

**VCD No.1672, Audio Cassette No.2158,****Dated 27.06.12, at Anantpur.****Clarification of Murli dated 18.12.67 (only for PBKs)**

Today's morning *class* is of the 18.12.1967. The *record* played is: *Om Namah Shivay*. The Father has reminded the very sweet children [about] how the cycle of the world rotates and those who don't know [about it], the Father Himself has told them how they are following [the knowledge] with *blind faith*. Which children are following with *blind faith* and whom has the Father reminded? [The Father] has reminded the very sweet children how the cycle of the world rotates. And those who don't know this are surely following [the knowledge] with *blind faith*. So, there is no sweetness in them. Now you children know: whatever we have come to know from the Father, no one in the world knows that *knowledge*. The path that the Father has shown is the same path of the *kalpa* (cycle) before, through it we become pure and the masters of the world. Which path has He shown to become pure? [He] has shown the path of the *kalpa* before. Which path has He shown? The path through which we become pure from impure and the masters of the world.

We ourselves were worship worthy. It will be said for the Supreme Soul: He Himself becomes a worshipper from [being] worship worthy. Who will say [this]? Will you children say this or will the devotees say this? (Someone said: The children will say this.) Will the children say [this] for the Supreme Soul? Does the Supreme Soul become worship worthy and a worshipper? *Acchaa*, in the present time, in the present *shooting* of the Confluence Age, does the Father become worship worthy and a worshipper? Who is worshipped? Is someone pure or impure [worshipped]? (Students: Someone pure.) And who is defamed? The one who is impure is defamed. In the path of *bhakti* (devotion), are the deities in the temples defamed or worshipped? They are worshipped. So, it will be said for the Supreme Soul: He Himself becomes a worshipper from [being] worship worthy? Will this be said? Who will say [this]? Will you children say this or will the devotees say [this]? The devotees will say that the Supreme Soul becomes worship worthy and He Himself becomes a worshipper. And what will we say? We ourselves become worship worthy and we ourselves become worshippers in the path of *bhakti*. The devotees say that the Supreme Soul becomes worship worthy and a worshipper. So, in the *shooting period*, the Supreme Soul neither becomes worship worthy nor does He worship anyone.

Now, in Confluence Age, is the Supreme Soul present in reality or not? (Students: He is.) He is. So does He worship anyone? (Someone said: No.) Doesn't He worship anyone? *Arey*, He will be worshipping someone, [won't He]? (Someone said: He doesn't.) Doesn't He worship anyone? So the devotees say that the Supreme Soul becomes worship worthy and a worshipper and you say: No. The Supreme Soul neither becomes worship worthy nor does He become a worshipper. The worship worthy ones who become the masters of the world, they themselves become worshippers. It has come to the mind that these are absolutely *right* things. What? The one who becomes the master of the world, it has been said for him alone [that he becomes] a worshipper from [being] worship worthy. Shivbaba, who resides in this body [and] the One who is called the Supreme Father Supreme Soul, He neither becomes worship worthy nor does He become a worshipper in the Confluence Age.

He doesn't worship anyone and no one worships Him either. *Arey!* As regards the Supreme Father Supreme Soul, in the Confluence Age ... it is the Confluence Age for all those who are Brahmins. Doesn't anyone from among them worship [Him]? Don't they

worship [Him]? (Someone said: They worship Him.) Do they worship [Him]? Do they worship [Him] or do they defame [Him] all the more when Maya makes them the ones with a doubting intellect? **No one** defames Me to the extent you children defame [Me]. So it has come to your mind that these are absolutely *right* things. Only the Father narrates the news of the beginning, the middle and the end of the world. Nobody else can be called the Ocean of Knowledge.

[Being] the Ocean of Knowledge is not the praise of Krishna either. What? [Being] complete with 16 celestial degrees, complete with all the virtues, completely non-violent, *maryaadaa purushottam* (the best among the souls who follow the code of conduct) is certainly the praise of Krishna, but he can't be called the Ocean of Knowledge. The body of Krishna is named, isn't it? So, the soul that resides in the body can't have this entire knowledge at all. Who can have it? The soul that resides in the **body** can't have this entire knowledge. Then who can have it? The soul that remains beyond the body, in the incorporeal *stage*, can have this entire knowledge. Now you understand: the soul of that one (*unki*) is taking the knowledge. Whose soul? The soul of that one is taking the knowledge. Not the soul of this one (*inki*). Whose soul is taking the knowledge and whose soul is not taking the knowledge? *Arey!* (Someone said: The soul of Shankar takes the knowledge.) Whose? (Someone said: The soul of Shankar is taking the knowledge.) For whom will it be said 'this one' and for whom will it be said 'that one'? (Students said something.) The soul of that one is taking the knowledge. You understand this [when it is said] the soul of **that one**. Is it said 'that one' for the one who is far away or for the one who is near? It is said for the one who is far away: 'the soul of that one is taking the knowledge'. And what about the soul of 'this one'? 'This one' means who? (Someone said: Brahma Baba.) The soul of Brahma Baba is not taking the knowledge. It is about the time when the murli was being narrated [by Brahma Baba], isn't it? Wasn't the soul of this Brahma taking the knowledge at that time? (Someone said something.) Why? It is his ears that listen to [the knowledge] first of all. (Someone said: Yes.) Yes, so wasn't he taking the knowledge? He did use to hear but he didn't understand it. This is why it will be said that the soul of this one is not taking the knowledge and the soul of that one is taking the knowledge.

