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So, you become *satopradhaan*, *lovely*. You become the most *satopradhaan* as well as *lovely* and then, in the end, you become the most *tamopradhaan* as well. Why? (Students said something.) What is the reason? How do you become *tamopradhaan*? And how do you become *satopradhaan*? (Student said something.) Yes, when you remember the One Father, you become *satopradhaan*. When you remain in the company of the One Father, you become *satopradhaan*; and what happens from the Copper Age? You come in [the colour of] the company of many and you *follow* many people. Abraham, Buddha, Christ and so on who came, did they teach [to practice] violence or did they teach [to practice] non-violence? They taught to practice violence and we started to *follow* them.

From the Copper Age, did we too indulge in fighting and killing or not? We did, didn't we? And did **we** indulge in fighting and killing the most or did the ones belonging to the other religions [indulge in fighting and killing]? Whenever the topic of fighting and killing arose, will the *Suryavanshis*¹ have gone ahead the most or will those belonging to the other dynasties have gone ahead? The *Suryavanshis* went ahead the most. What is the reason? Is the child born to a big personality, the child born to a big king spoilt more by coming in the colour of the company or are the children born in small families spoilt more? The child born to a big personality ... the bigger the personality is, to whom the child belongs, the more he is spoilt by coming in the colour of the company [of other people].

So you become the most *tamopradhaan* too. You yourself call [God]. When you become *tamopradhaan*, the others don't call [God]. Who call [Him]? It is you who call [Him]. In the end of the path of devotion (*bhakti maarg*), it is you who call out the most: 'Sita-Ram, the Purifier of the sinful ones'. Only the ones who call Me 'Sita-Ram, the Purifier of the sinful ones', become the purest from sinful. Those who do not call [Me], those who don't call [Me] 'Sita-Ram', the Purifier of the sinful ones, do not become pure to that extent either. So look, the Father has come as the *Teacher* to teach you the knowledge. So you should follow the shrimat of that one, shouldn't you?

Who said [this]? The Father Shiva said this. Through whose body did He say [this]? (Everyone said: Through the body of Brahma.) He said this through Brahma's body. So if He said this through Brahma's body, why did He say, 'you should follow the shrimat of that one'? He should have said, 'you should follow my (*meri*) shrimat'. (Someone said something.) Yes, this proves that Brahma is not the *Teacher*. The *Teacher* of the entire world, the Father of the entire world, the *Sadguru* of the entire world who brings the true liberation isn't Brahma. Who is he? He gave a hint towards the role that is going to be played in the near future [by saying:] You should follow the shrimat of that one, shouldn't you? What does it mean?

The Speaker, the One who is speaking through Brahma's body, can't He say, 'you should follow My shrimat'? Can He say [this]? (Someone said: He could have said it but He didn't.) He could have said [this]? Then would you have followed it? (Someone said something.) Why? If He could have said [this], why wouldn't you have followed it? You wouldn't have followed because whatever was said through the body of Brahma, the children cannot

¹ those belonging to the Sun dynasty

understand it. It is very difficult for the children to understand through the intellect the *Brahmavaakya* (sentences of Brahma) [or] the *Veda vaakya* (sentences of the Veda) narrated through the mouth of Brahma. There is a memorial [of this] in the path of *bhakti* too. People will read the Ramayana; they read it, don't they? They do understand it. [Or] is it that they don't understand it? They understand it. Whether it is the Valmiki Ramayana written in Sanskrit or the Ramayana in Hindi; they did understand them. They read the Bhagwat and understood it as well as they read the Gita and understood it. Does anyone read the Vedas? [When] they read [the epic] Mahabharata or recite the stories of the Mahabharata, they understand that as well. But does anyone read the Vedas? Does anyone? No one reads them. Why? It is because no one is able to understand the *vedic* language [of] the Vedas narrated through Brahma's mouth at all.

This is the reason it was said, you should follow the shrimat of that One. Whatever I said through the mouth of Brahma, you just can't understand that, [then] how will you follow it? For this reason it was said, [if] He is the *Teacher*, you should follow the shrimat of that One, shouldn't you? You should not be negligent in following shrimat. When they have a doubting intellect, do they neglect [the shrimat] or not? (Someone said: They do.) They do. Many children have a difference of opinion among themselves and even leave the studies. What? It is the Father who teaches the knowledge; this is the knowledge of the *Teacher*, the *Supreme Teacher*, so, should they leave it or not? (Students: They shouldn't.) They shouldn't. Still, why do they leave it? The *Teacher* certainly didn't say anything. (Someone said: They have a difference of opinions [among themselves].) Yes, they have a difference of opinions among themselves, so, they leave the studies because of the difference of opinions.

