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Clarification of Murli dated 14.10.66 (for pbks)

Om Shanti. Today it is the morning *class* of the 14th October 1966. The Spiritual (*ruhaani*) Father explains to the spiritual children. The Spiritual Father explains only to the spiritual children, and [what about] the bodily (*jismaani*) father? (Someone said: He explains to the children who are in the body conscious stage.) He doesn't explain [but] He **narrates** [the knowledge] to the children who are in the body conscious *stage*. What? (Someone said: He doesn't explain, He narrates [the knowledge] to them.) Who is the Spiritual Father and who is the bodily father? You have forgotten that previous birth; now in [this] new birth, you have become the new children, haven't you? You have become the spiritual children, then, who is the bodily father? (Someone said: Prajapita.) Prajapita. Prajapita was present at the beginning of the *yagya* [and later] he went away. Who received his *title* after that? Brahma Baba received it. And [this] *vani* is of which year? It is of 66. The *vani* is of 66. Who is the soul who is narrating the *vani* of 66? (Someone said: Brahma.) No. (Another student: The Supreme Soul.) The *Supreme Soul*. The *Supreme Soul* is saying; what is He saying? The Spiritual Father is **explaining** to the spiritual children. *Acchaa*. Was He explaining or narrating at that time? (Someone said: He was narrating.) He was [just] narrating. Then why was it said that He is explaining? (Someone said: It is about now.) It was said: The Spiritual Father **explains** to the spiritual children. It was not said, He is **explaining**. What was said? He **explains**. It means He spoke about a general topic. What? Whenever the Spiritual Father explains to the children, He explains while being in the spiritual *stage*. And understanding means knowledge. It is the topic of knowledge (*gyaan*) that He explains. Knowledge means information, the information of truth. He certainly explains daily. It is not that He explains only today; still, there are many things that the children forget. This is why, He has to explain [to them] repeatedly.

The children do have to keep this in their intellect: this is the Confluence Age. What? This is not the Iron Age [for us], now we are not the Iron Age children either. We have found the Father in the Confluence Age and we are the Confluence Age children. We are in the Confluence Age and the Father also comes in the Confluence [Age]. When does He come? In the Confluence [Age]; what does confluence mean? [It means] the end of the Iron Age and the beginning of the Golden Age. So, when is it the *accurate* [Confluence Age]? (Someone said: In 1936.) Is it in 1936? Did the Golden Age begin in 1936? (Someone said: No Baba.) Then how is it the Confluence [Age]? (Someone said: In 76.) Is it in 76? Can we say, the Golden Age began in 76? (Someone said: Yes, Baba.) Can we say [that it began]? How? (Someone said: For one soul.) *Acchaa!* ☺ Will that one soul accomplish a big task alone?¹ If the Golden Age begins for one soul... *Jungle mein mor naacaa kisne dekhaa*²? What is the value of such a Golden Age which has started [only] for one or two souls? Lakshmi remains engrossed in the world of visions; so she remains happy because of her visions. The soul of Narayan remains happy and contented because of knowledge. So, if heaven begins for those two [souls], can we say that heaven, the Golden Age began? (Someone said: It began; the Elevated Confluence Age began and all the souls started to come.) *Acchaa*, the seed was sown? (Someone said: Yes.) *Acchaa*.

¹ *Akelaa canaa bhaar nahi phor saktaa*: lit. a single gram cannot break the furnace; it means, a single person cannot accomplish a big task

² Who will believe without seeing that whether the peacock danced in the jungle or not.

So, the children should keep this in their intellect: The Father comes in the Confluence Age and the confluence of the end of the Iron Age and the beginning of the Golden Age is praised. If it is praised, it is a praise of which period? The praises and worship etc. are the memorials of which period? (Someone said: Of the Copper Age and...) No, they **praise** in the Copper Age. (Someone said: It is the memorial of the Confluence Age.) It is the memorial of the Confluence Age, isn't it? So, the Confluence [Age] which is called the end of the Iron Age and the beginning of the Golden Age, which is praised in the path of *bhakti* (devotion)... And it is at this time that they call [Him]. When do they call? (Someone said: In the Confluence Age.) Where do they call in the Confluence [Age]? In the Confluence Age, they become knowledgeable souls and there is no need for the knowledgeable souls to call [Him] at all. In fact, they know that Baba doesn't come on being called; He comes without being called. Shivbaba is certainly soul conscious; He does not expect honour and respect, He comes without being called. He comes when there is a necessity. It is at this time that they call Him. When? They call Him when it is the period of the path of *bhakti*. (Someone said: In the Copper Age and...) In the Copper Age. Yes, they call Him in the Copper and the Iron Ages. No one calls the Father at the confluence of the Golden Age and the Silver Age and [at the confluence of] the Silver [Age] and the Copper [Age]. They don't call Him at the confluence of the Golden Age and the Silver [Age] and they don't call Him at the confluence of the Silver [Age] and the Copper [Age] either.

The Iron Age is said to be the impure world. This is why [the people] will not call Him at any other *time*. The Father will not come [at any other time] either. They call Him when it is the end of the Iron Age. He said this about the *Bharatvaasis* (the residents of Bharat, the Indians). Along with Mahatma Gandhi, many raised their voice together: 'Oh Purifier of the sinful ones, come! *Raghupati Raaghav Raajaa Ram, Patit Paavan Sita Ram*³.' It was the voice of all the *Bharatvaasis*. So, when they call [Him], Baba has to... (Someone said: He has to come.) No, no; He does not have to come when they call [Him]. He has His own fixed *time*. They do call: Baba come to make us sinful ones pure. However, they do not know what the [total] age of the cycle is. He will come only when the *time* comes.

