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Clarification of Murli dated 11.02.67 (for pbks)

The *vani* of 11th February 1967 was going on, in the end of the middle of the first page the topic discussed was: Ram's Sita was abducted, Krishna has been shown in *Dwapur* (the Copper Age), Ram has been put in *Treta* (the Silver Age), all these are legends (*dant katha*). For Hanuman it is said that he was born from the wind (*pavan*). Now these are such nonsensical statements (*baatein*). Is anyone born from the wind? What does *pavan* mean? *Pavan* means wind. The child of the wind is Hanuman. What does wind mean? When some soul enters, what do people say? It is the influence of some soul. (*hava vihar ka asar hai*: it is the influence of roaming air). Hum? There must be some subtle bodied soul and the corporeal being that is formed from it was named Hanuman, '*pavan sut*' (the son of *pavan*). These are such nonsense statements. All these are the scriptures of the path of devotion (*bhakti marg*); this is fixed in the drama as well. They will be made again anyway (in the next kalpa). Now you have been explained what is *wrong* and what is *right*. As far as the Father is concerned, He proves everything and says. All these are *wrong* notions. Whatever you have heard, that Ram's Sita was abducted... from where was she abducted? Ram is indeed shown in the Silver Age. Well, how did Ravan come in the Silver Age? So to which times will this topic pertain? (Students: to the Confluence Age.) How did Ravan who abducted Sita come in the Silver Age? Then they say, monkeys built a bridge. They built a bridge of stones. Now will it be about stones? Hum? There might be some souls with a stone like intellect, who were placed one after the other and a bridge was built out of them. So, look what stories they have made. They say that [Ram] took an army of monkeys. Well, how will monkeys lift stones? *Accha*, Ram had an army of monkeys, then how did Ravan come there? Now the Father tells us the right thing. Where is Ravan's army? There is Ravan's army in the entire world. And with whom do the monkeys fight? Hum? With whom do the monkeys fight? The monkey's certainly fight with the monkey's only. This means, those who belonged to the community of monkeys... where? In the advance party or in the basic party? In the advance party. There were the souls of different religions in that community of monkeys itself. There are different kinds of monkeys, aren't there? Are the monkeys of one kind or of many kinds? The monkeys are of many kinds. So the souls from the community of monkeys who are connected with different types of religions fight amongst themselves. The Father explains, this [world] is completely *Ravanrajya* (the kingdom of Ravan); this is an impure (*patit*) kingdom; this is the world of monkeys. The monkeys are shown to be so impure. This kingdom starts after half a *kalpa* (cycle) and Ravan has been shown with ten heads. The Father explains, these are the five vices of women and the five vices of men. The ten heads of Ravan which are shown, they are the five vices of *Maya* in the form of Ravan. There must be someone who is 100% lustful, [someone] who is 100% angry, [someone] who is 100% greedy, [someone] having 100% attachment, [someone] who is 100% egoistic; certainly there are some who are number wise. In the same way there are the 5 vices of women. In what form has the woman been shown? The woman has been shown in the form of the 5 elements of nature (*prakriti*). Ravan has been shown in the form of the 5 vices of men. Which are the five forms of the woman? The five elements, *panc maha bhuut* (the five elements of nature). And Vishnu is shown with four arms. Vishnu has been shown with [many] arms and Ravan has been shown with [many] heads. Why? Ravan gives many opinions and Vishnu co-operates with many arms. Ravan raises difference in opinions and Vishnu does not raise difference in opinions; what does he do? He co-operates with many arms, through many co-operative companions. Who will co-operate? Will the one who is pure co-operate or will the one who is impure co-operate? The pure one will co-operate and what about the impure one? He will create obstacles. Where there is impurity, there is no co-operation. Where there is purity, there is co-operation.

The second page of the *vani* dated 11th February 1967. There are no human beings who have ten heads, who have four arms. It is just a metaphor (*roopak*) made by poets. What? These are the metaphors made by the painters, by the artists. They have made these forms for the sake of explaining, that there are some four arm - like souls who blend their *sanskars* among themselves, who make unity through purity and become the special helpers of God. So, this is the *pravritti marg* (the household path) that has been shown. This is the *aim-object* of you children. What? To become Narayan from a man (*nar*) and Lakshmi from a woman (*naari*). If you are not able to complete your *purusharth* (spiritual effort), if you *fail*, then you will become Ram - Sita. This is your aim [to receive] sustenance through Vishnu. So, the birth of Ram that is shown is shown as the incarnation of Vishnu as well as the birth of Krishna is shown as the incarnation of Vishnu.

Otherwise, Vishnu is not something separate. *Vishnupuri* (the abode of Vishnu) is also called *Krishnapuri* (the abode of Krishna). Krishna will be shown with two arms only, won't he? Indeed, the human beings don't understand anything. The Father explains everything. All this is the path of devotion (*bhakti*). You have received the knowledge now. Your only aim and objective is to become Narayan from a man. This *Gita Pathashala* is for making you attain liberation (*mukti*) and liberation in life (*jeevanmukti*). Brahmins are certainly needed. This is the *Rudra gyan yagya* (*yagya* of the knowledge of *Rudra*). Shiva is also called *Rudra*. Why? Is Shiva's name only Shiva or is it *Rudra* too? (A student said something). Why? Shiva is certainly the name of the point. Will the point be called *Rudra*? The point will not be called *Rudra*; when the point (*bindi*) assumes a fearful form (*raudra ruup*) through some body, it is named *Rudra*. So, this is the *Rudra gyan yagya* (*Rudra's* sacrificial fire of knowledge), *Rudra* has created this *gyan [yagya]*. When did he create it? (Someone said: in the Confluence Age.) When was it created even in the Confluence Age (*Sangamyug*)? Hum? He created it in the very beginning of the *yagya*; it means that from the very beginning of the *yagya*, along with the establishment, the flame of destruction also emerged. He assumed a fearsome form.