These are *wonderful* topics! Except the Father, no one can explain these topics, what the confusion is, between that one and this one. Many sages and saints do teach various types of hatha yoga<sup>1</sup> and so on. They all belong to the path of *bhakti*. The children have also been explained the glory of the path of *bhakti* and the path of knowledge. In the Golden Age, you don't perform any kind of worship. There, you don't become worshippers. They are called worship worthy deities (*devi-devtaayein*). When? In the Golden Age. They were worship worthy deities [but] now they aren't. The same worship worthy deities have now become worshippers again. The Father says, he too used to worship, didn't he? Who? Brahma Baba also used to worship, didn't he? [Everyone in] the entire world is a worshipper at present. In the new world, there is just the one worship worthy Deity Religion. It has come to the mind of the children: truly, this is an absolutely *right* thing according to the *drama plan*. Precisely, the *episode* of the Gita is going on. Just the name has been changed in the Gita. Whose name has been inserted? Instead of [the name of] Shiva, the name of Krishna alias Dada Lekhraj has been inserted [mentioning that] he himself is the corporeal God of the Gita. To explain this very thing, you work hard. To explain what? You do all the hard work to explain this knowledge.

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<sup>1</sup> Rigorous physical exercises

For 2500 years, [people] have been considering the Gita to be of Krishna himself. Now, they have to understand in just one birth: no, the Gita has been narrated by God Shiva. So, it is fixed in the intellect for 63 births that Krishna [and] not Shiva is God of the Gita, and you have to fix it in their intellect in just one birth ... What is to be fixed? That Krishna alias Dada Lekhraj isn't God of the Gita [but] God Shiva Himself has narrated the Gita, so, it will definitely take time to understand and explain it [to others]. Will it take [time] or not? It will surely take *time* to understand and explain it [to others]. It is also explained about *bhakti*, how extensive the tree of *bhakti* is. How extensive is it? Tell [me], how extensive is it? (Someone said: 2500 years.) Yes, it is extended up to 2500 years. And what about knowledge? Knowledge is received only in the Confluence Age. There is no knowledge in the Golden and Silver Ages at all. So you can write: the Father is teaching us. What? Who is teaching this knowledge of the Gita? The Father is teaching it to us.

Because of the insertion of the name of Krishna in the Gita, it was the false Gita that you have been reading till now. What? You have been reading the false Gita. For the Gita too, it will be said, Shiva *jayanti*<sup>2</sup> so Gita *jayanti*<sup>3</sup>. What? What was said? Shiva *jayanti*, the birth in the form of revelation of Shiva took place, it means, whose birth in the form of revelation took place? *Arey*, the birth in the form of revelation of the mother Gita took place. Did the birth in the form of revelation of the true Gita or the false Gita take place? The birth in the form of revelation of the true Gita took place. So when will it be Shiva *jayanti* in a true sense? Has it taken place now or not? (Students: It hasn't.) It hasn't. [Then] when will it take place? *Arey*, will Shiva *jayanti* alias the Gita *jayanti* take place or not? It will. So when will it take place? (Someone said something.) Has it taken place? Has it taken place? Has the revelation, the birth in the form of the revelation of Shivbaba taken place in the world? It certainly hasn't taken place now. When the child is born, everyone comes to know about it [and they say:] Look, a child is born from them. Will anyone say that the child is not born? Everyone will say that [the child] is born. So, in the same way, when the child is in the womb, even the residents of the neighbourhood do not come to know. [They think:] who knows whether there is [a child] or not? [Who knows] whether it is a son or a daughter? No one knows whether there is [a child] or not. But after [the child] is born, everyone comes to know.

So, in the same way, has the *jayanti* of Shivbaba taken place now or not? (Students: It hasn't.) Then who keep celebrating the 70<sup>th</sup> *jayanti*, the 75<sup>th</sup> Shiva *jayanti*? Do the devotees keep celebrating it or do the knowledgeable ones celebrate it? It is the devotees [who celebrate it]. What? The devotees. Do the devotees in the world celebrate Shiva *jayanti*? (Someone said: No.) They do not even celebrate Shiva *jayanti*; what do they celebrate? They celebrate '*Mahaa Shivraatri*'<sup>4</sup>. And what do these devotees in the world of Brahmins keep celebrating? They celebrate Shiva *jayanti*. Ask them: When was Shiva born? They will say: In the year 1936. *Arey*, if He was [born] in year 1936, the entire world should come to know, shouldn't it? ... that yes, the birth of Shivbaba has taken place. Did [the birth] take place or not? And as regards the birth, is the corporeal one, the bodily being born or is the incorporeal one born? (Students: The corporeal one is born.) So, was He born? No. In fact, He entered [the corporeal one] at that time. What? He entered the womb of knowledge, the intellect, but the birth in the form of revelation did not take place.