They think that while doing *bhakti*, while suffering blows, finally we will meet the Supreme Soul. They do not know anything about when the cycle will end. They remember only when it is the end of the Iron Age; when there is sorrow. There is only happiness in the Golden and the Silver Ages. There is not much sorrow in the Copper Age either. In the Iron Age the human beings become very sorrowful, then they start to call out for the Father. When? At the end of the Iron Age. *Acchaa*. So, the intellect went there, in the *past* world, but there is the Iron Age in the *shooting period* as well. Is there [the Iron Age] or not? (Someone said: There is.) There is the Iron Age. The *shooting* of the Iron Age also takes place. However, it takes place for whom? It takes place for the Brahmins. When the *shooting* of a very degraded *stage* starts in the Brahmin world, then the soul calls out from within: Now, do reveal Yourself. What does *jayanti* (birthday) mean? *Jayanti* means to be born. So, was He not born in the year 1936? Will it be said that He was born? (Someone said: No, it won't be said [so].) He **entered** in 1936. Just as a soul enters the womb; when a soul enters the womb, it is not said that he is born. He will not be said to be born, because [the soul] was not revealed in front of the world. The soul did not come out, it didn't come after acquiring a body. When there is the revelation in the entire world in practice through the newspapers,

³ Praises in the name of Ram-Sita.

television, *radio*, it is just like the Father is revealed in front of every child, then it is said, 'yes, that Father has come'.

So it was said, when it is the end of the Iron Age they (people) become very sorrowful; so what happens in the *shooting period* as well? They become very sorrowful. Who becomes sorrowful? Who becomes sorrowful the most? (Someone said: The *Bharatvaasi*.) Who even among the *Bharatvaasis*? Among the *Bharatvaasis* there are the virgins, the mothers, the men as well as the *adharkumaars*⁴. (Someone said: The mothers.) The mothers become very [sorrowful]; and who becomes [more] sorrowful even among the mothers? (Someone said: *Jagatmaataa* [the World Mother].) The World Mother becomes sorrowful the most, because she is the senior most mother and she is Jagadamba. So, the more senior someone is said to be, they will experience sorrow to that extent⁵. So when they call a lot from within - because in the outside world they call [God] with the [physical] voice, while they call from within in the Brahmin world - then I come. It means, I don't come when they call [Me] physically (by voice) but when they call [Me] from within, I am revealed in front of the world meaning the real birthday takes place. So, the people in the world certainly remember [when] the sorrow increases a lot. There is happiness in the Golden and Silver Ages, and there is sorrow in the Copper and Iron Ages.

At the end of the Iron Age, they start crying a lot. *Tamopradhaan*⁶ means sorrowful. What was said? In the *shooting period* too, when the degraded *stage* increases a lot, the soul becomes very sorrowful. What is the reason for sorrow? (Someone said: Impurity.) [The reason for sorrow is] impurity and becoming degraded. And what is the reason for happiness? *Purity*. Where is the *foundation* of *purity* laid at first? In the mind and the intellect. If the *foundation* is laid firmly in the intellect, if you have firm faith: now, we should not bring any kind of *impurity* in our thoughts, words or deeds, then the soul will become joyful. Happiness comes through what? Through *purity*, and sorrow comes from *impurity*.

So, they call [God] when they become very sorrowful: O God! Liberate us from sorrow and give us happiness. Certainly, there are many bondages of sorrow. At the time of sorrow, they themselves call the Supreme Soul: Liberate us from this bondage. And who call [Him]? Will the knowledgeable ones call [Him] or will the devotees call [Him]? (Someone said: The devotees.) The devotees call [Him]. So, who is the biggest devotee? Was Narad⁷ said to be a devotee? What was Narad said to be? He was said to be a devotee. *Acchaa*. How many Narads are there? (Someone said: One.) Is there only one Narad? '*Naar*' means knowledge and '*da*' means the one who gives. Is there only one Narad who gives the knowledge? (Someone said: One hundred and eight.) One hundred and eight? (Someone said: Yes Baba.) *Acchaa*, how many will become Narayan in the Golden Age? (Someone said: Eight Narayan.) There will be eight Narayans in the Golden Age; so certainly, [those] eight themselves are also the ones who give knowledge *number* wise (with different capacity). (Someone said: They aren't.) Why? Aren't there seven oceans? (Someone said: No.) Aren't there seven oceans? Aren't seven oceans demarcated? (Someone said: They are, Baba.) Yes, all of them together are called one Ocean. Aren't they? So, the seven oceans will also attain the *stage* of giving knowledge in the Confluence Age? But they have the *sanskaars* of *bhakti* to some extent; they are not completely knowledgeable. *Acchaa*. Who is the first Narayan

⁴ Males who are married and lead a pure life.

⁵ *Jitmaa badaa kahaavnaa utnaa dukh paavnaa*

⁶ Dominated by darkness or ignorance

⁷ Name of a sage in Hindu mythology who was a staunch devotee of Vishnu

among those Narayans? (Someone said: The Confluence Age Narayan.) *Eh!* The Confluence Age Narayan!

