

Om Shanti. The *vani* dated 21st April 1967 was going on. In the beginning of the middle part of page 2, the topic discussed was: the Father has not come for the reason that if there is any quarrel in your occupation, He will make it right. You indeed call, Oh! Purifier of the sinful ones, come and make us pure. So I tell you the idea to become pure. I have not come to give you the idea of how your business will be maintained. This one himself didn't know anything either. Being an *actor*, if someone does not know the beginning, the middle and the end of drama; it means that he is an animal, isn't he? Whom did he talk about? *Arey!* **This one** knew nothing. This one himself also knew nothing. Baba said, being an *actor*, if someone does not know the beginning, the middle and the end of the drama; he is an animal, isn't he? Who became an animal? (Someone said: Brahma Baba.) Brahma Baba? Which animal did he become? (Someone said: a donkey.) Did he become a donkey? (Someone said: he is called *Nandi*¹.) He is called *Nandi Gan* (*gan* means group). That is alright... ... Shivbaba is a *washer man* so a donkey is also needed. What is kept on a donkey? What does *dhobi*, i.e. a *washer man* keep on the donkey? He keeps the weight of clothes. [He says,] take this load; we will wash them at the *dhobi ghat* (laundry house). There the water is very clean; so these clothes will be washed nicely.

Then, wasn't there clean water in the beginning of the *yagya*? (Someone said: there was.) Was there? Was there clean water? Was there the advance knowledge? There wasn't. It was not *clear*. There was water indeed, but it was muddy; there was no clean water. The dirt of the path of *bhakti* (devotion) was mixed in it. It has been said anyway, that this laundry house has been going on from the beginning of the *yagya* itself but there was not so much knowledge in the beginning. So the washer man put all the weight of the clothes on the donkey. The poor donkey continued to carry the weight. From when to when did he carry the weight? (Someone said: from 1948 to 1969.) Is it from 48, not before that? (Someone said: from 42.) Ever since Prajapita went [away from the *yagya*], he continued to carry the weight, until when? He carried the load until 18th January 69.

Does only the donkey carry a load? Doesn't any other animal carry a load? Isn't there [any other animal which carries load]? (Someone said: a camel does.) *Arey!* An ox also carries a load. There is a bullock-cart, isn't there? So the ox carries a load. That is called a bullock-cart. This is the cart of the household (*grihasti*); the cart of the unlimited household. All the clothes were put in it and taken to the *dhobi ghat*. Brahma Baba left his body, then Ram's soul enters the *yagya*. So it was said: being an *actor*, if you do not know the beginning, the middle and the end of the drama, you are an animal, aren't you? Baba had said, definitely write this *point*. What? That souls are actors in this *srishti chakra* (World Drama Wheel), and they keep on changing these clothes in the form of bodies. If someone is an *actor*, what will he do? He plays a part by changing clothes, by changing *dress*. No one knows this either. What? That we souls are actors and we play a part by changing these clothes in the form of bodies. Although they say that the soul resides in the *Muulvatan* (the Soul World). What? They say the *Soul World*, they say *Muulvatan*, they say *Brahma Lok*, but they don't say it through experience. What experience? That we souls are the residents of such a country, where there is no thought at all. The soul is in which *stage*? Thoughtless, peaceful; [there is] only the soul conscious stage. There isn't the remembrance of anyone; the charm of any bodily being does not attract us. People simply say *Muulvatan*, *Shantidham* (the Abode of Peace), the *Soul World* but they don't experience it. Will a point soul have an experience by itself or along with the body? (Everyone replied: along with the body.) So it is about having an experience here. When the Father comes and opens our eyes, [saying:] you are a point of light soul, this body is in the form of clothes and you have been changing 84 clothes in 84 births. So now you have to experience in the last birth. What? What should you experience? [We have to experience] how we souls are the seed souls living in the thoughtless stage, [how we] are the incorporeal souls. If we are incorporeal, then in spite of living in the body, no vice will trouble us. There will neither be the attack of lust, nor the attack of anger, nor of greed, nor of attachment, nor of ego. Meaning, we are only points of light souls, the embodiment of peace.

¹ Name of the bull of Shiva.

