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(Only for pbks)

Om shanti. It is the night class of 9th January 1969. Children have to give the introduction of the Father first. There are two unlimited fathers, one is the Father of the souls and the other unlimited father is the father of the human beings. Both of them have the *highest authority*. But until the *Supreme Soul*, the Father of the souls comes to this world; no one can recognize the father of the human creation. That unlimited Father Himself teaches this one. And those who are especially [the readers of] the Gita; it is indeed good to catch them, because those who believe in the Gita call Krishna God. So you have to explain [to them] that God is indeed the Father of the souls.

All the souls are the ones who come in the cycle of birth and death. That Father of the souls is unique (*turiya*). He doesn't come in the cycle [of 84 births]. All the other souls come in the cycle of 84 [births]. And that God is incorporeal. The souls are also incorporeal but they attain the incorporeal stage number wise (according to their capacity) for a short period. And God is always incorporeal. In spite of coming to this corporeal world, in spite of entering the *sakar* (corporeal one), He doesn't leave His incorporeal stage, whereas Krishna is certainly corporeal. The corporeal Krishna is the first leaf of the human creation.

As such, all the leaves of a tree are attractive, but the first leaf is very attractive. And all the 5-7 billion leaves of the human creation are bodily beings (*dehdhari*); their intellect remains engaged in the body. It is not able to go beyond the body, until the Supreme Soul Father comes. There is certainly only the One without a body; He is always *videhi* (bodiless). So, the One, who is incorporeal, He Himself is God. Only the incorporeal One (*nirakar*) can be without vices (*nirvikari*) and egoless (*nirahankari*). All the rest who have the ego of their body, who have a body, they all are egotistic because the intellect is engaged in the body; they cannot be God.

In comparison to all the other religious fathers, that incorporeal Father is the highest on high and He is the One who establishes the highest on high religion, so He will certainly come in the highest on high one. They have just created a rumor that [He is] omnipresent, He is in every particle, He is present in everything. The highest on high Father will definitely have to enter the highest on high. Who is the highest on high? This world is a stage; there is certainly a *hero* actor on that stage. Among the 5 billion actors [he is] the highest on high actor, in whom God comes. In the corporeal human creation, the highest on high is the seed of the human creation; the father of the human creation. The father himself is called the seed. And the highest on high Father of the souls enters that highest on high one. It is then that He is called Shivbaba. The *grandfather* is called Baba. Until He enters, He is just the Father of the souls, the Father of the point souls; He Himself is also a point.

The name of His point itself is Shiva. Because He is always incorporeal, He is always selfless. Those who are corporeal (*sakari*) have their own chariot. Those who have a chariot (*rath*) are selfish (*swartha*). Those who are selfish can't be *nishkami*¹. So, it is only the one incorporeal Father who is always *nishkami*; and whatever someone is like, he makes others the same. When that Father comes in this world, He teaches the corporeal human beings to become stable in the incorporeal stage, He makes them forget the awareness of the corporeal body.

So, He is the highest on high Shivbaba, this fact should sit well in the intellect. The Highest on high can't be atom. The Highest on high can't be every particle. Not every soul can be the Highest on high. The insects and the spiders, the incarnation of the tortoise and the fish cannot be high. The tortoise and the fish... they have shown the incarnations of animals. They should at least think: will God come and narrate the knowledge to the animals? Will the animals listen to the knowledge? Listening and narrating the knowledge is the subject of the mind and the intellect. Only human beings possess a mind and an intellect.

¹ Without desire.

So, just as it is said in the Gita, I come to transform a man (*nar*) into Narayan. ‘O! Man Arjun, perform such acts through which you may become Narayan and O! Woman Draupadi, perform such acts through which you may become Narayani’. *Nar* and Narayan. The one who makes *narak* (hell) is called *nar* (man). There are just two words: *nar* (man) and *ka* means the one who does [something]. Whatever a man does, he creates only hell [through it]. He himself falls down and makes others fall down as well. The reason [for this] is the mind, the mind, due to which he is called ‘*manushya*’ (human being). The mind of a human being is inconstant (*cancal*); it doesn’t remain focused on one place. The mind of the deities is not inconstant. This is why they are called the ones with a divine intellect. Their concentration remains in the point like soul. Their intellect doesn’t go to their own or someone else’s body. They are the ones who remain stable in the stage of the self (*swasthiti*). And the Father who makes [them] stable in such *swasthiti* should always be stable in *swasthiti*.