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<sup>2</sup> Birthday of Shiva

<sup>3</sup> Birthday of the Gita

<sup>4</sup> Literally 'the great night of Shiva'; a Hindu festival celebrated in the honour of Shiva

So when will it take place? When will it be said [to take place]? (Someone said: 2018-2020.) 2018-2020? Add 2-4 years more to it. ☺ Why [will it take place in] 2018 [or] 2020? Why not 2016? Is there any calculation or not? In the path of knowledge, everything is [based on] calculations. There is *proof* and evidence for everything. So what is the [basis of] calculations? The sentences of Brahma. In the path of *bhakti*, it is said, isn't it? - *Brahmam vaakyam janaardanam*<sup>5</sup>; the sentences of Brahma are like lines cut on stone. Aren't they? They are *Ved vaakya* (the sentences of the Veda). *Ved vaakya* were narrated through the mouth of Brahma. So, this vani has been narrated through the mouth of Brahma: it takes 40-50 years to become *satopradhaan*<sup>6</sup> from *tamopradhaan*<sup>7</sup>. So, from when will it be counted? (Students: [From] 76.) It will be counted from 76. From 76, Shiva enters some human body. The Brahmins come to know this much that Shiva has entered this particular human body.

For example, does [the soul of] the child enter the body first or is it born [first]? At first, it enters. So, for the Gita too, it will be said: Shiva *jayanti* so Gita *jayanti*. When the revelation of Shivbaba takes place, will it take place through some body or will it remain incognito in the womb of knowledge itself? The revelation will take place in front of the entire world. The entire world will say... whoever sees [Him], whoever listens to [Him] will say: Shivbaba, our Father has come. [He is] not the Father of the Brahmakumaris who keep shouting: God has come, God has come. Not their [Father], what will we say? **Our** Father has come. It cannot be said 'Krishna *jayanti* so Gita *jayanti*' at all. What was said? Krishna *jayanti* can't be called Gita *jayanti*. Why can't it be called so? It is because it is certainly seated in the intellect of the Brahmakumaris, who the soul of Krishna is. Is it seated firmly or weakly? It is seated firmly. So it was said, Krishna's *jayanti*, but did the *jayanti* of Shivbaba take place? The *jayanti* of Shivbaba certainly did not take place.

So, those who have faith, they also understand [the knowledge] because of that faith. If they don't have faith at all, they themselves also become confused [thinking:] how should we explain [to others]? Will there be a commotion (*hangama*) because of explaining? What? If you go to the firm Brahmakumar-kumaris, the *didi*, *dadi*, *dadas* and explain to them that Krishna, Dada Lekhraj is not the corporeal God of the Gita... who is it? It is Shivbaba. The combination of the corporeal one and the Incorporeal One is called 'Baba'. Who is called Shivbaba? The corporeal form is the idol of Shankar that is found and the *Shivling*<sup>8</sup>, the Point of light is called the Incorporeal One. So, the body in which the combination of both [the forms] takes place is called Shiva Shankar Bholanath<sup>9</sup>. So, He can be the corporeal God of the Gita. It is certainly easy to explain this; but for whom is it easy? Those who have faith, it is easy for them and those who do not have faith at all, it becomes difficult for them. They themselves keep becoming confused as well [thinking:] how should we explain [to others]? And they fear too [thinking:] if we explain, it should not happen that someone may create commotion or fight.

They haven't become fearless at all now. What was said? 'Now' means when? It is about when? It is about 1967, that till the year 67 they did use to listen to the murlis but they hadn't become fearless. And what is it now? Have they become fearless now? (Someone said: They haven't.) Haven't they? If any Brahmakumar-kumari comes in front of you, can't

<sup>5</sup> The verses of Brahma are the verses of God

<sup>6</sup> Consisting the qualities of goodness and purity

<sup>7</sup> Dominated by darkness or ignorance

<sup>8</sup> Oblong shaped stone worshipped all over India as the symbol of Shiva in the path of *bhakti*

<sup>9</sup> Shiva Shankar, the Lord of the innocent ones

you tell him fearlessly that Krishna isn't the corporeal God of the Gita? You can. You will be fearless when you become completely soul conscious. What? If you have body consciousness, you will have fear. What does someone fear of? There is the fear for the body [with the thought:] it shouldn't happen that someone kills me. If someone stabs [me with] a knife, the body will be finished. So, there is fear, isn't there? If you have body consciousness, there is fear and if you don't have body consciousness, then there is [no fear. You think:] *Acchaa*, if you want to stab me, you can. Our soul is... What is the soul? The soul is *ajar* (eternal), *amar* (immortal), *avinaashi* (indestructible). We will not be harmed at all. What will be harmed? The body will be harmed, but the body doesn't belong to us at all. To whom have we given our body? We have given our body to Shivbaba. So you will become fearless when you become completely soul conscious.