So now you certainly know in practice. What? You do know in practice for at least a short time, don't you? Alright, if it is not forever, but this information for some time number wise..., (Someone said: experience...) Are you not experiencing it? 'I, a soul am the inhabitant of the peaceful country', this experience is not ever lasting, but at least you know [that] you souls are the inhabitants of *Mulvatan*, [don't you?] We souls are very tiny and the soul is imperishable. However many bodies it changes, still, the destruction of the soul does not take place, it does not wear off, it does not burn, this soul is not something which will end. This should certainly be remembered in the intellect, shouldn't it? What? That we souls are imperishable. If this is fixed [in the intellect] that we are souls and the soul is imperishable, then will there be the fear of death? (Everyone said: No.) Because... due to being imperishable, the death of a soul will not take place at all. The death of the body takes place; the death of the soul certainly does not take place. Many don't have yoga (connection) in these things at all. Then, many mistakes are made due to body consciousness. What? They don't consider themselves as souls; every now and then they consider themselves as body. [They think:] 'I am very rich. I am a *minister*, I will do anything; I am the *zonal in charge*², I will throw you out of all the centers'. So much ego arises! Then they keep making many mistakes. When body consciousness arises, what will it make them do? It will make them commit mistakes.

The very main thing is to become soul conscious. Getting up in the morning do this thinking; what? I am a point of light, *star* soul, lay this very *foundation* at *amritvela* (early morning hours); no other thing should come in the thoughts. I, the soul am a *star*; I live in the center of the forehead and am an ever young, immortal, imperishable soul; because we definitely have to become *satopradhan* from *tamopradhan*. Only when we remember ourselves in the *original* form will we become *satopradhan* from *tamopradhan*. If the soul becomes *satopradhan*, then the five elements of the body will also become *satopradhan*. Moreover, the soul should become totally *satopradhan*. [*Satopradhan*] to what extent? (Someone answered: completely.) Complete with 16 celestial degrees. It should become completely bright; the glow should not be dull. If it is 15 celestial degrees; then the brightness has decreased. Complete with 16 celestial degrees; it should have this much brightness. How much? As much brightness there is in the Moon of knowledge. When he assimilates full brightness he is called the Moon of *purnamaasi* (Full Moon). So he becomes worthy of being born as the first leaf of the creation.

Complete with 16 celestial degrees, complete with all the virtues, completely non violent, '*maryaadaa purushottam*³'. If you make this stage firm during the *amritvela*, the soul conscious stage will remain firm the entire day. That's it. You should have only this thing in the mind (*taat lagi rahe*) the entire day. Put such a firm *foundation* in the morning, so that the whole day while walking, roaming, standing up, sitting down, you should have this in the mind that you are a point of light soul. [Check] whether any stone (harsh words) came out from your mouth. When will stones come out? When will words that give sorrow to others come out [of the mouth]? (Students said: when we become body conscious.) When we become body conscious [and think:] I am very knowledgeable; I am a soul belonging to the dynasty of Ram. My father has shot the arrows of knowledge, so I am also the one who shoots the arrows [of knowledge]. *Accha!* Has Baba ever told us to hurt others by shooting arrows? What should we do? Whatever Brahma did in his *practical* life, we have to do that very task. Whom should we *follow* in actions (*karmana*)? We have to *follow* Brahma. Did He ever tell you to *follow* Shankar? To *follow* Ram? He didn't. Whatever deeds Brahma Baba has performed, whether it is through speech, whether it is through the organs of actions, we have to perform such deeds. We should not *follow* Shankar. He is called Shankar only when, in that body, sometimes the *soul* of Ram plays the part, sometimes the *soul* of Krishna plays the part and sometimes the *soul* of Shiva plays the part. So, we are not at all *Shivoham* (I am Shiva). We have certainly received the *direction*; what? *Follow Brahma Baap*. *Follow* Brahma in actions and as regards the directions, *follow* the Father. If some mistake is committed, you should immediately *report* it. What? You should not delay. 'Baba, this mistake was committed by me'.

So the mistake that will be committed... and if a mistake is committed in the Confluence Age, 100 times sin is accumulated. Moreover, if it is not reported immediately, what will happen? Its interest will keep on increasing. So, firstly, 100 times burden was accumulated and secondly, the *multiplication* keeps taking place; so the stage will keep on degrading. Hence what should we do?

² In charge of a zone (area).

³ The highest among those who follow the code of conduct.