Now the Father asks: is the *gyan yagya* of Krishna or of Shiva? *Arey!* The one who must have sown the seed of knowledge will himself be called the father of the house. It is not that the seed is sown by someone else and the crops are cut by somebody else. The one who sows the seed will himself cut the crops. So, this *Rudra gyan yagya* belongs to the Father Shiva from the very beginning of the *yagya*. The Father Shiva Himself assumes the fearful form (*raudra ruup*) but Brahmins are certainly required for this. The Father asks: to whom does this *yagya* belong? It belongs to *Rudra*, it is the *Rudra gyan yagya*. It is not the Krishna *gyan yagya*. They thought that Krishna alias Brahma is the God of the Gita. Whom do they consider the God of the Gita in the corporeal form? They consider Brahma [to be the God of the Gita], they think Krishna's soul [is the God of the Gita]. But now it is fixed in your intellect that from the very beginning of the *yagya* Shivbaba is the *authority* of this *gyan yagya*, no other human being can be [the authority]. (Someone is saying something). Whose body was it in the beginning of the *yagya*? Who was the one who sowed the seed of the knowledge? So, the one who began it will himself end it. The rest will not be known as permanent chariots. The permanent chariot is he who starts [a task] as well as brings an end to it. So, the Supreme Soul Shiva Himself says, this Shankar is a deity. Shankar is not God either. Then they have combined Shiva and Shankar. Who? The ones in the path of *bhakti*, why have they combined them? Because none of the [other] deities achieved the stage equal to the Father first of all; who achieved it first of all? The name of only the one who made his stage *nirakari* (incorporeal), *nirvikari* (without vices) and *nirahankari* (without ego) equal to the Father is combined with [the name of] Shiva. No other deity's name is combined with that of Shiva. The name of Vishnu is not combined either. The name of Brahma is not combined either; they don't say: Shiv Vishnu, Shiv Brahma. What do they say? They say Shiv Shankar. So, what is the reason for combining the names into one? He did the work and showed it. What is the basis of name? The task. The one who did the task, his name was combined with Shiva. They make '... & sons company', don't they? So the name of the child is combined with that of his father. So, these people have combined Shiva and Shankar. Now, the Father says: how will both the souls combine? How will they combine? When some soul enters someone, then both the souls combine together in just one *personality*. So, it will be said, this soul came in this person, but both of them certainly don't combine together. The *sanskars* and nature of both [the souls] are indeed different. But what happened here? As regards here, when Shiva comes, He gives us the aim, "you have to achieve a stage equal to the Father". So, the Father is certainly incorporeal, without vice [and] egoless, so the children too will have to first become incorporeal, vice less and egoless. *Jo ote so arjun* (i.e.) the one who does (the task) first is Arjun.

So see, now the Father has entered this one. The Father says: We have entered this one. What? The Father says: We have entered this one. 'We'. Does 'we' mean two or is it one? (Students: two.) Which two? Brahma Baba and ShivBaba. We have entered this one, so you say Bapdada. You, it is you who say, this one is Bap (the Father) and the other one is *dada* (the elder brother). When do you say so? When you take the next birth... to whom was it said 'you'? It was said to Prajapita. When you take the next birth, you say Bap for Shiva and *dada* for Brahma. You say it, but it is not like this. Who is the Father? Who is *dada*? Shiva is the Father and Brahma is the elder brother, it is not like this. Who is Bapdada? The soul of Ram in whom Shiva enters, he is Bap and the soul of Krishna is *dada*. Then they say 'Shiv Shankar'. You say 'Bapdada' and they say 'Shiv Shankar'. They do not say Shankar Shiva. Why don't they say Shankar Shiva? Just like you don't say 'dadabap', you don't place *dada* first, you place Shiva first. The name of the one