He is Prajapita. Are the day of Prajapita and the night of Prajapita praised? Brahma's day and Brahma's night are praised. Whose [day and night] are praised? (Someone said: Of Brahma.) There is the day as well as the night of Brahma. When it is Brahma's day, he becomes Vishnu from Brahma [and] he becomes happy. And when Brahma is sorrowful, the night of Brahma comes. When it is **Brahma's** night, it is the night for all the Brahmins. What? When one becomes sinful, the entire world becomes sinful and when one becomes pure, the entire world becomes pure. Was it ever said for Prajapita: 'the day of Prajapita and the night of Prajapita'? (Someone said: No Baba.) Why? Why wasn't it said so? (Someone said: He always remains in knowledge, doesn't he?) (Another student said: He is the Pole star.) Yes, from the year 76, from the time the year of the Father's revelation was celebrated, till the end, that soul is in the form of the *director*. What? Who will play the role of sorrow and happiness on the stage? The souls; the souls in the form of actors play the roles and Brahma is also included among them. Brahma also enters and performs a role through the senior mother, who is called Jagadamba. So, call it the night of Brahma or the night of Jagadamba [it is the same]. They experience sorrow. The one who has knowledge, the one who is at the peak of knowledge can never become sorrowful.

So it was said, when they become *tamopradhaan*, when the soul becomes degraded, it becomes very sorrowful. They call [God], they suffer many blows. When they don't find any way, they call loudly. One thing is to call externally, [meaning] with the voice and another thing is to call from within. Even though they call [Him], they don't find [Him]. Wherever they go, they don't find the way. When they become tired, they shout a lot: Show [us] the path.

Earlier they used to set a *maze* in the exhibitions [but] probably, the *government* has banned it now. So, here also (in the path of *bhakti*), when the human beings become sorrowful, they cry: O Remover of sorrow! O walking stick of the blind! They call [Him] only at this time: O walking stick of the blind! Then they show Dhritrashtra and Yudhishtir⁸. What? When they don't find the way, they became like a blind, didn't they? So, whom do they show as the chief among the blind? Dhritrashtra. He snatched and kept under his control the wealth, property, respect, position and everything of the entire world. '*Raashtra*' means wealth and property; so he is Dhritrashtra. And what is the one who follows him called? [She is called] Dhaatraashtri; Gandhari (his wife). So, on the one hand, they show Dhritrashtra and whom do they show on the other hand, in *opposition* to him? (Someone said: Yudhishtir.) This one is the chief of the Kauravas⁹. And who is shown as the chief of the Pandavas¹⁰? Yudhishtir; he remains steady, he doesn't suffer blows. It means, the one who suffers blows [more], he is blind to that extent. And whoever suffers lesser blows, the lesser he is blind to knowledge. And the one who doesn't suffer blows at all is steady in the battle. There is no need for him to suffer blows anywhere. Or else what happens? The intellect wanders at one place, then at a second place and then at a third place. At last, what happens to [the people of] the world after wandering continuously? They start to become atheist (*naastik*). [They think:] there is no God. When they [believe that] there is no God anywhere, what did they become? Atheists. The Father says, those who know Me in the corporeal form,

⁸ Characters in the epic Mahabharat

⁹ The descendants of Kuru.

¹⁰ The descendants of Pandu.

how I come being *ekvyaapi* (present in one [chariot]); those who have a firm faithful intellect, they are theists (*aastik*). And the ones who do not know God are atheists.

So, they show Dhritrashtra and Yudhishtira; this one is blind and that one is the one with sight. He (Dhritrashtra) cannot see anything and keeps suffering blows while that one is the one with a steady intellect. This is why it is said that on one side there are the blind children of the blind, the community of the Kaurava. It is the saying of which period? (Someone said: The Confluence Age.) Definitely, in the Confluence Age world of Brahmins, one world of Brahmins is such where all are the blind children of the blind and on the other side there are the children with sight of the one with sight. This means there is no need for them to suffer blows. *Acchaa*. So, who are they? Which are those two groups? (Someone said: Practical party and Planning party.) *Planning Party* and... Does the *Planning party* suffer blows? (Someone said: No, Baba.) Is Jagadamba not included in the *Planning party*? (Someone said: She is Baba.) *Acchaa*, doesn't the *Inspiring party* work in her? (Someone said: It does.) Whatever is told in the world, is it an account of [the part played by] the corporeal one or the subtle and incorporeal one? (Someone said: The corporeal one.) So as regards the *party*, either the *Practical party* or the *Planning party* will be praised, won't they? There is no question of the *Inspiring party* [being praised] at all.

So there are two groups in the Confluence Age world of Brahmins. One is the *group* of the blind, the Kauravas and the other is the *group* of the Pandavas, the *group* of the ones with sight. So, Prajapita is the one with sight and Brahma is still... The children of the blind are said to be blind. He is unable to find the destination at all. If he has found it, why does he reach that very place on being called repeatedly? Where? Dadi Kumarka calls [him]; she asks Dadi Gulzar to go in trance, Dadi Gulzar goes in trance, gives the invitation to Baba and comes back. He gives the *time* [of his arrival]. And [Brahma] Baba is bound to come. So this means, he has not found the proper destination yet. If he finds the proper destination then there will not be any need to wander here and there. Then what will be the need? (Someone said: Then he will come here.) Then he will become constant at just one place. And as soon as that soul, the soul of the Moon of knowledge becomes stable at one place, he becomes Vishnu from Brahma. That means it requires [only] one *second* for Brahma to become Vishnu. He has to suffer blows until he has a faithful intellect. So, who is the biggest devotee and who is the biggest knowledgeable [being]? Ram is the knowledgeable [being] and Krishna is the devotee.