Krishna will not be called the one who always remains stable in *swasthiti*. Krishna becomes the one complete with 16 celestial degrees. He is bound in celestial degrees. But God is called *Kalatit*². It is written in the scriptures as well: *Kalatit Kalyan Kalpantkari*³. He is beyond celestial degrees; this is why He is the one who ends the *kalpa* (cycle). As for the rest, no human being has so much power that he can end this cycle of old traditions. No religious father has so much power, that he could destroy the old religions, that he could finish the improper practices. All the religious fathers who came established their own beliefs (*dharnayein*) - meaning their religion - and departed. No one was able to destroy the old religions, the improper practices and traditions of those religions. This is the task of the one God the Father, who always remains stable in the stage of the self (*swasthiti*).

He is indeed a soul; He doesn’t have a body of His own. This is why He doesn’t come in the cycle of birth and death. Those whose intellect is engaged in the body, because of having *attachment* to the body, their sins or merits are accumulated. God is certainly not called a sinful soul (*paapatmaa*), a noble soul (*punyaatmaa*) [or] a great soul (*mahatma*). He is not called a sinful [or] a noble soul; He is indeed the Supreme Soul, the Supreme Father.

He is called the Supreme Father because all the fathers in the world are the limited fathers; although Christ is accepted in the form of a father, a religious father by more than even 2 billion Christians, he too is a limited father. The unlimited Father is only the one Supreme Father Supreme Soul Shiva, whom the entire world finally accepts. Whether they are the biggest atheists of the world, whether they are the ones who create atom bombs, when the destruction starts in the world, everyone will remember that one *God the Father*, “O! *God the Father*, have mercy [on us]”. They will beg [for mercy]. He is the Father of all; this is why He comes and gives the inheritance to everyone. The unlimited Father will certainly be giving the unlimited inheritance. What is the unlimited inheritance? Liberation (*mukti*) and liberation in life (*jiivanmukti*). So, that One is the unlimited Father and this one is the limited father. The unlimited inheritance is received from the unlimited Father.

There is also the praise: apart from that One, no one else can give an inheritance for 21 births. There is no such father through whom the immortal position can be received either. In *amarlok* (the land of the immortal ones) all are immortal deities. They leave their bodies on their own wish. Certainly, no one wants to die in this world, but that world is called *amarlok*. They leave their bodies on their own wish. That world is the creation of the One who always remains in the stage of the self, meaning the incorporeal stage. That is the true creation. The true Father comes and establishes the true land. Its very name is *Satyug* (the true age / the Golden Age). And this is the mortal world.

So, when you give the introduction of the Father, they will understand that the unlimited inheritance can be received only from the one Father. And the inheritance is not of one birth [but] it is the inheritance of happiness for birth after birth. The inheritance that He gives when He comes is called the divine sovereignty (*daivi swarajya*). Only the Father gives that divine sovereignty and that Father Himself is praised as the Purifier of the sinful ones. He says: considering yourself to be a soul, remember Me, the Father. Forget to consider yourself to be a

² The one who is beyond the celestial degrees.

³ The One who is beyond celestial degrees, the One who brings benefit [to all], the One who puts an end to the cycle.

body. If you consider [yourself] to be a body, if you don't remain stable in the soul conscious stage, you will not be able to remember Me, the Father either. Then, the sins will not be destroyed. By remembering the body; whether it is your own body or the body of others, the sins will increase even more.

The Father says: you can become worthy of going to the pure world after becoming pure from impure. The Father says every cycle, "Remember Me alone, don't remember anyone else". What does it mean? '*Mamekam*', does it mean that we should remember the one unique point? Should we remember Shiva, the point of light? But how will we come to know that this very point of light is the unique point of light? We come to know that only when He comes in this *sakar*⁴ world and enters a *sakar* body. It is only then that He says... A mouth is required to say [something]. [He says:] 'remember Me alone'. It means, remember the incorporeal One in the corporeal one. You have to become pure only through this journey of remembrance, because now the pure world is arriving and the impure world is to be destroyed. So, first of all you have to make [them] firm by giving the introduction of the Father. When they understand the Father firmly, it is then that they understand that the inheritance is received from the Father.

Maya makes you forget a lot in this. You try to remember Baba, still you forget [Him]. The sins will be cut only by remembering Shivbaba. It wasn't said, the sins will be cut by remembering Brahma Baba. It was not said that the sins will be cut by remembering the Father Shiva either. By remembering whom will the sins be cut? The sins will be cut by remembering Shiv**baba**. He tells you [this] through these ones. Through whom?