We should tell Baba immediately. How can we tell [Baba] immediately? Is Baba sitting next to us? (Someone said: through the mind.) No, you should not say it through the mind. 50% [burden] is not pardoned by saying it through the mind. What? (Someone said: give it in writing.) Yes, immediately [give it] in writing: Baba, this mistake was committed by me. 50% [burden] is pardoned the very moment you write it. If you developed cunningness... alright, Baba has indeed asked us to write it, He has not asked us to send it! ☺ So, cunningness will not do. We have written it with the very purpose that we will send it to Baba. (Someone said: we can write it one by one...) If we hide...., we made 5 mistakes and we hide one of them, then, 50% [burden] of that one mistake will not be cut (pardoned). As for the rest, 50% [of the burden of sins] of each of the mistakes that you report will be reduced. Because of hiding it, the mistake which is hidden increases even more. What? You made five mistakes, you told about four and one remained. So by not reporting it, it will continue to increase further. Keep reporting to Baba. If you report to Baba, what will Baba do? Will He kill you? Will He slap you? It is not so. Baba will say, 'Arey! Your yoga is not proper'. Baba will write. What? The letter which Baba will write and send to you, what will He do at the maximum? He will write in that letter that your yoga is not proper. Meaning? What does it mean? What is meant by, 'it is not proper'? Your yoga (connection) is not established with Baba. Your yoga is established with others in between. You don't establish [a relationship of] love with Baba, you do not have unadulterated remembrance. What do you do? You have adulterated remembrance. Your yoga is not proper. This is the main thing to become pure. What? (Student: to give in writing to Baba if any mistake is committed.) What was said to be the main thing for the soul to become pure? To give your complete, true *potamail*.

What is said about this? There is one among *crores* (millions) who gives his true and complete *potamail*. There, you have lost your chances already! ☺ (Someone said: all the others are number wise (according to their sincerity).) They hide something or the other; they become body conscious, that if Baba writes and sends such a letter to them, then they will not be able to even show their letter to anybody. Or that their letter might go into someone else's hands. It happens that way too, [doesn't it?] God forbid! If somebody opened the letter by mistake and read our *potamail* in it. (Someone asked: does it happen that way Baba?) Can it not happen that way? We write and send our *potamail* in a closed envelope, and if someone does not pay attention, he reads the letters uninterruptedly and narrates them to Baba on the phone, he wasn't able to see whether it is a *potamail* or something else, and if he read out the letter or [just] read it, then was this a mistake of the person who gave the *potamail*? No. In fact, the one who has been given this task should remain *alert*. So the main thing to become pure is to keep giving the *potamail* to Baba. The story of 84 births is in the intellect of you children. Now, in the Confluence Age itself, the story of 84 births becomes *clear* in the soul in the form of the mind and intellect. This story is not going to become *clear* in any other age. As much as possible, only this thought should go on: we should become *satopradhan*. We have to leave body consciousness.

You are a *Raj Rishi* (royal sage). What? You are not just a sage, a saint or a *sanyasi*. You are a *Raaz Rishi*. The entire *raaz* (secret) is filled in your intellect. *Hatha yogi*⁴ can never teach *Raja Yoga*. There is a lot of difference between a *Raja yogi* and a *Hatha yogi*. The *Hatha yogis* will teach *Hatha Yoga* and **you** are *Raja yogi*. So you will not speak about *Hatha yoga*; you will speak about *Raja Yoga* only. The ones who know the secret will speak about the secret things. Those who are *Hatha yogi* don't know the secret at all. Which secret? What secret do the *Hatha yogis* not know? (Someone said: the secret of the 84 births.) No. (Someone said: the secret of the beginning, the middle and the end.) No. They don't know the secret that in spite of living in the household, God the Father comes and purifies the sinful ones. Just as there is the limited household, so the children who grow up in that household, in whose company are they colored the most? (Someone said: of the mother and the father.) Of the parents. So it is said, one thing is that the soul brings with it the *sanskars* from its previous birth and the second thing is, the influence of what? Of the genealogy. The tradition which has continued in the family line and that tradition of the family came to the parents; those *sanskars* of the parents also come in the children. So here there are no ordinary parents; those are indeed the limited parents of one birth, and this One is the unlimited Mother and Father. He is the One who reforms the *sanskars* of many births. So it was said, the *Hatha yogis* can never teach *Raja Yoga*. Their intellect is full of *Hatha yoga*, [which means to] leave the household forcefully and *control* the organs. The Father says: when there are organs, the organs will definitely do their work. It is not about stopping the organs forcefully; the intellect should be full of knowledge. What? That we are the children of the one

⁴ Those who practice rigorous physical exercises.