Even in the beginning of the *yagya*, when the Supreme Soul Shiva comes, He takes the support of two souls simultaneously. Who are the two souls? (Someone said: Ram and Krishna.) No. They are Jagadamba and *Jagatpita* (the father of the world). When He comes in *Jagatpita*, He narrates the knowledge, He gives [us] an understanding [of the knowledge], He explains [the knowledge]. And when He comes in Jagadamba, He listens and narrates. He also listens. First He heard about the visions from Brahma and related the visions to Prajapita. Thus both listening and narrating took place. He narrated [the visions] and also listened to its meaning, its secret which was explained. Therefore, [the task of] listening and narrating certainly took place, but neither at this time, nor at that time did it sit in his (Brahma's) intellect, who God of the Gita is. Who is the actual Giver of the knowledge of the Gita? There is no question of [this fact] sitting [in his intellect] in the beginning. [However,] even now, in the end, if it sits in the intellect of [that] one soul... What? The one for whom it has been said: When one becomes sinful everyone becomes sinful [and] when one becomes pure everyone becomes pure. If it sits in the intellect of just that one soul, the gates [of heaven] will open.

So, why is the opening of the *gate* held up? It is because the [knowledge of who] God of the Gita [is] is not confirmed [in his intellect] now.

Thus, on one side there are the ones with sight and on the other side there are the blind ones. They cry for the stick. Which stick? The stick of knowledge... What is the support of the blind? A stick. They cry for the stick. On the other side are the Pandavas who don't cry. All this is about the big world of the Brahmins. The Brahmins like Ravan, Kumbhakaran and Meghnad (villainous characters in the epic Ramayana) as well as the Brahmins like Guru Vashishtha and Vishwamitra (two of the great sages mentioned in the Hindu mythology) are shown in it; it means the *advance party* and the *basic party*. *Acchaa*. Even in the *advance party*, are all the seed form souls alike or are there two groups among them too? (Someone said: There are two groups among them too.) Which are the two groups? (Someone said: *Suryavanshi*¹¹ and *Candravanshi*¹².) There too, when the *yagya* began, two groups were formed. One *group* left and went away in the beginning itself; it went away between the year 1936-47. The *Suryavanshi group* went away and the remaining ones, the *Candravanshis* and all their followers or children stayed back in the *yagya*.

This is about that time. Now let us consider the *advance party*, the world of the seed form souls. Here too, there are two groups among the seed form souls. Which are they? One is the *Suryavanshi group* and the other is the *Candravanshi group*. It is because, if the Moon of knowledge is the mother, then who receive sustenance on the lap of that mother? (Someone said: The souls like insects and spiders.) The souls who give sorrow to the world like only the lap of the mother very much, they don't like the strictness, the sharp nature of the father. It happened just like this in the beginning of the *yagya* as well as even now in the end, it is happening the same way. There are some souls who *follow* the mother, who like the mother, whereas there are some souls who like the Father. Those who like the Father are very few and they also *follow* Him. They give *regard* to the mother too, because liberation is not obtained without the mother either. Why? Liberation is not possible without the mother as a guru. The mother is also required. If the children don't receive the mother's affection in their childhood, they cannot receive sustenance properly. The children who do not receive love in their childhood become very oppressive in the future because they remain hungry for love. So, they (the *Suryavanshi* children) do receive the mother's love as the *foundation*.

Just as in the beginning of the *yagya* too, didn't the *Suryavanshi* receive the love of the mother? They did receive it. It is the same over here too; by being the *Suryavanshi* children, it doesn't mean that they don't receive the mother's love, that they are not born from the mother. They too receive it, but they become happy and contented within a short time. And the seed form souls of Islam, the Buddhist and the Christian religion, the seed form souls of the other religions like love and only love, they do not like *law*. This is the very reason why the souls who do not like *law*, like the lap of the mother. They wish to remain only under the guidance of the mother. This is why it is said in the murli: All the worshippers of Jagadamba belong to Ravan's community. What was said? The worshippers of Jagadamba belong to Ravan's community and the worshippers of the Sun belong to Ram's community. The Sun and the Moon; the more intense and hotter the Sun is, the Moon is calmer [and] cooler to that extent.

¹¹ Those belonging to the Sun dynasty.

¹² Those belonging to the Moon dynasty.

So, now there are two groups in the *advance party* too. One is the *group* of the *Suryavanshi* children, for which it is said that even if one *powerful* gathering becomes ready, then by pulling one another, the gathering of the rosary of the 108 [beads] will become one [in unity] at the end. It means, how many groups are there? How many groups are there in the rosary of 108 [beads]? (Someone said: There are nine groups.) There are nine groups. Take away the Atheist (*naastik*) religion, it is not included in the rosary at all, it doesn't form a gathering at all. What does it do? It destroys the gathering of the entire world. So, among the nine *groups*, which one has to become ready first of all? (Someone said: The *Candravanshi*.) *Candravanshi*? How will the *Candravanshi* [group] become ready first? When it is said in the murlī: Radha is *Candravanshi* and Krishna is *Suryavanshi*. *Suryavanshi* Krishna cannot go to *Candravanshi* Radha. So, there is a great confusion. At last Radha herself has to come to *Suryavanshi* Krishna. What? (Someone said: Radha herself has to come.) [She] has to come; or else her family members will have to come.