Now the Father says, if you don't study what I teach - I tell you to attend the *class* everyday - if you do not follow My shrimat, if you don't study, then is it you who will fail or will I fail? Who will fail? Certainly, you will fail. To fail, to disobey the shrimat, to have a difference of opinions among yourselves frequently, to leave the studies, the *result* of [all these actions] is that you will fail. So you will not become *Suryavanshi* children. To which dynasty will you go? If you do not pass, you will become *Candravanshi*². Those who fail become the ones belonging to which dynasty? They become *Candravanshi*. And which are the dynasties lower than that? Islam, Buddhism, Christianity and so on. Will they fail or not? *Arey*, when the *Candravanshi* themselves failed, it is certain that those belonging to the other dynasties will fail.

This is body consciousness... what? To fail means they are full of body consciousness. And are you the children of the body conscious father or are you the children of the Father who is hundred *percent* soul conscious? Whose children are you? (Student: Of the soul conscious Father.) Which soul is hundred *percent* soul conscious? (Student: Prajapita...) No. Is the *Suryavanshi* Prajapita always soul conscious? No. So, whose children are you? Are you the children of Prajapita at present or are you the souls [who are] brothers among yourselves, the children of the Supreme Father Supreme Soul Shiva? We are the children of **Shiva**. If we are the children of Shiva, should there be body consciousness in us or not? (Students: There shouldn't.) If we are the children of Shiva, there shouldn't be any trace of body consciousness [in us].

If body consciousness remains [in us], we will not have the 84 births. How many births will those who *convert* to the Islam have? *Arey*! They will have 83 births. If they *convert* to the Buddhist religion, they will have 82 births. If they *convert* to the *Candravanshi*, they will

² Those belonging to the Moon dynasty

certainly have 84 births but they will not receive the emperorship directly from the Father. For example the soul of Krishna, it plays the role of the Moon of knowledge. The *Candravanshi* are born to the Moon [of knowledge]. So, does that soul [of Krishna] receive the emperorship directly from the Father Shiva? Does it receive the emperorship of the world or does it receive the kingship of the Golden Age? (Students: The kingship of the Golden Age.) It will receive the *limited* kingship of the Golden Age, but it [won't rule] the world, the five-seven billion [souls]; it won't rule the hearts of everyone [among] the five billion souls. This is body consciousness. What? What does this body consciousness prove? Are we the children of the Father Shiva, are we the children of the Father who is hundred *percent* soul conscious or are we the children of the body conscious religious fathers? What does it prove? (Someone said: We are proved to be the children of the religious fathers.) We will be proved to be the children of the religious fathers, if we fail.

So the Father says: Children, have mercy on yourself. What? Have mercy on yourself? What does it mean? If you have a difference of opinion [with each other] and commit [any] violence, in what way should you have mercy on yourself? It was said in the *avyakt vani*: Those who become angry now, in the Confluence Age, they should think that... what *shooting* are they doing? They are doing the *shooting* of becoming a *caandaal*³. Why? Why are they performing the *shooting* of becoming a *caandaal*? Because they do explain to the world, what? God the Father has come. They explain [this], don't they? They explain to the world that God the Father has come; He is giving the emperorship of the world. God the Father teaches us the biggest lesson of non-violence. Even Mahatma Buddha didn't teach that lesson; he did not teach the lesson of non-violence as deeply as the Father teaches us. Do you defame the Father who teaches such a big lesson of non-violence or do you make Him famous? If you become angry, who will call you the Father's child?

The Father has a merciful heart; or is He the One who becomes angry? The Father has a merciful heart. The Father certainly has a merciful heart, but what about Dharmaraj (the Chief Justice)? Dharmaraj does not have a merciful heart. So, those who have faith on the Father... and the Father says: Dharmaraj is with Me. I will not give punishments. Who will give punishments? Dharmaraj will give punishments. I will just sit and watch [thinking:] **My** children! Those who are called **My** children are suffering punishments! Suppose there is a child of the *Supreme Judge* and if he is made to stand on the crossroads, he is made to sit on a donkey and is given 100-200 whippings; won't he (the Supreme Judge) feel ashamed? Will he [feel ashamed] or not? So, the Father says: Children, don't worry about Me. I will tolerate it. But you, have mercy on yourself [because] your status will be degraded. If you suffer punishments from Dharmaraj, what will happen to your status? It will be completely ruined. What will you become? [The status of] a *caandaal* is the lowest status.