The Father is the One who establishes the household path. He is the One who establishes the practices of the household. So, the unlimited household.... Ram and Krishna have an unlimited household. Between them one soul plays the role of *hero* and the other soul plays the role of *heroine*. They (the devotees) also say: you are our mother and father and we are your children. *Twamev mata ca pita twamev* (You are the mother as well as the father). The point Father is not introduced [this way], because the *male* and the *female* are called the mother and the father. So, they definitely take a *practical* form. Nevertheless, children forget Me [while] in their business. So, they should not forget Me [like this]. It is in becoming *abhuul* ('un-forgetful') that there is hard work involved. But Maya-Ravan makes you forget. Why does she make you forget? Because Ravan has many heads. He gives many opinions through many heads, he misleads [you].

The sins will be cut by remembering the Father. There is time [fixed] for this too, in what period of time you have to reach the *karmatiit*⁵ stage while remembering the Father. The one who has attained the *karmatiit* stage is called *farishta* (an angel). They don't keep their foot like intellect in the world [on this] ground. They don't have *attachment* to any bodily being . So, remember this firmly, how we should give the introduction of the Father and to whom we should explain. The knowledge is given to someone seen to be worthy of it. Then it will become firm [to one whom you explain to] that the Father explains to the brother like souls. You have to give the message of the Father to all. They (the people) say, 'I will go to God, I will see Him' but this is against the rule. To see is against the rule because neither can the soul be seen through these eyes nor can the Supreme Father Supreme Soul be seen through these eyes. Yes, it can be understood through the third eye or the eye of knowledge and [then] explained. As for the rest, there is no question of seeing at all.

God comes and teaches [us] and says through the mouth: remember Me, your Father. Just by remembering [Me] all your sins will be cut. Wherever you sit in business etc. you should remember the Father again and again. The Father has given the order: remember Me. And also among those who remember, who will become victorious? Who will *win*? Those who remember [the Father] constantly will become victorious. And how will the remembrance remain constant? Will the remembrance remain constant by remembering the incorporeal point of light? In fact, the point has to be remembered forcefully, but when you come to know, when you have firm faith, in which permanent chariot that point of light has come and through which permanent chariot He gives us the inheritance of liberation and liberation in life, [and] releases us from this world cycle;

⁴ physical

⁵ the stage beyond effect of actions

then, by recognizing the incorporeal Father within the corporeal one in this way, the remembrance will also remain constant.

Because the thing which is seen through the eyes in practice, heard through the ears, touched with the hands or experienced through any of the organs, that thing is certainly remembered. It is not remembered simply. Then the Father says: *bani banai ban rahi, ab kachu banni naay*.⁶ Meaning, those who have the [karmic] accounts of 63 births, those who would have been more in His company, they will remember Him automatically. For example, in the world of Brahmins, Jagadamba especially remains in [His] company in the *practical* life and Radha doesn't remain in [His] company to that extent. Then what difference occurs in [their] attainment? Who wins? Who becomes Laxmi from a woman? Does Radha become [Laxmi] or does Jagadamba [i.e.] Sita become [Laxmi]? Radha becomes [Laxmi]. But does she remain in [His] company in the *practical* life, in the *purusharthi* life (life of making spiritual effort)? Does she remain [in His company] or not? She doesn't remain [in His company]. Then how does she remember [Him] more? Then how does the remembrance remain constant? It will certainly be said, *bani banai ban rahi, ab kachu banni naay*. There are the [karmic] accounts of 63 births that are connected with one. Those [karmic] accounts attract the intellect. The intellect becomes steady in remembrance, she develops firm faith.

So, it isn't so that only when we see through the eyes our soul will be benefited. To see (*didar karna*) means.... *Dida*; these eyes are called *dida*. There is a difference in experiencing and not experiencing through any organs in the *practical* life. There are the [karmic] accounts of the past births as well. It is because the Father has said: nothing exists for ever in this world. Only the one Shivbaba always exists. So, when only the one Shivbaba is constantly present in the 84 births, those who come in His company will also be number wise according to their *purusharth*, won't they? So, that color of the company also attracts.

So, this becomes a false belief that we will be benefited only when we see [Him]. It is because these eyes are certainly physical and perishable and the third eye is certainly imperishable. We can also see through the imperishable eye, but for that, knowledge is required. So, to see and so on is against the rule.

God comes and teaches [us] and says through the mouth: remember Me, the incorporeal Father, remember Me again and again [and] remember [Me] continuously. If you don't remember [Me] your *marks* will be reduced. Why? It is because apart from the Father, no one else can teach this study. The sins will be cut only through remembrance; otherwise you can't become a deity. Those who listen [to the knowledge] well, on going in front of them, it is known by their eyes and disposition that [the knowledge] sits in their intellect.