So... It means the one who stays firm in his place doesn't need to move at all, he does not need to go and bow before anyone. In the vani that was narrated before this [murlī], Baba gave a special hint regarding this very topic, that if you have recognised the One, you have to listen only to the One and you should not suffer blows anywhere. One Shivbaba and no one else. What? If you go to any other place to suffer blows or to listen to someone else, what does it prove? This proves that you don't have complete faith in the One, otherwise why would you go [there] to *waste* your *time*? If you go somewhere, your *time* will go to *waste*, your money will go to *waste* for travelling and your *energy* will go to *waste* as well. So, there is *wastage* [of time, money and energy] in the path of *bhakti*; and there is *storage* in the path of knowledge. You have to *store*, you have to collect all kinds of powers in the path of knowledge. And in the path of *bhakti*? Everything is wasted. Just as we wasted all our *time* for 2500 years, whatever money we wasted, we simply squandered all of it in path of *bhakti*. We finished all our *energy* [and] we started to be born with feeble bodies. There is no strength left in the bodies of the *Bharatvaasis*.

The souls of the other religions who are coming directly from above have tall, well built and healthy bodies. They have long life span. At present, the *average* life span of the Russians is the longest. Why? Why do they have the longest life span? (Someone said: [They are] new souls.) Yes, they are new souls. They are the new souls of the *last* religion who have descended so, their life span is long. And what about the *Bharatvaasis*? The *average* life span of the *Bharatvaasis* is even less than thirty years. What is the reason? They kept wasting the *energy* of their body in the path of *bhakti*. Did the *Bharatvaasis* do *bhakti* the most or did those belonging to the other religions or other countries [do *bhakti* the most]? *Bhakti* is practiced the most in Bharat (India); *bhakti* means blind faith. So, they continued to fall by doing a *bhakti* full of blind faith.

Now, come in the Confluence Age. It happens the same way in the Confluence Age too. The Moon of knowledge, Brahma and his *followers* have received the knowledge [but] even after receiving the knowledge they are still doing the *bhakti* full of blind faith. There are some souls who follow the knowledge and because of not having complete faith they also keep doing *bhakti*. It means they do not have all the dealings with the One. When they do not have all the dealings with the One, they don't obtain much attainments, the soul is not filled with much power. When the soul is not filled with power, it becomes weak. And when the soul becomes weak, those belonging to Ravan's community dominate it. Just as it happened in the *basic knowledge*; who dominated Brahma? (A student: The children.) The children of

the other religions who had entered forcibly in the *yagya* dominated him and they put him in Ravan's *jail*. What is the *jail* of Ravan? After Brahma Baba left his body, he took on the subtle body, [didn't he?] (Someone said: Yes.) Actually, this subtle body itself is the *jail* of Ravan.

Where are these tantric activities practiced and with whose support is it practiced? Is it practiced with the support of the physical bodily beings or the subtle bodily beings? (Someone said: The subtle bodily beings.) All the subtle bodied souls which are wandering here and there in the world are ghosts and spirits in a way. All those who become ghosts and spirits or create ghosts and spirits [by killing others] belong to Ravan's community. To *control* those ghosts and spirits is the task of Bhootnath¹³. If it is the task of Bhootnath, there will be the children of Bhootnath as well. Will they too, *control* them or will they come under their dominance? They will *control* them. Now, the *group* of Ravan's community meaning the *group of tantriks*¹⁴... Brahma Kumaris are taking more and more support of the *tantriks* whereas the seed form *Suryavanshi* souls will never take the support of *tantriks*. It is because they have firm faith: One Shiybaba and no one else. The entire thread (full control) of the world is in the hands of the One Father. When? Now, in the Confluence Age. Yes, the one who shows courage will receive help. And if someone doesn't have faith at all, he will not show courage either. If he has faith, he will also show complete courage to take help from the One.

So, all those who cry are devotees. And those who don't cry [thinking:] We have attained what was to be attained, we have found the One whom we had to find; now the need to wander here and there... (Someone said: ... is not [in us].)... we don't need to take the shelter of anyone. So, the Pandavas don't cry. The Supreme Father Supreme Soul incarnate (*saakshaat*) is on their side. *Saakshaat*. *Saakshaat* means? In the corporeal form. *Avyakt* means in the subtle form or in the incorporeal form and *vyakt* means *saakshaat*. So, the Supreme Father Supreme Soul incarnate who shows the way is on their side. It is not that the Supreme Father Supreme Soul incarnate showed the way only till the year 68. In fact, the Supreme Soul did not show the way at all at that time. He just narrated [the knowledge] and many didn't understand whatever they listened to at all. Leave aside [the topic of] many, the one in whose body He entered himself did not understand it, then how will the others understand it? And why didn't he understand it? Why didn't he understand? It is because his *part* is of *bhakti*. Devotees... All those who become Narayan in the Golden Age are devotee souls. Whatever attainment they obtain in the Golden Age, they obtain it from the corporeal ones by being born to the corporeal ones. And what about the *Suryavanshi* children? They obtain attainments directly from the *Supreme Soul*. So, will there be a difference or not? There will certainly be a difference.