who is senior comes first, (and) the name of the junior one comes later. In the same way Shiva is the Father; Shiva is the Father of all. He is the Father of Prajapita too. So, it is not said 'Shankar Shiva'. It is said Shiv Shankar. You say 'Bapdada', so Shiva is *Paramatma* (the Supreme Soul) and he a deity (*devta*). What? Shiva is *Paramatma* and he a deity. Who? Shankar [is a] deity. Shankar will not be called the Ocean of Knowledge (*Gyan Sagar*). Why? An ocean never exhausts at all, but Shankar is exhausted after coming to the end of the Iron Age. So, it was said...because Shankar also has to become a deity from a human being. If a human being does 'such' deeds, what does he become? He becomes Narayan. So who teaches those deeds? The soul of Shiva comes and teaches to perform deeds. So, he (Shankar) too is the one who becomes [a deity], isn't he? He is the one to become a deity from a human being; he is certainly not the one who transforms (a human being into a deity). (Someone said: Baba, why is it said 'master *gyan sagar*'?). He becomes master *gyan sagar* (the ocean of knowledge) [*master*: the one who acts in practice]; he is not always so. Does he become so or is he always that? (Everyone said: he becomes so). Yes. So Shankar will not be called the ocean of knowledge, nor will Brahma and Vishnu be called so. Brahma is not the ocean of knowledge and Vishnu is not the ocean of knowledge either. Actually, the Ocean of knowledge is one Shivbaba, it means [that] when the soul of Shiva enters the corporeal body, He is the ocean of knowledge. The Ocean of knowledge is only the One in which all the rivers go and merge at the end. Whether it is the river Ganga (the river Ganges), whether it is the river Yamuna, whether it is the river Saraswati, whether it is the river Brahmaputra, whether it is any river of the world; where do they go and merge? They all merge in the ocean. So at the end, all the living rivers, which can be seen having different opinions now; some are mixed with someone, the other ones are mixed with someone else; at the end where will all of them go and merge into? They will merge into just one Ocean of knowledge; they will merge in just one Shivbaba. But what is it now? All are singing their own tune.

Now you know, Brahma himself becomes Vishnu. The one who is Brahma ... how many Brahmas are there? (Students: five). So, whoever is Brahma, whoever has the name Brahma what do they all have to become when they combine? (Someone said: they become Vishnu.) They have to become the form of Vishnu. Someone will become the right arm, someone will become the left arm, someone will become the upper arm, someone will become the lower arm and someone will become the one to makes those arms work. You understand through the knowledge. The pictures also are prepared correctly. Brahma emerged from the navel of Vishnu. What? When was Vishnu present? When did Brahma emerge? In the beginning of the *yagya* there was a couple whose *sanskars*, nature and *sanskars* were harmonized, they were united. Whatever one said, the other one agreed. That was the form of Vishnu and all the listeners who were there accepted this fact. So, who were present? There was Prajapita as well as *Gita mata* (mother Gita), daughter *Om Radhe* was also present because Shiva does not come alone indeed. He certainly comes along with the three personalities (*murti*). Then, who else agreed to their words? The ones who are going to become Radha and Krishna in the Golden Age, they too agreed to their words. So everybody's *sanskars* co-ordinated and became one. Thus, Vishnu was present, wasn't he? Then Brahma emerged from the navel of the same Vishnu. When did he emerge? (Someone said: in the beginning). He emerged in the beginning indeed. From when was Brahma revealed in the form of Dada Lekhraj Brahma? He was revealed since 1947. He was called Brahma since the time Shiva entered him. When I enter, the one in whom I enter, he is named Brahma. Before the year 1947 there was no name of Brahmakumari Ishwariya Vishwa Vidyalaya at all. Since when was the name given? Since the year 1947 the name Brahma was coined and since the year 1951-52 the name Brahma Kumari Ishwariya Vishwa Vidyalaya was coined. Before that, nobody knew Brahma and nobody knew about the Brahmakumari Vidyalaya either. So, neither Brahma nor Vishnu will be called *Gyan sagar*. Now you know that Brahma becomes Vishnu through the knowledge. The pictures are also prepared correctly [showing] that Brahma emerged from Vishnu's navel but nobody can understand it's meaning, until the Father comes and explains. In the scriptures, Brahma is shown with scriptures in his hands. What? Is there any picture of any deity who is shown with the scriptures in his hands? In the scriptures, Brahma has been shown with scriptures in his hands. Now it is the Father who narrates the essence of the scriptures, it is not Brahma who narrates. What? All the scriptures that have been made, who narrated the essence of those scriptures? (Someone said: Brahma.) Did he narrate the essence? The one who is the form of essence (*saar ruup*) will narrate the essence. What will the one who is the form of expansion do? He will expand it. So does the Father narrate the essence of the scriptures when He comes or does Brahma narrate it? The Father narrates [the essence]. (Someone said: through Brahma.) As far as Brahma is concerned, he is the senior mother (*bari maa*). [Someone said: No.

Through the Father]. Is the mother the [form of] expansion or is the father the [form of] expansion? Who is the [form of] essence and who is the [form of] expansion? The mother is [the form of] expansion and the father is [the form of] essence. Who is called the earth (*dharni*)? The mothers [are called earth]. When the Golden Age begins in the world, at that time, is the earth small or is it large? It is small, and then afterwards, it goes on expanding. By the end of the Iron Age the earth expands greatly. The more the number of children increases, the more the mother will go on broadening. So this is the expansion and that is the essence; that one is the father and this one is the mother. So it was asked, the Father narrates the essence of the scriptures or does Brahma narrate it now? Who narrates it? (Someone said: the Father narrates it.) This one too becomes master *Gyan sagar* (master: the one who acts in practice). And as for the rest, so many pictures that have been made, none of them are accurate. All those are the pictures of the path of devotion (*bhakti*). There aren't any human beings with 8 or 10 arms. This is just the depiction of *pravritti marg* (the house hold path) that has been shown for the sake of explaining; the meaning of Ravan has also been shown.