You also know that it is in the path of *bhakti* that you fear [something]. What was said? Where does someone fear [something]? In path of *bhakti*. So, everyone should look within himself: are we in the path of *bhakti* or in the path of knowledge? (Someone said: In the path of knowledge.) Are you in the path of knowledge? Does it mean that if any Brahmakumar-kumari comes in front of you, you won't feel afraid [of them]? (Someone said something.) Everyone has become soul conscious here! ☺ Now, the way to go to the Supreme Abode should open! Tell [me]. Should the way to go to the Supreme Abode open or not? (Students: It should.) And should the destruction begin or not? (Someone said: It should.) It should? *Acchaa*, have you packed up the bag and baggage? Wow brother! It is in the path of *bhakti* that you fear [something]. You all are surely '*mahaaviir*' (highly brave). *Wah!* You also received the *title!*

You all are surely '*mahaaviir*'. Not a single one in the entire world knows how they should gain victory over Maya. What? [They don't know] how they can gain victory over Maya. It has come to the mind of you children now; what? [You have come to know] how you can gain victory over Maya. Those Sanyasis do say, they do call out, 'Maya, Maya', but neither do they themselves gain victory nor do they teach others to gain victory [over it]. What do they themselves do? They leave their own wife and children and go miles away, in the forests. So do they fear Maya or do they face Maya? They certainly fear Maya. So, nobody in the world knows [the way to gain victory over Maya]. Earlier also the Father said: *Manmanaabhav*. What? Engage your mind in Me. The Purifier of the impure, the Father Himself has come and is explaining this; what? What is He explaining? *Manmanaabhav* [meaning] engage your mind in Me; do not engage your mind in someone else. Who is explaining this? (Someone said: Baba.) Baba, who is the Purifier of the impure Himself is explaining this and He is explaining this by **coming**. It is not that He came in the body of Brahma and has gone away after explaining. Has He gone away after explaining? No. The task of the Purifier of the impure, the Father is not just to narrate the knowledge; what is His task? [His task is] to make the children pure from impure. Though this word is mentioned in the Gita but nobody understands it in this way.

The Father says: Children, become soul conscious (*dehi abhimaani bhav*). Which is the word in the Gita that the people don't understand? *Arey!* It was said just now, '*manmanaabhav*'; '*mat*' means My, '*manaa*' means in the mind and '*bhav*' means to merge. In what should you merge? Merge in **My** mind. It means, whatever is in My mind, the same should be in your mind. If there is one thing in My mind and there is another thing in your mind, then it will not be called [to be] *Manmanaabhav*. And as regards the topic of *Manmanaabhav*, it is not that I go above after explaining it through the body of Brahma and



then and you will keep becoming *Manmanaabhav* [with him]. No. This topic of *Manmanaabhav* is of the time when I come in the body and explain this. Not after going away. I **come** and explain this: [become] *Manmanaabhav*. When He has gone to the Supreme Abode... does the Father Shiva have a mind? (Students: No.) Does He have a mind? The one who has a mind is called a human being. He (the Father Shiva) does not have a mind at all. When He comes to this world, the corporeal body which He enters does have his own mind. So, whatever he thinks, we should delight in those very thoughts. We should check: does the Father like the thought that I create? So we have to *follow* the Father even to the extent of thoughts. The question of speech and deeds is much far off. What? We have to *follow* in the speech and we also have to *follow* [with our] deeds, but whom do we have to *follow*? You have to *follow* Me, the Father who has come in the corporeal form.

Though this word is mentioned in the Gita but nobody understands it at all. The word is certainly mentioned [in the Gita]. This word is in the Gita just like [the amount of] salt [added] to flour<sup>10</sup>. The Father makes you have faith in everything. *Manmanaabhav madyaajii maam namaskuru*<sup>11</sup>; this is the *shloka* (verse) mentioned in the Gita, isn't it? But it has been mentioned [only] once. It has not been mentioned again and again. So it is mentioned [in the Gita] just like [the amount of] salt [added] to flour. [It is said:] *nishcay buddhi vijayanti* (those with a faithful intellect become victorious). Who will become victorious? Only those who have a faithful intellect will become victorious. And do we have faith and doubt on the corporeal form or the Point? (Students: The corporeal form.) We have faith on the corporeal form; we also have doubt on the corporeal form. The topic of having faith and doubt on the Incorporeal One isn't applicable at all. You are taking the inheritance from the Father now. What was said? 'Now' means when? 'Now' means when? It is about when? From whom are you taking the inheritance until it is the Confluence Age? (Someone said: From the Father Shiva.) Not from the Father Shiva [but] from Shivbaba. Well, the one whom He enters is the father of the human world. You receive the inheritance from that very father of the human world. What is the inheritance? It was said above [just] now. The kingship of the world [is the inheritance].