They say... the Supreme Father Supreme Soul incarnate is in front of the Pandavas; it is in the Gita, but they have ruined the Gita. This topic **is** in the Gita, that the Supreme Father Supreme Soul incarnate was in front of the Pandavas. But they have ruined the Gita [by saying] what? [By saying] that God of the Gita is Krishna. God of the Gita who is a devotee himself... They have proved the biggest devotee of the world himself to be God of the Gita. Well, from where does *bhakti* come? *Bhakti* comes from Ravan. And whose head is shown over the head of Ravan? (Someone said: The head of a donkey.) Why this? (Someone said: Body consciousness.) Is it body consciousness in the form of a donkey? *Acchaa!* There are

¹³ The controller of the ghosts; a title of Shankar.

¹⁴ People who practice black magic

ten heads below it - lust, anger, greed, attachment and ego; earth, water, air, fire and sky - they are the five elements and the five vices. These ten combine and become the form of Ravan, and their *controller* is [shown] above as the donkey? *Acchaa!* So, when they have shown the picture, there will certainly be some [souls] who play those parts, [won't there?] Who are they? (Someone said: The donkey.) *Arey!* The picture of the ten [heads] that has been shown: earth, water, air, fire, sky, the five elements of nature and the five forms of Maya, lust, anger, greed, attachment and ego, there will also be ten faces that play these ten parts. And there will also be someone who has been shown as the donkey's head above them? (Student: There will be.) So, who will he be? Is it not something to think about? If there is the picture, should there be someone who plays that part or not? (Someone said: There should.) Then, who is he? That is the form of Ravan.

Bhakti comes from Ravan and knowledge comes from Ram. Even in the case of Ram, there are two Rams; one is the corporeal one and the other is the incorporeal One. Ultimately, does even the corporeal one come in the clutches of Ravan or not? (Someone said: He doesn't.) He doesn't? Why? Doesn't the soul of Ram who becomes corporeal come in the clutches of Ravan in the Iron Age and the Copper Age? (Someone said: He does.) He does, doesn't he? *Acchaa*, then, will he come [in his clutches] in the *shooting period* or not? (Someone said: Baba, not now.) Not now? (Someone said: Not in the shooting [period].) Why? How is it possible? Whatever is not shot in the *shooting* will not be enacted in the *broad drama*. (Someone said something.) No. This is something to understand. Whatever is shot in the *shooting period*, that itself will happen in the *broad drama*. (Someone said: But, now he has become the director, hasn't he?) He has become a *director*? As regards the *director*... the *Supreme Soul* who enters him is the *Director*.

[For example], in a puppet show, a person sits behind the screen, he makes the puppets dance with all his ten fingers. Isn't it? So, the ten fingers are in a corporeal form. How are the ten fingers? They are in a corporeal form. Among them, one finger will certainly be the strongest, won't it? Which finger is it? ☺ Among those ten fingers, will all the ten be alike or will they be *number* wise (with different strength)? (Many said: Number wise.) Their strength is indeed *number* wise, isn't it? *Acchaa*, is there more strength in the right hand or is there more strength in the left hand? (Many said: In the left hand.) Is there more strength in the left hand? (Someone said: In the right.) There is more strength in the right hand. Even in the right hand, is there the same amount of strength in all the fingers or is there more strength in one of the fingers? (Many said: In one finger.) So, has it become clear? Just as there are ten fingers, there are the ten religions and there are ten chiefs in the corporeal form of the ten religions. Aren't there? (Someone said: There are ten seeds.) There are ten seeds, aren't there? So, among those ten seeds... did all the ten seeds become the heads of Ravan or not? *Arey!* (Someone said: They did.) All the ten seeds are the heads of Ravan; the *Supreme Soul* Shiva, the Point of light is not present in them.

However, the problem is, until that Point of light enters a corporeal one He has no value. Until that *Supreme Soul* enters a corporeal one, He does not have any existence (*astitva*) in the world and when He enters [a body], He comes into existence. People start recognizing that incorporeal One, the Point of light and the one whom He enters is also recognized. He (the corporeal one) is nothing without Him (the incorporeal One) and He (the incorporeal One) is nothing without him (the corporeal one). This is why, it is said that the

incorporeal One does come [to this world] but does He always ride on the bull¹⁵? He certainly does not always ride the bull. Then, although the *Supreme Soul* Shiva has a permanent chariot, does He enter and remain only in one all the time or does He enter the other children and play a *part* too? (Someone said: He enters the other children as well.) It means, there are the *number* wise 108 children [with unequal spiritual effort] as well, after entering them, after entering those seed form souls, the *Supreme Soul* Shiva plays a role. This means, the *Suryanvanshi group*... the one chariot in whom Shiva enters in a permanent way in that *Suryavanshi group*, the special children who remain close to that one chariot are the *Suryavanshis*. What? All the rest will certainly be distant to some extent, won't they? So, the gathering of the children who stay very near [to him] becomes ready first. And those children are such... God of the Gita... When they get the knowledge, when they get the vani (murli), then they take the support of that vani and follow [the knowledge] firmly. This fact does not go out of their intellect that God of the Gita is [not] the *soul* of Krishna. This concept remains firm in their intellect; and due to having this very concept firm [in their intellect] they become more *powerful*.

What is the main reason for the degradation of the world? [The concept of] God of the Gita. The ones from whose intellect the concept regarding God of the Gita went away, their strength has reduced, because this is a very big insult. What? Gita is the mother and in the place of God, the husband of the Gita, they inserted the name of the child. So, if a child becomes the husband of the mother, it is the biggest insult in the world, isn't it? So, what will be the effect on those who insult [God]? And that too, they insult God! (Someone said: They will be destroyed.) So, they are destroyed. For the seed form souls, 'to be destroyed' does not mean that they will leave their body, but they lose their status.