There is Ravan *rajya* (the kingdom of Ravan) for half a *kalpa* (cycle). It is called the night. The darkness of ignorance spreads for half a *kalpa*. There is Ram *rajya* (the kingdom of Ram) i.e. the day for half the *kalpa*. When Ravan comes, he spreads the night and the day breaks when Ram comes. From when does the day break? The kingdom of Ram begins ever since the soul of Ram is revealed in the world in the form of Ram, in the form of the father Ram, and since the soul of Ravan, the one with 10 heads is revealed in the world, the night of ignorance begins in the world. The Father explains everything. The no.1 thing in this is also: when they call the Father omnipresent, how can there be 'fatherhood'? Does a *father* give inheritance to another *father*? If it is so, then all are *fathers*. If the Father is present in each and every one then what are all? All are fathers. Now will a father obtain the inheritance from another father? All of you are the children of the One Father, aren't you? The Father establishes *Vishnupuri* (the abode of Vishnu) through Brahma. What? Through Brahma. Brahma left his body indeed. (Someone said: through Prajapita Brahma.) No. Prajapita is a male; he became the form of *Duryodhan Dushasan* (villain characters in the epic Mahabharat). From among all the males, is anyone left out? All are *Duryodhan Dushasan*. Although someone may be 1 percent, someone may be 100 percent, someone may be 50 percent; an attitude of *Duryodhan* and *Dushasan* is certainly present to some extent or the other in every male. It has indeed not been said for the virgins and mothers, all the virgins are *Surpanakhas* (sister of Ravan who brought about a war between Ram and Ravan) and *Putnas* (a witch who attempted to kill Krishna). For the virgins and mothers it was said, you all are *Draupadis*, you all are *Parvatis*, you all are *Sitas*, you all are *bhaktis*. **Some** ... what? Some are *Surpanakhas* and *Putnas*. So it was indeed not said like this for the virgins and mothers but what about the males? *One to all, A to Z*, it was said for all, what? All the males are *Duryodhan* and *Dushasan*. Although the Father Shiva comes in a male body, whether He comes in the body of Krishna in his last birth, whether he comes in the body of Ram in his last birth; still what *title* have they been given? *Duryodhan, Dushasan*. It means the gates of heaven cannot be opened through them. The special forms who make the spiritual effort (*purusharth*) for purity i.e. the virgins and mothers, it is through them that the gates of heaven are opened. So, these names were given. He establishes *Vishnupuri* through Brahma. Who? Who does it? The Father Shiva. Is it the point Father or the corporeal father? (Students: the corporeal father). What if the point Father does it? Hum? (Students: a point cannot do anything at all.) If the point is the Father, how will He give *directions*? How will he give His opinions? How will we receive *Shrimat*? What? Brahma... like it was said in an *Avyakt Vani*, "Brahma started to make a rosary very quickly, and the Father Shiva started smiling". This is the *vani* [narrated] few years back. Why did He (the Father Shiva) start smiling? Because Brahma Baba used to think that Baba has said, "the establishment of heaven will take place through Brahma", hasn't he? So he started making a rosary very quickly but will the rosary be prepared through the Father's *Shrimat* or through some human beings' own opinion? The rosary can be prepared only through the Father's *Shrimat*. Only through the Father's *Shrimat*, the capital will be established. If someone wishes that he shall establish the capital through his own opinion, then the capital is not going to be established. So, the Father establishes *Vishnupuri* through Brahma. If Brahma forgets the Father then the capital will be held up, no capital can be established. He (Shiva) also establishes the capital through Brahma and teaches you *Rajyog*. Two things were said, what? [He brings about] the establishment of *Vishnupuri* or of the capital through Brahma and He teaches you *Rajyog*. What? You are also taught *Rajyog* and the capital is established through Brahma. Ok, so the one through whom the establishment of the capital, establishment of *Vishnupuri* is done, should he get the kingdom or not? *Arey!* The