There will be the *control* of **you** children on the entire world. What? There will be the *control* of you children on the entire world. Is it in this very birth or in the next birth? (Students: In this very birth.) It is about this very birth. It is about the Confluence Age. What? If the world belongs to the Father, the children will also say: the entire world is mine. Just like, if the father owns a factory, he says, [it is] my factory [and] what do the children also say? [They say:] It is my factory. They will not say: [It is] your factory. So here, the children will also say: the world belongs to me; this entire world belongs to us. There will be our *control* [in the world]. And it remains in the intellect of the Father too: this world is our. The Father says: Now you surely have to live in the household path. What? You shouldn't become '*durbaaz khushbaaz*'<sup>12</sup>. What? Just like there are the Sanyasis; what do they do? They say: We remember God. [Tell them:] *Arey*, if you remember God, what is the need to go the forests? Can't you remember the Father while staying in the house, while living in the household path? You can, can't you?

So, the Father says: You **surely** have to live in the household path. What is the meaning of 'surely'? (Someone said: We should not leave [the household] and go away.)

<sup>10</sup> *Aate mein luun missal*: an expression to denote the insignificance of one thing in comparison to the other

<sup>11</sup> [Become the one who] engages the mind in Me, the one who does My task. Bow before Me with reverence.

<sup>12</sup> The one who remains happy living away from his household

Yes. There is no question of going far away. Those who stay far, [those who] fear... [fear] what? [They think:] *arey*, if we go near the woman, Maya will gobble down us. We won't go [near her]. So, consider that they belong to the Sanyas religion. Or if there is a woman [and] she says: I won't go near the husband, otherwise, he will throw me in Maya. Then what will be said? Is that woman a *sanyasi* or is she a householder? She belongs to the Sanyas religion. *Arey*, we have to live together and do what? We have to gain victory over Maya. Otherwise, we will become *sanyasi*. If we become *sanyasi*, there will be this fear everyday on going to the forests: *arey*, a wolf will come, a lion will come, an elephant will come, a tiger will come. (Baba mimics the roar of a tiger) Wherever we hear a roar, that's it! We will run here and there. So there will be this fear for 24 hours. So do we have to become a *sanyasi* or a householder? (Students: We have to become householders.) Yes, we don't have to become a *sanyasi* at all. What do we have to become? We have to become a householder. And do we have to become a householder for many births or it will be all right if we become a *sanyasi* for one or two births? Not even for one birth? *Arey*, become that for one or two births. (Student: No.) You should at least have the experience, [shouldn't you?] Won't you even have the experience? It has been said in the murli: you children are firm in the Sanyas religion. Has it been said so? What has been said? [Actually, it has been said:] You children are firm in the religion of the household. It means, you won't have even a single birth in which you become a *sanyasi*. You are true [and] firm *Suryavanshi*<sup>13</sup>. What? What are the *Suryavanshis* firm in? (Students: ...the household path.) Yes, they are [firm] in the household path. They don't belong to the path of renunciation (*nivritti maarg*). How are they? They are of the household path.

You **surely** have to live in the household path. What? The very meaning of 'you surely have to live' is, we should perform the *shooting* of living in what for 84 births? We should perform the *shooting* of living in the household path. We shouldn't perform the *shooting* of becoming a *sanyasi*. Now, there is no need for everyone to come and sit here at all, is there? What was said? There is no need for **everyone** to leave their house, come and sit here. It is necessary for whom? Why was it said: There is no need for everyone to come and sit here? If it is not needed for everyone, it is needed for some, isn't it? It is necessary for whom? (Someone said: The maidens (*kanyaen*).) Yes, maidens are free from bondages (*nirbandhan*). The maidens don't have any bondage at all. Do they have any bondage? Is it the task of the maidens to look after the parents if they have grown old? No. It is not the responsibility of the maidens. It is the responsibility of the sons, the *kumars*, if the parents have grown old, they should take care of them. *Acchaa*, all right, if someone doesn't have a son at all, they just have a daughter, a maiden, if someone doesn't have any [other] child at all, then whose responsibility is it? Is it the responsibility of the maiden or not? Even then it is not the responsibility of the maiden. Whose responsibility is it? It is the responsibility of all the relatives to look after those old ones. Or else, it is the responsibility of the government to give a *pension* to those who have grown old and sustain them. As for the rest, it is not the responsibility of the maidens.