So, you should remember the cycle (*cakra*), you should remember the Father and become a *cakravati raja*⁷. It has been explained to the children, how you take the cycle of 84 [births]. You have to rack your own brain, meaning you should think and churn within yourself. You should have a look at your soul first: how, where, with which companions does my soul have the 84 births? Now you have become [the children] of the Father. You certainly have faith, only then are you living here. Nevertheless Maya catches hold of you somewhere or the other and makes you fall. So, you should work hard to reach the *karmatiit* stage. And that intense hard work will be done in the end. And anyone can understand that topic of the end; that is why you should be engaged in [making] *purusharth* from now onwards. The *purusharth* of a long time will come in use in the end as well. Your *purusharth* should continue daily anew. You have to have the faith: we have to take the unlimited inheritance from the unlimited Baba through the journey of remembrance. Maya creates obstacles in this very thing.

She makes some forget [Baba] for the whole day. It should certainly not happen like this. You never feel tired in remembrance. We are the children of the Father, this itself is our lesson; by forgetting this you suffer a great loss. Through the unlimited Father we receive blessings (*var*), meaning boons (*vardaan*), i.e. the inheritance (*varsa*) again and again. Then, to forget [the Father] is a part in the drama. You should not forget the Father while being face to face with Him. While

⁶ Whatever is predetermined is being enacted. Nothing new is to be enacted now.

⁷ An emperor.

the Father says, remember Me; the worldly fathers certainly don't say this. They will not say: 'Leave all the bodily relationships, consider yourself to be a soul. Leave the consciousness of the body [and] remember Me.' The sins will be cut only through the remembrance of the One. You continue to become *satopradhan*⁸ meaning your sins continue to be cut. So, you should do this business of remembering [the Father] very happily. This is in the Gita as well, but this topic doesn't sit in anyone's intellect.

The Brahmins themselves become Deities. They certainly can't become Deities from *Shudras*⁹ directly. The *Shudras* are transformed into Brahmins through Brahma. Then the Father sits and teaches the Brahmins and makes them Deities. So you should remember such a Father even while eating food. This is why there is so much praise of the *Brahma Bhojan*¹⁰. That praise then continues in the path of *bhakti* (devotion) as well. Here the Father says: by forgetting everyone else, you have to remember the one Father. This secret practice of you children should go on. In this, there is benefit for yourself. You should check yourself, do I remember Baba? You should be very alert in remembrance. About what? About what should you be alert? *Arey!* No other bodily being should *interfere* in the remembrance.

You become *purush*. You become a real *purush* in the elevated (*Purushottam*) Confluence Age. The body is called 'puru', 'puri'; 'sha' means 'shete' [i.e.] the one who rests. You are the real *purush* who rests in this *puri* like body. Which picture is a memorial [of this]? [The picture of] Narayan, Vishnu. They show Him in the ocean of milk (*ksheer sagar*). This is certainly the ocean of vices (*vishay sagar*), the Iron Age. So, there shouldn't be any doubt in understanding this topic. If a doubt arises to some extent... a doubtful intellect is destroyed. What is destroyed? The position is destroyed. If any doubt arises, you should tell [the Father]. To consider yourself to be a soul and remember the one Father is hard work.

For half a *kalpa* you belonged to Ravan, meaning you belonged to the one who has ten heads. Now you belong to the one Ram. This is why in *Ramleela*¹¹ Ram is shown with one head and Ravan is shown with many heads. So, the Father says: however much the storms come, you should certainly remember the Father. Because this is the kingdom of Ravan, this isn't the kingdom of Ram. The kingdom of Ram is nowhere in this world because Maya comes in *Madhuban* as well. *Carti kala*¹² and *utarti kala*¹³ are based on your remembrance, on your service. The children should have a lot of happiness. The opposing actions (*vikarm*) are destroyed only through remembrance. You should explain, at present all the souls are *tamopradhan*¹⁴ and in the Golden Age all the souls will be *satopradhan*.

The Father says [this] only to the children who have suffered blows in *bhakti* (devotion). But they remain so happy even in that *bhakti*. Meera¹⁵ used to *dance* so much in happiness. And here? Here there are many who *dance*. This was said about where? The Brahmakumari sisters who used to have visions, who used to go in trance; what did they use to do in trance? They used to *dance*. Baba stopped [this]. Because there is no benefit in it. You should give up such a habit. This is called wandering about in a subtle form. There is [only] study and remembrance here and the remembrance also should be *accurate*. It is easy to remember the Father. It is easy to remember as well as to explain. But you forget again and again to consider yourself to be a soul. This is fixed in the drama too. The world cycle is certainly in the intellect. Yes, in the scriptures the *duration* of the world cycle has been made long. In the path of *bhakti* they have created a lot of rumors.