establishment of *Vishnupuri* is done through Brahma, the establishment of the capital is done through Brahma, so should Brahma get the kingdom or not? (Students: he should get it.) He should get it? Then does Brahma rule (over the kingdom)? (Someone said: he rules in the Golden Age.) Does he rule in the Golden Age? *Arey*, the one through whom the establishment of *Vishnupuri* or the establishment of the capital took place, should he get the kingdom or not? (Someone said: he should get it.) Then, does Brahma become the king of *Vishnupuri*? (Someone said: no, he doesn't become the king of *Vishnupuri*.) Ok the one through whom the establishment takes place, it is about him. (Someone said: the establishment did not take place, did it?) Even though it has not taken place right now, whenever it takes place, whenever the establishment of *Vishnupuri*, the establishment of the capital takes place through Brahma, then after the establishment of the capital, will Brahma rule [over it]? Will Brahma not rule? (Someone said something.) Then who will rule? This is a bad thing, it is not fair. Someone establishes the capital, someone does effort and someone else reaps the benefits. What is this? Hum? The cock does the hard work and the beggar eats up the egg? (*Mehanat kare murga aur fakhir khaye anda?*) This does not prove to be of any use. (A brother: indeed the opposite is happening at present). The opposite is happening, isn't it? What? He establishes the capital through Brahma and Lakshmi and Narayan rule over it? This is indeed not fair. [Students said something]. So, the one through whom the establishment of the capital will take place, the establishment of *Vishnupuri* will take place, the establishment of the capital will take place, will he sit on the throne or not? Hum? (Somebody said: he will receive it in the Golden Age). In the next birth? What is this? If he makes efforts in this birth, then he should receive the attainments in this very birth, shouldn't he? Will we achieve the attainment of *Rajyog* in this very birth or in the next birth? (Everyone said: in this very birth.) That is why it was said here, what was said? The Father establishes *Vishnupuri* through Brahma. What? He does not teach him *Rajyog* so that he becomes a king (ruler). What? It is not that he becomes the master of the world and then it is said further: 'and **you** are taught *Rajyog*'. What does He do through him (Brahma)? He establishes *Vishnupuri* [through him] and what about you? He teaches you *Rajyog*, so the one who is taught *Rajyog*, will he become a king or will the one through whom only the inauguration is done become a king? (Someone said: only the one who learns *Rajyog*, will become the king.) So, it was said: Certainly, He will teach *Rajyog* only in the Confluence Age (*sangam*). Why was it said "He **will** teach" in the *vani* of the year 1967? It means that it was a hint towards the part that was going to be played in future, that he will teach him *Rajyog*. The Gita was narrated in the Copper Age. This is indeed *wrong*. What? The Gita was not narrated in the Copper Age, when was the Gita narrated? (Students: in the Confluence Age.) It was indeed narrated in the Confluence Age but why did the devotees take Krishna and the Gita into the Copper Age? It was said in the *murli*, when [Brahma] Baba was alive it was said in the *murli*, "it won't be said *Gita Gyan amrit* (the nectar of the knowledge of the Gita) now". It won't be said now... Nectar is produced when it (the knowledge) is churned. So, He was just narrating at that time, the listeners were listening and the narrator was narrating, through whose mouth? (Students: through Brahma's mouth.) But there was no one to churn. That knowledge of the Gita is churned later on. Through which personality? It is churned through the second personality (*murti*). The nectar comes out through churning.

So, the nectar that comes out, the subject of the nectar coming out pertains to which period of time? Since the year 1976 till now, the part of the second *murti* is of bringing out the essence. Whatever *murlis* were narrated for 18 years, the essence of those *murlis* came out. So, they say that the Gita was narrated in the Copper Age, this is certainly wrong. It means that when the task was going on through the second *murti* and the shooting of the Copper Age was going on, the task of churning went on with great force at that time. The nectar of the knowledge of the Gita (*Gita Gyan amrit*) came out. The Father tells us the truth. Krishna did not come in the Copper Age but during the shooting of the Copper Age Krishna is revealed. Many also have visions of Brahma [i.e.] Krishna. Brahma is shown in white costume. Shivbaba is indeed a point (*bindi*). If someone has a vision of a point, no one will be able to understand anything at all. You say, 'we are certainly souls'. Well, who has seen a soul? Has anyone seen it? No one has seen it, has someone [seen it]? The soul is indeed a point; moreover, the point is so subtle that no one can see it through these eyes. We can understand (its presence). Whoever worships whomever with whichever feelings, they have a vision of them. What? They worship Hanuman, they worship him believing him to be God, so they have visions of Hanuman. Now it is not so that there will be a God with a tail. They worship Ganesha believing him to be God, so they have visions of Ganesha. So will there be a God having a trunk? Is God some animal? Does God come to transform animals? No. God certainly comes to reform human beings; He enters a human body. He comes

to transform a man (*nar*) into Narayan. So the Father says: I make you have a vision of the one whom you worship with feeling. If they see some other form they will be confused, nothing will sit in their intellect, they will become sad. If they worship Hanuman, they will see him; the worshippers of Ganesha will see Ganesha. Now there is no one with such a trunk. All this is made up, they have sat down and invented them. They spend so many lakhs (hundred thousands) of rupees. It is a *waste of time, money, energy*. The Father says: you *waste* so much time in the path of devotion. I made you so rich, I made palaces of diamonds and jewels [for you] then, where did that uncountable wealth go? Now you have certainly become poor. Who has become poor? Brahma Baba? It is not about Brahma Baba at all. Is the Father kind to the poor ones (*Garib niwaz*) or is he kind to the rich ones? He is kind to the poor ones. It is not that He comes in the body of Brahma who is a millionaire, a billionaire and gives him the form of God. No. He comes in the body of a poor one and He comes being a poor one and serves the world, and what does He make him, the poor one, after coming? He makes him the master of the world. Now see, 'you are begging from door to door'. What has been shown in the picture of the Ladder? He is lying on a bed of thorns. He is lying on a bed of thorns and the foreigners (*videshi*) are giving him alms. Two men in trousers and hat have been shown, haven't they? So they must be some Islam and Christian [souls]. They must have given him some bread and water as alms in the year 76-77. 'You are begging'. The Father can indeed say this to you, can't He? No one else can say this to you, but the Father can certainly say this to you, can't He? ... that you have become so poor and you have to take alms from the foreigners? Now you children understand that the Father has come. What? This does not sit in the intellect of the monkeys of the other religions but it sits in your intellect that the Father has come. We are becoming the masters of the world once again. The Father has come and has given this *five year plan* to you after coming. Which *five year plan*? [The five year plan] since the year 77-78 till 82. This five year plan was a plan of God which has been shown in the picture of the Ladder. The *beggar* is lying down. There are also some pictures of the Ladder in which it has not been written 'Gita' [on the book under the head of the beggar], it is written '*five year plan*'. What? In the [picture of] the Ladder it has been written below in the old pictures: the Confluence Age of 40 years. When is this Confluence Age of 40 years completed? It is completed in the year 76. So when the Confluence Age of 40 years is completed in the year 76, Bharat becomes a full *beggar*. The soul of Brahma has been anyway shown standing and the soul of Ram has been shown lying in the form of a completely poor one, moreover... in which form? (Student: in the form of a beggar.) He is indeed in a form of a *beggar* but he is on a bed of thorns. Which thorns? Are they the non-living thorns or the living thorns? They are the living thorns. If flowers were not found (*Mile naa phool*)... all the flowers, the jewels went to the people of Islam. What? All the good flowers there were, the good gems there were, the good diamonds and jewels there were, the foreigners looted them all and went away. They reached under their arms (meaning 'they came under their control'). Therefore, he certainly did not find the good ones, so what did he do? When he did not find flowers, he made friends with the thorns [meaning], *Mile na phuul toh kaanto se dosti Karle¹ (40.45)*, he befriended the monkeys. Now what will the monkeys do amongst themselves? (Students: they will fight.) They will fight amongst themselves. Is this false? (Students: it is true.) It is certainly not false.