Mother and Father, therefore we are brothers and sisters among ourselves and we are children in practice. It is not that these are just gossips; sometimes you accept it and sometimes you don't; 'Arey! Forget it, it is ok if it is not so for a while'. So, it is not like this. We are the real children of the Mother and the Father in practice. We have been singing for 63 births after going in the temples. What? *Tum maat pitaa hum baalak tere, tumhari kripa se sukh ghanere*. (You are the Mother and the Father and we are your children; we have a lot of happiness from your kindness.) And if we prove to be bad children.... There are such children; they are very mischievous. They bring disgrace to their parents too⁵, they don't pay attention to the relation of brother and sister either, that these are our **brothers** and **sisters**.

So the Father says that you belong to a very high family. What? Which is the highest on high family in the world? (Somebody said: the Ancient Deity Religion.) No, there is a family even higher than the Ancient Deity Religion. (Students: the Brahmin family.) It is the Brahmin family. The *complete* establishment of the Ancient Deity Religion will take place in [the year] 2036; in fact, it is about something in future. That will also be of the declining celestial degrees. What? That will not be [a family] with increasing celestial degrees and you are certainly the ones with increasing celestial degrees, the Brahmins who are the mouth born progeny of Brahma. You do have a lot of glory.

So the *Hatha yogis* cannot teach *Raja Yoga*. Only the Father teaches *Raja Yoga*. Why was the word 'only' used? (Someone said: the mother can't teach.) Why was 'only the Father' used? (Someone said: the mother can't teach.) It means that neither can the mother teach it, nor can any bodily human beings teach *Raja Yoga*. If they show stubbornness: "Why? Why can't we teach [*Raja Yoga*]? Why can't we become Shankarji?" Then that will be their *Hatha Yoga*. They don't have this power. Knowledge also is given by the Father Himself. The Father who teaches *Raja Yoga*, the same Father gives the true knowledge. No one other than the Father can give the introduction of the Father.

As for the rest, at this time there is *tamopradhan bhakti*. There is *tamopradhan bhakti* in the entire world. What does *tamopradhan bhakti* mean? (Someone said: adulterated *bhakti*.) Yes, *tamopradhan bhakti* means... no, adulterated *bhakti* started from the beginning of the Copper Age, or a little later. At first there was the *bhakti* of Shiva alone. After some time, the *bhakti* of both Lakshmi-Narayan, of both Ram-Sita started. So adulteration did start, didn't it? What? It sat in the intellect. What? Not [just] One Shvababa, but the mother also can make us pure from impure. That is all; the adulteration began from here itself.

So it was said that at this time there is *tamopradhan bhakti*. Although *bhakti* did become adulterated at the beginning of the Copper Age, it was not *tamopradhan*, and what is it now? Now it is *tamopradhan bhakti*; the intellect keeps wandering towards many. It is only the Father who narrates the knowledge after coming in the Confluence Age. Nobody except the Father can [narrate the] knowledge. Knowledge means information. No one can give the true information. When the Father comes, the *bhakti* ends. What? (Student: when the Father comes, the *bhakti* ends.) So has the Father come now or not? (Students: He has.) Has He? Then has the *bhakti* finished? (Someone said: those who have come in front of the Father, their *bhakti* has finished.) Has it finished? Don't they fear anyone in the world? (Student: No Baba, they don't fear.) They have no fear? *Accha*? (Student: Anyone may narrate anything.) Anyone may narrate anything! (Someone said: we don't listen at all.) You don't listen at all. (Student: If you want to listen to us, then listen, otherwise, don't narrate your [knowledge] to us.) *Accha*! Very strict? (Student: If we don't want to listen to them at all, where is the need for them to narrate?) So you didn't listen to them at all? (Student: I did not.) *Accha*? Just check whether you are wearing some necklace of small beads or rosary around your neck. ☺ (Student: Baba, no.... No matter what happens, we won't listen, whoever may come.) Whoever comes? (Student replied: yes.) What if someone tells you to put on a necklace of small beads? (Student: Anyone may do whatever ... Om Shanti.) Om Shanti! ☺ (Student: we are the true children of the true Father.)