*Acchaa*. So, do the maidens alone have to become free from bondages? Doesn't anyone else have to become [free from bondages]? Yes, they can. There are also some *kumars* like this, who have brothers to look after the parents and they are looking after [them] as well. They are doing a job, occupation or business. So, if that *kumar* gets *permission* from his parents, is he free from bondages or is he in bondage? He is free from bondages. The

<sup>13</sup> Those belonging to the Sun dynasty

*kumars* can also become free from bondages. *Acchaa*, what about the *adharkumars*<sup>14</sup>? Can the *adharkumars* become free from bondages or not? (Someone said: They can.) How? This Balchandra (a PBK brother) left [the household] and ran away. He became free from bondages forcibly. (To the brother:) Did you become [free from bondages] forcibly or after taking *permission*? (Student: Forcibly.) He became [free from bondages] forcibly. He became a *sanyasi*. ☺ Yes; he is not that now. So after taking *permission* lovingly: Look! If I engage [myself] in the Divine service [of God], then half of the share ... you are [my] half partner (*ardhaangini*), aren't you? So half the share [of the fruits obtained] will be yours. In the same way, if there is a wife, can she become free from bondages or not? She can, if the husband gives *permission* lovingly. It shouldn't be [that he gives permission forcibly saying:] '*acchaa*, go and die. I don't know [anything].' He is becoming angry. He is becoming angry from within, he is getting irritated and he said externally: Go. I am giving [the permission] in written. Take it. I have written [the permission]. So, it should not happen this way. Persuade him lovingly with the help of knowledge [saying:] Look! If I become free from bondages, if I engage [myself] in the Divine service, half of the share of my [fruit] will be yours. You will also get half of the share of [the fruit obtained by] my *purushaarth* (spiritual effort). Then he will become happy. Some [husbands] will become happy and in the case of some [other husbands], if he is body conscious, he will say, should I fulfill my [desire of] the body consciousness first or should I fulfill your [desire]? He will not leave [the wife]. It means, it is not that only the maidens can be free from bondages; the *adharkumars*, *adharkumaris*<sup>15</sup>, *kumars*, everyone **can** become free from bondages.

The old mothers are certainly free from bondages. Are the old mothers free from bondages or in bondage? (Students: [They are] free from bondages.) And what if the old man (their husband) doesn't give *permission*? (Someone said: Even then she is in bondage.) Is she in bondage even then? (Someone said: No, no; if she doesn't get permission, she is in bondage.) Is it bondage then? What has been mentioned in the Indian constitution? [It has been mentioned that] no one can stop anyone from visiting anywhere in *all India* and no one can stop anyone from following [any] religion. So, after 60 years, can the men become *vaanprasthi*<sup>16</sup> or not? They can. Then why can't the women? Do the women have equal rights now or not? They have equal rights. So, she can fight [with her husband saying:] I am going. Stop me if you can. Even if the old man follows her and calls the *police* [saying:] 'Come [with me]. They have made my wife sit forcibly here, in the ashram', then the policeman will tell him: Out of the way! You have grown so old and you follow your wife like a hen-pecking husband (*joruu kaa gulaam*) even now. Then he will feel ashamed. Who? The old man. So Baba says: Still, there isn't the need for everyone to come and sit here. For whom is it necessary to come and sit here? Those who are completely free from bondages can come and sit here. You should do *service*. What? If they [come and] sit and don't do any *service*; they just sit [and say:] I am old. *Arey*, what if you are an old woman? Take a stick and sit on a chair at the door. [Keep a watch:] is any maiden, a sword going outside alone? Is she doing anything wrong? So she can stay at the ashram as the shield (*dhaal*) who protects her. She can at least do this much, can't she? She can. So you should do *service*. What? She may [come and] sit; if she is free from bondages, she can sit but she should do *service*; she shouldn't do *disservice*.

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<sup>14</sup> Males who are married

<sup>15</sup> Females who are married

<sup>16</sup> The stage of retirement; lit. the stage beyond speech



*Centers* are to be opened. You are certainly the *Salvation Army*. You [belong to] the Divine *mission*, don't you? Earlier, [you belonged to] the illusive (*mayaavi*) *mission*, you were *Shudra*<sup>17</sup>. Now you belong to the Divine *mission*. What? What do those who belong to the *Shudra mission* do? And what do the Brahmins who belong to the Divine *mission* do? The Brahmins who belong to [the Divine] *mission* [open] a *hospital cum university*; which one? They open the spiritual *university* as well. What do those who belong to the Divine *mission* do? They open a *hospital cum spiritual university*. And what do the *Shudras*, those who belong to the *Shudra mission* do? They just open the *hospital*; they don't open the spiritual *university*. Are there any *Shudras* in the world of Brahmins who just open the *hospital*? Who are they? They are the ones who have just opened the *hospital* and the tasks carried out [there] are the same worldly [tasks like those carried out] by the community of *Shudras*, [like] the abortions. Is it carried out or not? What happens in the worldly hospitals? What do they do if someone becomes pregnant? They abort it (the foetus). Today, [as regards] all the hospitals that are opened in the land of India, they are also recognized by the government; what? They also receive fund [from the government], there is this firm rule of the *Shudra mission* in all those [hospitals]... what? What should they do? *Parivaar niyojan*. What is it said in English? *Family planning*. So in that *family planning*, it is a rule that **this** task should definitely be carried out in every *hospital* [i.e. the task of] abortion.