Ok, so it was said: only the Father can say this to you. What? No one else can say this. The Father has come; you children understand that we are becoming the masters of the world. This drama is made eternal. What? Rich in the morning; rich in the morning in the form of the Golden Age and a beggar (*fakir*) at night in the form of the Iron Age. The one who is rich in the morning becomes a beggar in the evening. After every 5000 years it happens this way. What? He is rich in the morning, the master of the world and he becomes a beggar in the evening. This drama is preordained, it is an eternal drama. Each one plays their own part in the drama. Someone leaves their body and takes another body; there is no question of crying in this at all. Never does anybody cry in the Golden Age. What was said? Hum? We don't cry in the Golden Age; where do we cry? Where there is untimely death. That is the physical untimely death and what about here in the Confluence Age world of Brahmins? A moment ago they are following the knowledge very nicely, and if we see the next moment they have a doubtful intellect. So are they dead or are they alive? Are they alive or are they dead? They are dead. A father is termed a father when he gives birth to children. The people of Farrukhabad (a place in Uttar Pradesh) believe a lot in the master. A master will simply be called a master, a father will simply be called a father, children will simply be called children. When the children grow up, they become masters. Then they give

¹ He did not find flowers so he made friends with thorns

birth to children. So, here too it is in the unlimited sense. What? The one who plays the role of the father, the one who is Prajapita; he too becomes poor after coming in his last birth. When he becomes poor, the Father enters [him]. When He enters, He gives the *five year plan*. Through the *five year plan*, what does he (Prajapita) become from a *beggar*? He becomes a *prince* [from a beggar]. Since 77-78 till the year 82 that plan is completed, then there is no need for him to go begging around somewhere, from door to door anymore. Then the people themselves come to his door. So, did he become a *prince* or a *beggar*? He became a *prince*. Is there any need for a *prince* to ask for anything? No. So, that form was the shooting of the Silver Age. Which one? It was the Silver Age shooting since 81 till 87-88 and whoever came in that (shooting period); all of them came from South India. Did the foreigners (*videshi*) come or did the natives (*swadeshi*) come? Who came? Alright, even if they came there, whoever became co-operative... who became [co-operative]? The foreigners became co-operative. This means that the foreigners revealed the Father. After that, in the period of 89-90 the shooting of the Copper Age began. In that shooting of the Copper Age, the 100 years of Dada Lekhraj who becomes Brahma are completed. In the year 1947, 60 years are completed and in the year 87-88, 100 years are completed. So Brahma finishes off in the world of death (*mrityulok*). When does he finish off? Brahma will finish when he completes his 100 years. So will he finish off in the world of death or will he finish off in the world of the immortal ones (*Amarlok*)? He finishes off in the world of death. So that was the true (*satwik*) stage of Brahma. When? In the year 87. That was a true stage of *nashto moha smriti labdha* (the one who has conquered attachment and regained the awareness of the self and the Father). He did not go to mount Abu for one complete year. Who? Brahma Baba. Every soul is *satopradhan* (consisting mainly in the quality of goodness and purity) initially when it comes to the knowledge, later on it becomes *satosamanya*² (when there is ordinary goodness and purity), then it becomes *rajo*³ (dominated by the quality of activity or passion) and then *tamo*⁴ (dominated by darkness or ignorance). The same happens with the soul of Brahma as well. He did not go at all [to Mt.Abu] for one year. Then after that, he started going there again gradually and he is still going there till today. His attachment has not broken now. So is Brahma's soul studying the knowledge even now or is he the one who teaches? He is still studying the knowledge. The soul leaves one body, goes and takes another body. What? What will happen after Shankar's part is over? (Somebody said: Vishnu's part will begin.) No, no, no. When Shankar's part is completed, when the role of the second *murti* is completed, then whose support does the soul of Brahma take especially? It takes the support of *Jagadamba*. What? After all, Brahma has to establish the capital, it has to be done through Brahma, so *some plan* will certainly be made. What *plan* will be made? Hum? A *plan* will certainly be made. Will there be many or will there be few [people] in the capital that will be made? (Students: there will be few). So, such a *plan* is made. What? *Jagadama* will have to take the form of *Mahakali* (a goddess). The cleaning up of all the insects and spiders is necessary, they should be swept off. The sweeping should be done and then Lakshmi will enter after the sweeping is completed.