So, the topic that should sit in the intellect at first is: Who is God of the Gita at present? Even till now, this concept has not sat in the intellect of the mother Gita that God of the Gita is Shiva Shankar *Bholenath*¹⁶. Shiva Shankar *Bholenath* is God of the Gita; all those in whose intellect this topic sits now will be proved to be *Suryavanshis*. [The ones in whose intellect] it does not sit will go in the Moon dynasty. The people of Islam, the Buddhists, the Christians, all of them are sustained under the guidance of the *Candravanshis*. They are being sustained in the *basic knowledge* as well as they are being sustained in the *advance knowledge* up until now.

It has been said now in the avyakt vani last year. What has been said? Well, a hint was given earlier too: If even one gathering becomes *powerful*, in the end, by pulling each other... (Someone said: 108...) ... Yes, the gathering of the 108 [beads] will become one (unified). It means there are different *groups*; one *group* becomes ready first and it keeps pulling the others. So, whom will the *Suryavanshi group* pull first of all? It will pull the *Candravanshis*. It is because, who is the closest to the Father? (Someone said: The *Suryavanshi*.) Who is close to the **Father**? (Someone said: The Moon.) The Father... [For example,] there is a family; in a family who is the closest to the father? (Someone said: It is the mother.) It is the mother. It won't be understood even if you say the word '*Candravanshi*'. In the family... the establishment of *Vasudhaiv Kutumbkam*¹⁷ that has to take place, in that first family unit, it is the mother who is the closest to the father. For the mother it is said: If the *dharani*¹⁸ (lady) of

¹⁵ Literally ox, but Baba means bull here, the one that is let free and not domesticated.

¹⁶ *Bholenath*-Lord of the innocent ones.

¹⁷ The entire world is our family.

¹⁸ Lit. the earth, land; it means mothers here

the house is good, the house becomes heaven, and if the lady of the house is quarrelsome, the house becomes hell.

So, the ones who are calling [God] in hell now: ‘Come, come, come’; are they calling [Him] due to their ignorance or are they calling because the knowledge has sat in their intellect? (Someone said: Due to ignorance.) There is a lot of ignorance in the intellect. When that curtain of ignorance is raised, they will be uplifted (*uddhaar*). *Ut* means above and *har* means to take away. Even God cannot uplift the souls who have fallen until the truth, the knowledge sits in their intellect. The recognition of God of the Gita itself is knowledge. If you have not recognised God of the Gita Himself, consider that the knowledge has not sat in your intellect at all. Now, there is no other scripture except the Gita - What? - Which has ‘*Bhagwaanuvaac*’ (God speaks) written in it. What? There is the scripture of the Islam, there is the scripture of the Christian religion, there is the scripture of the Buddhists too, the Sanyasis also have a scripture but it is not written in any scripture that God of the Gita is the guardian of that scripture. There is only one [scripture like this:] the Shrimad Bhagwad Gita.

So, will that Shrimad Bhagwad Gita be in a corporeal form or in an incorporeal form? (Someone said: In the corporeal form.) *Shaashtra* (scripture). What does *shaashtra* mean? The one who rules (*shaasan*). *Shaash* means rule [and] *shaashtra* means the book which rules. They have made a book of paper; they have compiled it. What? For example, there is a book, isn’t there? When a thick book (*granth*) is made, it includes [many] bundles [of paper]; they bind them together with a thread and assemble it [in] one [book], it is called *granth*. So, this also is the mother Gita. The entire world is the progeny of the mother Gita. But all are scattered. All the scattered groups have to unite together now, in the *advance party* of the seed form [souls]. They should join with the mother completely and the mother should join with the Father.

What? Saraswati is called Jagadamba, isn’t she? What is she called? The mother of the world. So, the one who is the mother of the world, that Jagadamba Saraswati has been shown as a disappearing river among all the rivers. What? She disappeared. To which time does this story belong? (Someone said: The Confluence Age.) No. All the stories are of the Confluence Age itself, but are they an account of the complete *stage*, of the last period or are they an account of the time when the Confluence Age begins? It is an account of the last period. Even when the *basic knowledge* came to an end, Saraswati disappeared. Also when the end of the *advance knowledge* is about to take place, Jagadamba doesn’t show herself to anyone. Hence, how did they show the river Saraswati? They show Ganga, they show Yamuna but they do not show Saraswati. She is the hidden river, she disappeared. She does not disappear [in reality] because she is the main bead of the *Rudramaalaa*¹⁹. What? Which beads are close to the *Supreme Soul* among the 108 beads of the *Rudramaalaa*? The mother and the father. So, will the close beads leave their body and disappear or will they survive? (Someone said: They will survive.) They will survive, won’t they? They have to rejuvenate their body (*kancan kaaya*), haven’t they? Or will they not rejuvenate their body? Will the body of some rejuvenate and the body of some not rejuvenate? Certainly, everyone’s body will rejuvenate but, they disappear, meaning they don’t show themselves to everyone. She is shown as a river that has disappeared. She does exist but she is shown in a cave. Who? (Someone said: Saraswati.) The *devi* (female deity) is shown inside a cave. Just as there is

¹⁹ the rosary of Rudra

such a temple built at *Amarnath*²⁰, where Shiva is shown inside a cave. In the same way, below it, there is another temple of a *devi*. She, *Vaishno devi* is shown inside the cave.