When the Father comes, the *bhakti* **ends**. This means that though they celebrated the year of the revelation of the Father, the Father has not come in the form of the **Father** [for them] yet . The thing which He says in the *murli*: "Children, your **Father** has come", that fact has not yet completely sat in the intellect. *Arey!* This world itself is going to be finished. What was said? The

⁵Phariya odaniya uthakar dekhna: to bring disgrace

one in whose intellect the Father will sit 100%, for him, ‘*aap muye mar gayi duniyaa*’ (if you die, the world is dead for you). He will care for no one. Then it will be said, the Father has come in his soul in the form of the mind and intellect. Sometimes, the thought of public honor (*lok laaj*) comes, [doesn’t it?] It comes; it means that there is ‘*lok*’, isn’t there? ‘*Lok*’ means ‘the world’. You can see the world, can’t you? Therefore, the thought of public honor comes. (The student is saying something.) This world is **going to finish**; which world? This world of so many relations... there are lots of relations, aren’t there? Does the intellect go towards them or not? It goes. And the relatives also put a lot of *pressure*. So sometimes you have to live under that *pressure* or not? (Student: we have to, but I don’t remain under it....) ☺ But there is the *pressure* of the relatives, [isn’t there?] So when they pressurize, sometimes we have to stay suppressed under that *pressure* or not? Why don’t you speak, why do you become quiet? *Accha*.

The establishment of the Golden Age takes place through knowledge and *Raja Yoga*. What? Whatever knowledge God gave, the information He gave and the *Raja Yoga* which He taught [us], we adopted that *Raja Yoga* in our life in practice. What? We adopted the *Raja Yoga* in our life in practice. How is it adopted in the life in practice? [It is by the thought] all my relationships are with the One Father; One Father and no one else. So when all the relations are formed with the One Father, then the whole body ... what? The body belongs to whom? To the Father. Is it [just] about our body or the body of the relatives also? (Student: No, our own body.) Our body; don’t touch the relatives! ☺ (Someone said: the body of the relatives also belongs to the Father.) (Another student: No, no.) No, no, hey don’t say that! ☺ *Arey!* There are the relatives of the body, aren’t there? The son, the daughter; are they not a part of the body? (Someone said: they are.) They are a part [of the body], only then do they take the inheritance. You have to give them the inheritance, don’t you? You have to give them their share, don’t you? So, all the relatives of the body... (Someone said: are finished.)they are all yours, not finished! ☺

There are such clever ones too. Before they *surrender*, the mothers think, ‘Where is the need for money and property for Baba, these children of ours will be well-nourished’, so after giving everything to their children, they come empty handed. ☺ The brothers also do the same thing; [they think:] ‘come, we will belong to Baba and stay, now we are becoming *vanaprasthi*’, so they gave away all the land and wealth in the name of their children and came and sat in the *yagya*.

I teach *Raja Yoga*. What? What do I teach? (Students: *Raja Yoga*.) What knowledge do I give in *Raja Yoga*? Wherever our body is, our mind will be there. Wherever our wealth is, our mind will be there. There are many such fathers, they surrender their daughter, [and] they open an *account* in her name at their home (residential address); they surrendered her there (at the centre), [but] didn’t tell Baba that this much money has been deposited in her name in the *account*. Then what will happen? It is there in the daughter’s mind, isn’t it? So, the final thoughts will lead her to the final destination. That property there will keep on pulling her. For example, a house; they registered the house in their daughter’s name, [and] surrendered the daughter; that house has been given on rent; when the money comes from it, they send eatables to their daughter [to show], ‘see, your father, your *loki* father takes care of you so much!’ So what will happen through these acts? Where will the intellect of the daughter be pulled? The daughter’s intellect will continue to go towards those, whose things she uses. So this dishonesty in the thing given in trust keeps happening. The Father tells you all these things about *Raja Yoga*. There is this secret filled in it. You have to surrender the body as well as the wealth and you also have to surrender the mind. You have to *check* again and again, where the thoughts of the mind go. If again and again they are being pulled somewhere, a pull is felt and the mind is going there, this means that the accounts are not yet cleared. We have not yet become of the Father completely. So when the Father comes... where does He come? Does He come on the shoulder? (Someone said: the Confluence Age.) He has come in the Confluence Age since the year 1936. (Someone said: face to face.) *Accha*, He has come face to face since the year 76 in the form of the Father. (Someone said: in the permanent chariot.) Yes, He is indeed in the permanent chariot since the year 76. Yes, then? (Someone said: in Pune.) In Pune (a city in Maharashtra)? Neither in Pune, nor in the permanent chariot, and not since the year 1936 either, the one in whose intellect the Father [will merge] 100%, “child, your Father has come”, [they will realize this and] He will merge [in them] in this form, [they will know] **who** has come. This identity [of the Father] will sit firmly in the intellect 100%, [the idea] that the Father has come. Just as when a small child is born, then all the reins of the child’s life is in whose hands? It is in the hands of the Father. If the mother beats up that child, the father is responsible. A child is said to belong to whom? Is he said to belong to the mother or the father? He is said to belong to the father. So the entire responsibility is of the father. To make