So the soul leaves one body and takes another. There is no question of crying in this. What? *Arey!* Why did he develop doubt, why did he die? If he has faith today and tomorrow he develops doubts, then there is no need to cry about this. Till today he was following [the knowledge], now he does not *follow* it; today he accepts the Father and tomorrow he does not accept the Father, so there is no question of crying in this, the drama has been made. The more you are becoming victorious over attachment (*mohjiit*) now....these Lakshmi and Narayan are kings who are *mohjiit*; no one else is *mohjiit*. So who is the most *mohjiit*? (Students: Lakshmi and Narayan.) Hum? Not even Lakshmi, it is Narayan. The story of which king is praised for being *mohjiit*? (Students: of the true Narayan) No. King Harishchandra. It is said that king Harishchandra used to rule in the Golden Age. It is not about the Golden Age, it is about here. These Lakshmi - Narayan etc. are the *mohjiit* kings. There is no attachment over there at all. Where? There is certainly no question of attachment in [the world of] the Golden Age, then it is about when? It is about the Confluence Age. The Father keeps explaining many sorts of topics. The sages cannot explain these things. What? It doesn't matter if some sage comes in the knowledge, he may read all the *murlis* but he won't be able to explain these facts. They say, 'God is incorporeal, He is beyond name and form'. *Arey!* Is there anything beyond name and form in the world? 'O! God, O! God the Father', they speak like this, don't they? So, He certainly has some name and form, only then

² where there is ordinary goodness and purity

³ dominated by the quality of activity or passion

⁴ dominated by the quality of darkness or ignorance

do they call Him. They call a *ling*⁵, ShivBaba. Why? Why do they call a *ling* ShivBaba? They can call the ears; they can call the nose [ShivBaba]. Why do they call the *ling* ShivBaba? *Ling* means a symbol, which symbol? The one in whom Shiva enters. He enters and makes his *stage* such that even while seeing through these eyes he does not see this world, even while listening to many types of words of defamation through his ears, he does not hear those words. Otherwise what happens? Speak ill about someone on his face and he will become angry, he will start fighting, but the Father's part is such... how? He does not hear while hearing, He does not see while seeing and even when He speaks, sometimes He speaks in such a way as though He did not speak even on speaking. How can this happen? *Arey!* When He spoke something, He has spoken it, hasn't He? How is it that He didn't speak even on speaking? (Someone said: the intention.) Yes! It is about the intention. *Bhav pradhan vishwa rachi rakha*⁶ (i.e. whatever action is done accumulates sins or merits based on the intention with which it is performed). Something is spoken, isn't it? The intention with which something is spoken, it has that effect. If there is no intention mixed in the words spoken, if the intention is something else then the *result* of whatever was spoken will also be something else. For example a father, a mother; she starts abusing her child, then is her intention to destroy the child by abusing him? [If she says] 'May you be destroyed'! (*Hat tera satyanash ho jaye*). So, does she have the intention that the child should be destroyed? No. She abuses him to reform him. So the intention from inside is something else, even though she speaks ill words through her mouth. So the ill words that she spoke are not ill words because of not having that intention. In the same way, the Father too adopts a method to reform the children. The very name of the Father is Shiva. What? What is His name? Shiva. Whatever He speaks will be beneficial (*kalyankaari*), whatever He sees will be beneficial, whatever He does will be beneficial. So the body in which the Shiva Supreme Soul enters, he does not see while seeing, he does not hear while hearing, it is equal to not having organs even on having them. If the organs are removed from a man's body. What? If the nose, eyes, ears are detached, if the hands are removed, if the legs are removed then what will remain? (Someone said: nothing.) How will nothing remain? The *ling* will remain, won't it? The trunk will remain, won't it? The *ling* will remain, won't it? So that *ling* is worshipped. Which *ling*? The one that is like [the one who] does not have any hands, legs, nose, eyes and ears at all. So the *ling* is also called ShivBaba. *Arey!* He is Baba, isn't he? Who? Who is Baba? The *ling*. What is the corporeal one? The entire body is just like a *ling*. In spite of having hands, legs, nose, eyes, ears; in spite of having the organs, the *result* that must come out of it (the actions performed by the organs) doesn't come. Otherwise a lot of children will be born. They will be born, won't they? But they are not born? What does it mean if they aren't born? What has Shankar been shown as in the scriptures? He is shown as the one whose vigour never drains downwards (*amoghveerya*). What is the meaning of showing him as *amoghveerya*? [It means] in spite of having the organs, it is equal to not having them. The result that should come out does not come out. So, whether the organs are there or not, it is one and the same. So, what did the whole body become? It became a *ling*. So, the *ling* is also called ShivBaba. It is indeed Baba, isn't it? It is right, isn't it? Certainly Baba will be having children as well. But will those children be the like the progeny born through the *ling* in the world, or will they be the children born through the knowledge? They will be the progeny born through the knowledge. It is only the incorporeal soul who says Baba. It says Baba to the incorporeal One.

