sup>8</sup> Vegetables and sweets are sold for a penny in the benighted town of the thoughtless king.

Whatever has happened in the path of *bhakti* will *repeat* accurately. There is no need to be confused in this at all. What? Is the path of *bhakti* going on now in the Confluence Age world of Brahmins in the basic [knowledge] or is it completely the path of knowledge that is going on? A *total* path of *bhakti* is going on. Then will an exact *repetition* take place in the Confluence Age world of Brahmins of the advance [knowledge] or not? It will take place. So, if someone wonders: what is this? It happens like this there and it has started happening like this here, too. The Father says: There is no need to be confused in this. Why? It is because everything in the world is initially *satopradhaan* and then *tamopradhaan* in the end; there is no question of confusion. It is a calculation. Baba had explained: how many days and minutes are there in 5000 years? So, a child has made calculations of all the religions and sent it. Now Baba says: The intellect will be wasted in this as well. Baba simply (without any calculations) goes on explaining, how this world goes on. As for the rest, now, this world will go on for another eight years. It is a *vani* of which year? (Students: 68.) There are eight years left. Then before this it was said: Baba simply goes on explaining that this world goes on just like that. How does it go on? He explains: There are eight years left. So, will the world end in eight years or will it continue? (Someone said: it will go on.) Then why did He say that there are eight years left? *Arey!* What was the reason [that He said]: Now there are eight years left? Then it will be said: There are seven years left. Then after one year it will be said: Six years are left. While saying this, these eight years will be over.

You children explain: Now this particular religion is being established. Particular means? The Ancient Deity Religion is being established. The new world will be established and the old world will be destroyed within eight years, meaning in the year 76. So, did it happen? It did not? Baba spoke a lie? (Someone said: No.) Baba did not speak a lie either; what is this? (Student: The destruction of the world of Brahmins will take place.) Yes, Baba speaks to the unlimited children in an unlimited sense. He didn't speak about the limited world. In the unlimited world of Brahmins that is established through Brahma, Brahmins like Ravan and Kumbhakarna<sup>9</sup> also entered and elevated Brahmins like Vashishth and Vishwamitra<sup>10</sup> also entered. So, who will be destroyed within eight years? Consider the Brahmins like Ravan and Kumbhakarna who are present in the world of Brahmins in large numbers to be destroyed. All these are dead. These people who follow the knowledge are not alive. Are they all dead or alive? All of them are dead. So, you children explain that this particular religion will be established. Which religion will be established in 76? Will the Ancient Deity Religion be established practically or in the intellect? This map will be drawn in the area in the form of the intellect, in someone's intellect. A definite map of who will rule in the new world will be drawn. Who will rule in the gathering of the new world of the Brahmins which will be established after the year 76? There will be the rule of the souls who are to become Lakshmi and Narayan; and what about everyone else? Everyone else will be destroyed. Om Shanti.

<sup>9</sup>Ravan and Kumbhakaran: Villianous characters in the epic Ramayana.

<sup>10</sup> Two of the great sages mentioned in the Hindu mythology.