the life [of the child good] and spoil his life is in the hands of the father. This Father is not the one who spoils [the children], but... (A student: He is the one who reforms [them].) No, He is definitely the one who reforms, He is Shiva (beneficial), He is benevolent in everything, in every way, but He gives freedom. What? Not like the Muslims: “become a Muslim, remove the sacred thread (*janeyu*), otherwise we will cut you now”. So He gives you *time* to understand completely through the intellect, independently. Understand properly. Who has come? The Father has come; not the *lokik* father, he is not like the religious fathers, a *great father* has not come, the *Great Great Grand Father* has come, the father of the entire world has come.

He establishes the Golden Age through the knowledge and *Raja Yoga*. *Bhakti* is certainly a separate thing in itself. What? Knowledge is a separate thing and *bhakti* is a separate thing. How? Knowledge comes from the Father and *bhakti*? *Bhakti* comes from many gurus, from human gurus. That is a separate thing and this is a separate thing. Human beings then say that happiness and sorrow are all on this very world. *Arey!* Where there is knowledge, why should there be sorrow? *Bhakti* brings sorrow and knowledge brings happiness. If someone experiences in the Confluence Age... what? ‘I am very unhappy, I, the soul am very troubled’; this means that they have not yet imbibed the soul conscious stage at all. If we stay in the stage of the self, no situation can influence us. The one who stays in the dignity of the self (*sva ki shaan*) can never be troubled.

Knowledge means day [and] *bhakti* means night. In *bhakti* or in darkness you suffer blows; there should not be any question of suffering blows in the day time. If someone is deceived again and again, if he is troubled, if he becomes sorrowful, this means that he has not yet recognized the Father. So it was said, ‘human beings say that sorrow and happiness, everything is here itself.’ Here means where? (Someone said: in the Confluence Age.) Is there sorrow and happiness in the Confluence Age? *Accha!* (Someone said: in this life.) Yes, there is happiness and sorrow in this world. In **this** world; but in which world there is both happiness and sorrow? Should there be both happiness and sorrow in the world of the Copper and Iron Ages or should it be in the Confluence Age? The Father does ask, He says, when you are the children of *Heavenly God* the *Father*, should you be in heaven or in hell? (Student said: in heaven.) Should the child of a multimillionaire be dependent for every single *paisa*⁶? *Arey!* A multimillionaire just wastes the money somewhere or the other, so the one who is his own child, however he may be, will he show stinginess for him? Suppose, a crippled, a lame, a blind, a leper child was born in the house of a multimillionaire, then, won’t he spend on him? *Arey!* The rich people spend money on the blind, the crippled, and the lepers of the world, so will he not spend money on his child? He will. It was said, the human beings simply say that sorrow and happiness, everything is in this very world. The Father says: there is the Golden Age in this world as well as the Copper Age, there is the Silver Age as well as the Iron Age and there is the Confluence Age too [in this world]. There is happiness as well as sorrow in this world. And in the Confluence Age? (Someone said: both.) Are there both happiness and sorrow? Will both last till the end? When we attain *karmateet stage* (the stage beyond the effect of actions), will there be both happiness and sorrow? (Students: no.) When we become complete Brahmins, will there be both happiness and sorrow? (Students: no.) Will there be the [Golden] Confluence Age or not? There will be the [Golden] Confluence Age.