If He enters the temple (body), they will call Him ShivBaba; what? No. If He enters the temple (body), if He enters the temple then they will call Him ShivBaba and if He doesn't enter the temple, Shiva is incorporeal. Then after coming home they also call the father Baba. What is *grandfather* called? He too is called Baba. They indeed don't understand the meaning. Why do we call that one (*unko*) ShivBaba? We [call] that one, not this one (*inko*) [Shivbaba]. Which one? The actor (*partdhari**) who is going to come, why do we call that one (*unko*) ShivBaba? (Someone said something). Shiva has entered Brahma as well. Why do we say [Shivbaba] to 'that one'? Why don't we say [Shivbaba] to 'this one'? For 'this one' it was said that since this one is old, he is called Baba, Brahma Baba. Then why do we say [Shivbaba] to 'that one'? There are many worshippers of Shiva but they are stupid. There was the kingdom of Lakshmi and Narayan in Bharat (India). Then what happened to their kingdom? Look how stupid they have become now while taking 84 births. What? They have become so stupid. How stupid? [So stupid] that they have to play the part of a beggar. In the path of devotion (*bhaktimarg*), they spend money. They spend such a lot of money to build temples. When the Copper Age began, King Vikramaditya spent so much money to build temples. *Wastage of time, wastage of money*. Now there is no need

⁵ Or the Shivling, a phallus shaped structure worshipped as the symbol of Shiva in the path of bhakti.

⁶ Lit: your world is created according to the intentions with which you perform deeds.

for you to make scriptures etc., there is no need to build temples etc. The Father says only 2 letters. What? (Someone said: *manmanabhav* (merge in My mind)). He says 2 letters: *Alaf* (the first letter in the Urdu language) and *Be* (the second letter in the Urdu language). Remember *Alaf* then the sovereignty *Be* will become yours. And what if we remember *Be*? What if we remember the sovereignty? What if we remember *Bacchu Badshah* (the child king)? So will *Alaf* not be ours? Hum? If we remember *Alaf*, we will receive the sovereignty *Be*. It is not that we should remember the child *Be*. The child (*bacchu*) becomes the emperor (*badshah*) in the Golden Age; if we remember him we will obtain the sovereignty, it is not like this. This is a great examination. What? [To know] who *Alaf* is and who *Be* is. The entire confusion is only in this case. In which case do we develop faith and doubt? Faith and doubt develops in *Alaf* and *Be*. Whose part is of *Alaf*? Who is the actor who plays the part of *Alaf*, who was *Alaf* in the beginning of the *yagya* and who was *Be*? The Brahma kumaris indeed kept on teaching: *Alaf* found *Allah* (God) and the entire sovereignty *Be* was given to the partner. Then what meaning do they give for this? (A student asked: tell me one thing, he becomes Narayan from a man in one second and these 70 years that passed in *anishcay* (uncertainty); didn't anyone develop faith that we can become Narayan from a man?) Hasn't anyone developed faith regarding whether someone has become Narayan from a man or not? Hasn't anyone developed faith at all till now? Didn't anyone develop faith, regarding whether someone will become Narayan from a man or not? Is it that you are talking about yourself? So much knowledge was taught, so at least 2, 4, 8 [such ones who have faith] should come out or not? Didn't they come out? (Student: they are not being revealed, nothing is visible.) Can't you see anything? Not even a single person is visible from among 2, 4, 8 [souls]. (Someone said: one is already in front.) No, let the one with whom the talk is going on say it. From among 2, 4, 8, can't you see even a single person who studies? (Student: when he becomes Narayan, the child of the 'Giver' (*daata*) should be a giver.) So, does he take? (Student: we should obtain some attainment from him, shouldn't we?) So, does he take? (Student: if he takes, how can he give?) This means that the soul of Narayan is taking at present, isn't he? He is coming to you, to your house; he is coming at your door, so he must be coming to ask for money. You think like this. But Baba says in the *murli*, you must never think that we give to the Father. If you think like this, then whatever you have given will be of no use. What? You don't give it to the Father; you give it to the Father, to take it from Him. You deposit it in the Father's *bank* so that this [money] of yours is saved for 21 births. (Student: I am not talking about giving and taking wealth in a physical sense.) No, whether it is physical or subtle, whatever it is... (The student: my intention is about virtues.) What? (The student said: it is about the virtues.) About which virtues? (The student: when they have faith.) Who? (The student: the sisters, the mothers or the souls who have faith.....) Hum what? (The student: then why do they have hatred in them?) In whom is there a fault? (The student: the souls who have developed faith.....) Yes. (Student: for the Supreme Soul.) Yes. (Student: then the place where there is salutation to both, the deity Shankar and the deity Brahma...) Hum. (Student: Shankar *Mahadev* (the great deity) is the deity of all the deities...) Yes. (Student: then why is a border line over there? Why aren't they helpers of each other?) Whom do you see? (A mother said: Baba, he is talking about the ones in the basic knowledge.) So talk about the people of the advance party, won't you? It is the same in the advance knowledge too. Those who are in the basic knowledge... as far as the basic knowledge is concerned, there are the roots there and there are the seeds in the advance knowledge. So, if the seed has no defect then how will that defect come in the basic roots? Where is all the defect present? All the defect is certainly present over here, in the advance party. Om Shanti. So this is the great examination. What? Who is *Alaf*?