Everyone has to study and apply the *raajtilak*⁴ to himself. The Father's *duty* is to teach. What is the Father's *duty*? His *duty* is to teach the knowledge. And what does He teach? Does He teach the knowledge to become a *judge*, a lawyer, or a *master* (teacher), or a carpenter? He has the *duty* to teach which knowledge? All the biggest *great fathers* [like] Abraham, Buddha and Christ who came in the world, no one taught the knowledge that I teach. Which study is it? [It is the study] of transforming a man into a king, of transforming a human being into a deity. Even [becoming] a deity is an ordinary thing. In fact, there will be 330 million deities, but what do I make you [into]? What do I teach? I teach the knowledge of Raja yoga in such a way that you will become a king for many births.

³ A person who cremates corpses

⁴ A *tilak* (vermillion mark) serving as a sign of coronation

The Father's *duty* is to teach, isn't it? There is no question of blessings in this so that [you say]: Baba, You Yourself have mercy on us, You Yourself bless us so that we are reformed. We become angry again and again. You Yourself have mercy [on us]. The Father says: I do not bless anyone. This Dharmaraj who is sitting [beside] will rush at Me. ☺ If I bless you, others will also say: Bless us too. So, will I show *partiality*? Should I bless one [soul] and deny the other [saying:] No, [I won't bless you]. Should I do so? Do you want to put Me in the *list* of *Dronacharya*⁵? Do you want to put Me in the *list* of the scholars, erudite men and teachers?

So, I certainly cannot show mercy on everyone. There is the praise of the merciful Father. It is in the path of *bhakti* that people ask for favours and so on. What? There is no question of asking for favours in the path of knowledge (*gyaan maarg*) at all. *Acchaa*, remembrance and love of the Spiritual Bapdada to the sweet spiritual children. What did He say? Whose love and remembrance and to whom? [Love and remembrance] to the spiritual children. I do not give love and remembrance to the body conscious bulls. Who will love them? Dharmaraj is sitting [beside Me], he will love them; I do not love them. I do not love the body conscious children. What does it mean? Those who *follow* other religious fathers... did the other religious fathers teach violence or did they teach non-violence? (Someone said: [They taught] violence.) They created a world of violence. So, I do not give remembrance and love to the children who *follow* those religious fathers. To whom do I give it? [I give it to the children] of the Spiritual Father who stabilize in the soul conscious *stage* [considering that] the souls are brothers [among themselves]. Whose remembrance and love to the spiritual children? (Someone said: Of the Father.) Of the Father? Which father? The spiritual Bapdada. He is not single. Is it about [just] one soul? It is about two souls. There is Bap (the Father) and dada (the elder brother) is also present along with Him.

Who is Bap and who is dada? The Spiritual Bap and the spiritual dada; are both of them *combined* in one body or do they have separate bodies? (Students: They are in the same body.) Both Bap [and] dada are *combined* in just one body. Their remembrance and love and their *good morning* [to the spiritual children]. What does it mean? Will both Bap and dada stabilize in the spiritual *stage* in their final *purusharthi stage* (the stage of making spiritual effort) or not? Both will become stable in the spiritual *stage*. [But] yes, there is this difference, that one will have a physical body of his own while the other will not have a physical body of his own. This is why He says further: the Spiritual Father's *namaste* (greetings) to the spiritual children. What? To whom does He bow the head? And who bows the head? Does dada bow his head? Do both Bap [and] dada together bow their head? They bend down. To say *namaste* means to bend, to bow the head. So, who bows his head? Do Bapdada bow their head, does dada bow the head, does the Father Shiva bow the head or does just the father bow the head? It is the Spiritual Father (Shivbaba) who bows His head. There is no question of the Father Shiva [alone] to bow or not. In fact, He is a point. Is it a great thing to be humble despite having a body or is it a great thing to bow when someone doesn't have a body at all, when someone doesn't have body consciousness at all? What is a great thing? (Someone said something.) Yes. Suppose someone has wealth, he is a very wealthy person, he is a very rich man and still remains humble, then it is a great thing. But if the one who doesn't have wealth at all, a poor man who sits on the road and begs money from every passerby bows before everyone, is it a great thing? It is not a great thing. Om Shanti. (Concluded.)

⁵ The teacher of the Kauravas and Pandavas who refused to teach archery to Karna and Eklavya in the epic Mahabharata