So, suppose there is some Brahmin community [and it] opens 'the *Global hospital*' and this task [of family planning] has to be carried out there compulsorily according to the rule of the government, so is the Brahmin community that opens it belongs to the *Shudra* community or the Brahmin community [in reality]? What are they? (Someone said: [Those of] the Brahmin community.) Do they belong to the Brahmin community? They open a worldly *hospital* [and] do worldly business [there] and [they] belong to the Brahmin community? In fact, they became the ones belonging to the *Shudra* community. So, you too belonged to the *Shudra* community earlier. Now you belong to the Divine Brahmin community. Now, you belong to the Divine *mission*. So, you have a lot of importance. What? Those who do the occupation of both the *Shudra* as well as the Brahmins along with it, they don't have a lot of importance. And what about you? You have **a lot of** importance.

What is the praise of these Lakshmi-Narayan? Just like there are kings, in the same way, these ones also used to rule. Who? Lakshmi-Narayan; even [these] Lakshmi-Narayan didn't use to simply sit in the temples [but] they ruled [their kingdom]. As for the rest, they will be called complete with all the virtues, complete with 16 celestial degrees, completely non-violent, *maryaadaa purushottam*, the masters of the world. Which Lakshmi-Narayan will be called [this]? Those of the Golden Age or those who will become [Lakshmi-Narayan] in the Confluence Age? (Students: Those of the Confluence Age.) Yes; because at that time, there is no other king. When Lakshmi-Narayan become the masters of the world, there won't be any king in Bhutan either. Now, [the rule of the king] has ended in Nepal. Or is it going on? They have ended it in Nepal. Where is it left now? It is there in Bhutan, isn't it? So, [then] there will be no king in Bhutan either. There is no [other] king [left]. Now the children have understood how they become the masters of the world. [They become] the masters of such a world, where there is no other king. What? Is there a king even now in Bhutan or not? Even now there is a king. What? *Bhu tan*; what is the meaning? *Bhru*; these eyebrows are called '*bhru*' in Sanskrit; *tan* (to frown). (Baba is demonstrating by frowning) Just as it is said in the Ramayana: *bhrikuti vilaas srishti lay hoi* [meaning] just by his frowning the

<sup>17</sup> Members of the fourth and the lowest division of the Indo-Aryan society.

eyebrows (lit. playing with his eyebrows), there will *pralay*<sup>18</sup> in the whole world. God Ram has been praised in this way. He is a king like this. What have they named a king like this? The king of Bhutan. The kingship has ended in the entire world now, but which place has a king [even now]? Bhutan has a king even now. But when you become the emperor of the world, [there won't be] kingship even in Bhutan at that time, the king will be finished. There won't be [any] king. Why? It is because Bhutan is a small country. If a king remains there, will you be the emperor of the world? No. It will not be the kingship of the entire world. Bhutan means... though it is a small country, it is certainly in the world. Is it not? It is in the world. So you won't be called the king of the entire world. It will be said that you are the king of the whole world excluding Bhutan.

But there is the rule of Lakshmi-Narayan in the whole world. There won't be any soul in the world, there won't be any soul, any human soul of any country, of any religion who doesn't accept their kingship after going in front of them. Whoever listens to [Him], whoever sees [Him], it should come out of his mouth ... what? My God the Father has come. So, will he bow [in front of Him] or not? (Students: He will.) Then, if there is a king in Bhutan, will he accept His (God the Father's) kingship? He won't. So, when Lakshmi-Narayan become the king [and the queen], when they become the masters of the world, there is no [other] king at that time in the world. Now, the children have understood how they become the masters of the world. Now we ourselves become deities. What? Now, neither the *Candravanshi* will become deities... now [means] in the Confluence Age. Will they become [deities]? Will the *Candravanshi* become deities? No. Yes, the *Candravanshis* who *convert* to become *Suryavanshi* will certainly become deities. As for the rest, neither any *Candravanshi* in the world will become a deity - **now**; when? In the Confluence Age - nor any *Islamvanshi*<sup>19</sup> or any *Bauddhivanshi*<sup>20</sup> will become a deity. Who will become a deity? Only the *Suryavanshis* will become deities now, in the Confluence Age.