So, while studying at Prajapita Brahma Kumari Ishwariya Vishwavidyalaya what did we become now? Now we have become Brahmins, we are no more *Shudras*⁷. If we are *Shudras*, we are in the world of happiness [and] sorrow, and if we are Brahmins, we should be in the Confluence Age world. Hence Baba says, the Confluence Age is the age of enjoyment. What is meant by ‘the age of enjoyment’? Enjoy yourself, be happy. It is the age of happiness. If we are not able to enjoy ourselves in the Confluence Age, when the unlimited Father has come, when we have become the children of the unlimited Father, when else will we be happy?

Now there is a lot of responsibility on you children. What? You have to attain such a stage... what? That the world should experience that these ones stay in the age of enjoyment. If we become body conscious, we weep, we are troubled, we feel sorrowful; so will the world believe that you have found God? (Students: it won’t.) So there is a lot of responsibility on you children. Keep on creating ideas for your own welfare. It has also been explained that the pure world is the Abode of Peace (*Shantidham*) and the Abode of Happiness (*Sukhdham*). What? There are two worlds that are pure. *Shantidham* is pure and *Sukhdham* is pure. And this is the abode of

⁶ Fraction of a Rupee, now worth nothing.

⁷ Untouchable; a member of the fourth and the lowest division of the Indo-Aryan society.

restlessness (*ashantidham*). What kind of an abode is it? Where there is restlessness and only restlessness everywhere. Not even a single soul is visible, which stays in peace forever, which never becomes restless. Is it visible? (Someone said: one [such soul] is visible.) One soul? If it is visible, is it an “*atma*” (soul) or “*Parmatma*” (the Supreme Soul)? (Students: it is *Paramatma*.) Do we see him in the form of *Parmatma*, or are we talking about the soul here? The soul; in this world now, no soul is seen to be always in the stage of peace; it cannot be seen as an embodiment of happiness. So, which abode is this? (Students said: *ashantidham*.) This is *ashantidham*, *dukhdham*. This world is *dukhdham* (the abode of sorrow). Nobody knows even this. What? That it is *dukhdham*. They don’t know, so they come to Baba and keep on crying: Baba, we have this trouble, Baba, we have this difficulty, Baba, we are very sad. So what does Baba say? Is it *dukhdham* or *sukhdham*? Now, in *dukhdham*, will sorrow increase even more or will it decrease? (Students: it will increase even more.) Now, it will reach the extremity. (Someone asked: how much will it increase, Baba?) How much will it increase? It will increase to such an extent that the vidharimi souls, those who *convert* into other religions or those who have a coat of other religions on them, it will go beyond their tolerance power. That was about the [people of] other religions. Those who have been strong in their religion in the 84 births, what? Those who don’t *convert*, their case is different. So this world is *ashantidham*, it is *dukhdham*, and nobody knows this. Meaning, if we become sorrowful, if we experience sorrow, if we experience restlessness in spite of becoming a Brahmin, then it means that the Brahmin also... (Student: does not know.) What doesn’t he know? That this world is *ashantidham* and *dukhdham*.

Firstly, the very main thing is yoga. What? When sorrow comes, when there is restlessness in the mind, then at that time, do you remember the Father? (Student: yes.) You do? You remember the Father, yet you feel unhappy? (Someone said something.) Yes, when you feel sorrow, you do remember [the Father], but for how long? When sorrow is felt, does *Maya interfere* more or do you remember the Father more? *Maya* doesn’t allow you to become constant. She doesn’t allow the intellect to become stable. So the main thing is about yoga, if there is no yoga then there is just the show (*lavaar*) of knowledge. What? Those who are *lavaari*⁸ of knowledge, they will keep on narrating the knowledge to others and they themselves will keep on becoming unhappy and troubled.

You should not become knowledgeable simply like a *pundit* (a scholar). Ravan was a *pundit*; just like *pundits*, Vedas and scriptures are shown in his hands. Hand means? The intellect in the form of the hand is full of all the knowledge, but something else is visible in the life in practice. Nowadays a lot of *riddhi – siddhi* (black magic) has also emerged. They don’t have knowledge, nor do they have yoga, but to exhibit their power, they have learnt *riddhi -siddhi*. Over whom do they attain mastery? (A student: the devotees.) No; they attain mastery over the ghosts and evil spirits; they take them in their *control* and have the work done through those souls.