Has anyone [from among you] been to the *Vaishno devi* [temple] or not? (Someone said: No Baba.) Didn't anyone go? *Arey!* You have not done *bhakti* at all. (Someone said: All are South Indians.) Don't the South Indians ever go to the *Vaishno devi* [temple]? (Someone said: It is very far, isn't it?) Especially for the South Indians, an Airline *company* of South India [named] Air Deccan has come up; it has organised a special trip to go there. What? A trip goes to *Vaishno devi* [temple] from Katra²¹. In South India ... Where is Katra? The South Indians do not know anything at all! ☺ It seems that the North Indians do more *bhakti*; this is why it (North India) is called the *swadesh* (native land) of Bharat and South India is called the foreign land of India; they don't do *bhakti*. ☺ *Acchaa*. It is not a bad thing if someone doesn't do *bhakti* in the last birth. When should we do *bhakti*? Should we do it in the births in the beginning of the Copper Age or should we do *bhakti* in the end of the Iron Age? (Someone said: In the beginning.) Yes, the ones who did *bhakti* in the beginning are elevated and pure (*satvik*) devotees and the ones who did the *bhakti* in the end are the degraded devotees. What attainment will the ones who did degraded *bhakti* have? They will attain the degraded knowledge. And the ones who did pure *bhakti* attain pure knowledge.

Well, the soul does not belong to South India, North India, to one's own country (*swadeshi*, those from India) or a foreign country (*videshi*). What is it [then]? Is the body *videshi* and *swadeshi* or is the soul *swadeshi* and *videshi*? (Someone said: The body.) The body is *swadeshi* and *videshi*. The body is connected with one birth whereas the soul is connected with many births. So, it can't be said that the Brahmins who belong to South India now would have been born only in South India for many births. What will be said? Is this confirmed? No, we can't say this. Yes, they may become *double* foreigners in this last birth but in the previous births they were the residents of which place? It is possible that they were firm *Bharatvaasis*. Can't this be possible? This is possible. Yes.

So, it was said: Now you children understand that the *soul* of Krishna is not God of the Gita, Shiva Shankar *Bholenath* is God of the Gita. You are in the Confluence Age, so **you** understand. What? The Confluence Age means the confluence of sorrow, happiness as well as peace. It became a *tibaata*²². The Abode of Peace, the abode of happiness and the abode of sorrow. This is [shown] in [the picture of] the Trimurti as well. One personality is [the chief of] the abode of sorrow; in the *tibaata* one personality is the chief of the abode of sorrow, one personality is the chief of the abode of happiness and one personality is the chief of the Abode of Peace. Which are those personalities? If it has sat in the intellect, you can differentiate them. Which personality is the chief of which [abode]? Brahma is [the chief] of the abode of sorrow, Vishnu is [the chief] of the abode of happiness and Shankar is the deity of peace (*Shantideva*), [the chief] of the Abode of Peace. So, you are standing in the confluence of the three. What? All the three have their own importance.

If there is no *bhakti*, you will not find God. What? ☺ The true liberation cannot take place without the mother. What was said? When a soul leaves the body and after leaving the body when it has a new birth, can it be born without the mother? No. It will certainly have to

²⁰ A Hindu pilgrimage place in Kashmir

²¹ A town in Jammu, in India

²² Meeting point of three things or paths

be sustained in the mother's womb, where the soul also experiences a lot of sorrow. Does the soul become the most sorrowful in its lifetime or does it become the most sorrowful and cries for mercy when it is in the womb? It becomes the most sorrowful when it is in the womb, it cries to come out. Just as if a person is in *jail*, he thinks: When will I come out so that I become free? So, the world is also made similarly. Now this is the unlimited Confluence Age world of Brahmins.

Even in the Confluence Age world of Brahmins, we are standing on a *tibaata* now. What? In which direction do we have to go? We have to go to the abode of happiness. If we want to go to the abode of happiness, where should the intellect go, towards which personality? Whom should we invoke? The personality of Vishnu. Many years ago, it was said in the avyakt vani: Invoke the *Vijaymaalaa* (the rosary of victory). What should you do? (Someone said: *Vijaymaalaa*.) That topic has vanished from everyone's intellect. Now everyone is invoking Jagadamba in all the four directions. What? The personality through which the transformation of the *sanskaars* has to take place in practice, it has been said for her in the avyakt vani. What has been said? Africa has started to do the true *service* now. Although they have been doing mega programs, the programs of exhibition, fairs, conferences etc., all that is useless *service*, it is fake, it is *duplicate* [service]. They won't be uplifted through it. True service has started in Africa now. It means, the *advance* [knowledge] has started [to spread] there. And it is also said about that place: The diamond like souls mostly come from Africa. Why? Why do they come [from Africa]? And why are scorpions and spiders born through Shankar's personality? ☺ (Someone said: Purity.) Yes. That is the *part* [which brings] destruction through *impurity* and the establishment takes place through *purity*. She is also the form of the mother; that one (*Vaishnavi devi*) is the junior mother and this one (Jagadamba) is the senior mother. Brahma becomes Vishnu; both are one and the same. Brahma is Jagadamba and when her *sanskaars* change and become like that of Vishnu - 'one Shivraba and no one else', then what will happen? Then, all will become one. Om Shanti.