Now, when we [ourselves] become deities, why should we bow the head before these ones? Whom? [Before] whom [shouldn't] we bow our head? Why should we bow our head before the one or two kings left in the world when we [ourselves] become deities? You have become *knowledge full*. Those who don't have *knowledge* at all, they keep bowing their head. Who bow their head? Who will bow the head? Those who don't have *knowledge* bow their head. They are devotees. The devotees don't have *knowledge* and those who have *knowledge* ... what [knowledge]? We are the children of God the Father. Suppose there is the child of a king, will he go to a sweeper and touch his feet? (Someone said: He won't.) Why won't he touch [his feet]? What is in his mind, because of which he doesn't go to a sweeper and touches his feet? [He thinks:] *Eh!* I am the child of a king. So, here, there is Shivraba, the One who makes [us into] the king of the kings. We are **His** children. So, those in whose intellect it sits that they are the children of God, God the Father, the One who makes [us into] kings and emperors, they can't bow their head in front of anyone. What? What will remain in their intellect? We can have our head cut but we cannot bow our head [before anyone]<sup>21</sup>. They can have their heads cut.

<sup>18</sup> Dissolution of the world at the end of a *kalpa* (cycle)

<sup>19</sup> Those belonging to the Islam dynasty

<sup>20</sup> Those belonging to the Buddhist dynasty

<sup>21</sup> *Sar kataa sakte hain lekin sar jhukaa sakte nahi*

What did Shivaji<sup>22</sup> do? He went in front of Adilshah<sup>23</sup>. Adilshah rushed towards him with a sword and ordered to chop his head off. And what about Shivaji? Shivaji said: It is not that I do not know how to bow the head. I too know how to do *kornish*<sup>24</sup>; I know how to bow the head. At that very moment, in front of Adilshah himself, he went to his father, touched his feet, bowed his head [in front of] him and stood up. [He proved that] we certainly do *kornish* but before whom? We do *kornish* before the One Father. We bow the head in front of the One Father; you may cut our head if you want to. You are the children of such Father. You have become *knowledge full*. What? A knowledgeable one doesn't bow the head in front of the ignorant ones. Those who don't have *knowledge* at all keep bowing their head [in front of others]. If they don't have *knowledge*, they are devotees and if they have *knowledge*, they don't bow the head in front of anyone. In front of whom do they bow [their head]? They [bow] the head in front of the One Father. Those who don't have *knowledge*, they won't bow in front of the Father. If they receive any *direction* from the Father: do like this. [They will say:] *Huh!* I won't. They will say [this] in front of Him. Will they say or not? [They will say this] in front [of Him]. They are ignorant, devotees. In which *list* are they included even now? Even if they are Brahmins and if the Father says something, gives [some] *direction* and if they refuse [to follow it], [if] they are disobedient (*avagyaakaari*), non-compliant (*nafarmaan*), are they devotees or knowledgeable? They are devotees.

So you shouldn't become such devotees. You don't have to bow the head in front of anyone. You have come to know the *occupation* of everyone. What? You have come to know the business of everyone. What business? Who are the ones to become the devotees, the ones who bow the head and who are the children of Shivbaba, this has sat in your intellect. Who are the children of the Buddhists, who are the children of the people of Islam, who are of the children of the *Candravanshis*, the children of the Moon [and] who are the children of the Sun, this has sat in your intellect. Now you have come to know [this]. Which pictures are *wrong* and which are *right*, you have come to know that as well. What is meant by picture? You have received the knowledge of the pictures which reflect the characters and you can explain it to others too. You can explain about the kingdom of Ravan as well. What? You can explain about the kingdom of Ravan as well: this is the kingdom of Ravan. What? You can also explain about where the kingdom of Ravan is, even in the Brahmin world. What? Take them to the picture of the Ladder and what is explained there, in the picture of the Ladder? In the picture of the Ladder, is the kingdom of Ravan shown in the Brahmin world or in the outside world? The kingdom of Ravan is in the Brahmin world at first [and] then it is applicable to the outside world as well. So, you can explain: this is the kingdom of Ravan. That itself, that very kingdom of Ravan is burning now. What? When you explain to someone: God has come; you explain this to the family members as well as the outsiders. Those in whose intellect it doesn't sit, they oppose [and] they glare furiously, then, is the fire being ignited within them or not? (Students: It is.) Do they become angry or not? The fire of anger is ignited in them. The fire of anger also is ignited [in them] and if the wife explains to them (the husbands), the fire of lust [too] is ignited [in them]. What? They have doubts [for the wives thinking:] she has definitely become attached to someone. What? She has become attached to her guru. That is why the fire of lust is ignited in their heart. So the fire of lust and anger is ignited [within them]. Does Ravan burn on being set on fire or does he cool down? He burns within. The haystack (*bhambhor*) is burning. What? This world is a haystack. It will burn up completely. The entire haystack is burning, isn't it? *Acchaa*, Om Shanti.

<sup>22</sup> A Maratha king who fought against the Muslims and the Mughals

<sup>23</sup> A Muslim ruler

<sup>24</sup> A deep bow; a Muslim form of salutation