They became *dharmbhrasht*, *karmbhrasht*, *dhanbhrasht*¹⁶. They keep giving birth to children like monkeys, dogs [and] scorpions. Then they also take out the child by cutting open the stomach. They have made it so *easy*. This is also the idea of lustful men. What these men do and make others do! Now do look, they take out one *heart* and replace it with another one. *Arey*, what

⁸ The one with the quality of goodness and purity.

⁹ Untouchable; the fourth and the lowest division of the Indo-Aryan society.

¹⁰ The food prepared or eaten in the remembrance of the Father.

¹¹ A dramatic presentation of the deeds of Ram.

¹² Stage of ascending celestial degrees.

¹³ Stage of decreasing celestial degrees.

¹⁴ Dominated by ignorance and darkness.

¹⁵ A female devotee of Krishna.

¹⁶ Corrupt in religion, actions and wealth.

is the use of it? This old world itself has to finish. When you attain the *karmatiit* stage, only then will the destruction start.

In future, you will have many visions as well. You will have visions as well as you will hear voices (glory) from all the four directions. There is a very good way of explaining. Some don't seem to understand themselves, then what will they explain to others? Those who can explain to others, it is useless for them to live in that (old) world. Here the children come to *refresh* [themselves]. They came here, stayed for some time and then they left immediately. Some make a house etc. Then they are told: "Why do you waste money in soil in making these houses etc.? There is nothing but only quarrel going on everywhere. Death is certainly standing in front [of you]. This time is very delicate." So some *students* do become annoyed. The Father says, at this time the fight will take place through *civil* war itself. Certainly, [all] are *tamopradhan* in the Iron Age; there can't be happiness here. If a little storm comes, the house collapses immediately. They keep building new houses to stay comfortably.

Now, the children know that earlier it was heaven and now it is hell. This will be called a drama indeed. And to understand this is a *common* thing. Anyone can understand that this is a world cycle. Your very name is *swadarshan cakradhari*¹⁷. The Father has given the knowledge of the beginning, the middle and the end of the entire creation to you. The Father says, earlier, you too didn't know. I explain to you children and I explain in a very easy way. In the path of *bhakti* they keep *akhand path*¹⁸ for seven days. Those who are sensible, they understand quickly. It is very *easy*. Anyone can study nicely and become a teacher within seven days. You have to give just the introduction of the Father, [haven't you?] The Father has explained, look, they understand nicely, which means they certainly have performed *bhakti* a lot earlier. Only those who have performed *bhakti* a lot will come. Those who have not performed *bhakti* won't come either. In future, you children will also come to know immediately by the speech and actions of everyone, whether he is an old *bhakt* (devotee) or not. Is he the one with the tendency of knowledge or is he a *bhakt*? Those who follow the path of renunciation (*nivritti*) cannot give knowledge at all.

The Father says, whatever has passed till this time is drama. The Father has explained, everyone is an actor in this drama. Those belonging to the demonic community are also *actors* [and] you are an *actor* too. This is not a subject of defamation; it is a subject of understanding. The Father narrates the secret of the beginning, the middle and the end of the creation only to the children. The Father explains, they have defamed everyone [including] the deities etc. so much. If someone defames [someone else], a *case* is filed against them. The Father also says: you have defamed [Me], so look what your condition has become now; Dharmaraj has punished you. Even now there is very little time [left].

Many who have read the Vedas and the scriptures also come. Then among them some also understand that this is indeed the husk of the Vedas and the scriptures. It is only due to this husk that you have undergone degradation. Now stop this *traan-traan*.¹⁹ You have undergone degradation just by reading them. Then whose praise do you sing? When you have undergone degradation just by reading the scriptures, you should understand who is praiseworthy (*mahimavaan*), shouldn't you? Is Krishna praiseworthy or is God praiseworthy? Does God transform a man into a *prince*, Krishna or does He transform a man into Narayan after coming? (Someone said: Narayan.) So is Narayan high or is the *prince* who is born in the Golden Age high? Therefore, there is no defamation of Narayan in the scriptures. There is the defamation of all the deities [in the scriptures]. They have defamed 330 million deities. They have also defamed Krishna so much. Now, no one can defame God at all. How can the *first* creation of God itself be defamed? *Accha*, remembrance, love and *good night* from the Spiritual Bapdada to the sweet, long lost and now found children. (Concluded.) (Om Shanti.)

¹⁷ The one who rotates the wheel of self realization.

¹⁸ continuous recitation

¹⁹ the croaking of frogs.