But there is no *connection* of knowledge with this *riddhi-siddhi*. What? A ghost or a spirit enters somebody, they bring him in front of Baba [thinking], ‘*Balaji maharaj*, cure him’. The Father says: this is the account of your previous births, that soul has come [in you] to clear it, what will Baba do about it? (A student said something.) Yes, so, who... those who take the support of *riddhi-siddhi*... and Baba says that it has no *connection* with knowledge and yoga. So, those who take the support of *riddhi-siddhi*, do they belong to Ram’s community or are they the ones who *follow* Ravan? They are proved to belong to the community of Ravan. It is also written in the Gita, what? It has also been written in the Gita written by the human beings, ‘those who worship Me, attain Me, those who worship the deities achieve the post of a deity and those who worship the ghosts and spirits go into the category of ghosts and spirits. That is why in Bharat, deities are worshipped, *Bharatvasi* (the residents of Bharat) believe in deities and the people of other religions believe in the ghosts and spirits, they believe in angels. There is no acceptance of deities over there (in their religion).

(A student is asking something.) Why? Is it not a soul? Is that poor one not a soul? (Student: it is troubling [me].) Yes, it is troubling [you]; you too must have troubled it. It is not possible that you did not trouble it, and without any accounts it is troubling you after entering forcibly. There are accounts, only then is it troubling you, and you are removing it out, ‘get out, get aside, otherwise we will have you beaten up by the sorcerer (*auliya*)’. So it will certainly leave, but whenever it gets a chance, it will come again. So this is not the solution; the solution that has been

⁸ the one who just keeps talking but does not assimilate anything.

given by Baba is: the redemption (*uddhar*) of these ghosts and spirits also has to take place by whom? It has to take place through **you** children. So, if at all it comes, so in the remembrance of Baba, they too have to be.... (Someone said: chase them away.) No, we should not chase them out. We have to give vibrations to them also, in the remembrance of Baba; we have to give a *search light*, we have to give a *search light* collectively. And if it listens, we have to narrate the knowledge as well. There is no knowledge in their intellect. What? Some have come after doing a murder, some have come after committing suicide, they have come after dying an untimely death. So they are not such elevated souls, but we should have mercy on them. Baba has given this much freedom, to show mercy that if you develop a disease, go to a doctor, if a ghost or spirit enters, go to an *auliya* (a sorcerer). What will **I** do in this? If you are not able to tolerate, then an *auliya* will treat the disease. (A student: those who worship the ghosts and spirits will find them, we are forbidden to worship them....). [Do] not worship [them]. He did not tell you to worship the *auliya*. (Someone said: what is their species?) What? Their species is of ghost and spirits. (A student:they will become alive again.) Who? (A student: those who have become ghosts and spirits.) What about those who have become ghosts and spirits? (Student: they will take on a body again after some days, won't they?) When their sinful deeds lighten (reduce), they will be born again. Their sins should not increase a lot; hence they wander as ghosts and spirits till then. By entering some or other body, they will keep on troubling them and giving them sorrow. They will have sinful acts committed through the body in which they enter. That is their account of previous births. (A student: what if their stage is good?) Whose stage? (Student: the one in whom it has entered.) Then there will be no influence at all, they will not let them enter at all. The one who has attained the soul conscious stage, so, in the one, who is in [the stage of] the point form soul, a subtle bodily being cannot enter him. Is the point soul more *powerful* or is the subtle body more *powerful*? The point soul is more *powerful*.

So there is no *connection* of this *riddhi-siddhi* with knowledge. Human beings are entangled in falsehood so much! What? What is this *riddhi-siddhi*? These are the things of the false world. There is no existence of any ghosts and spirits in the true world. There is not so much worship of ghosts and spirits in the Copper Age either. In fact, [it starts] when the religious communities that come in the Copper Age become *tamopradhan*, and then they perform *tamsi* (degraded) acts or [when] the deities also perform *tamsi* deeds by coming in the color of their company. So the Iron Age world is the world of ghosts and spirits. They don't have so much force in the Copper Age.

Human beings are entangled in falsehood. Now the true Father has certainly come. What? Those who practice *riddhi-siddhi* show their power: see, we are God. Somebody reached his *guruji*, he [asked], 'tell me, what *prasaad* (gift) do you want? Do you want *laddu*? Do you want *perha*? Take it.' *Laddu, perha*⁹ emerged, he showed magic, and they say, 'he is definitely God'. But the ones who show this magic are not the forms of God. (Somebody said something.) Bhairavnath...? (Student: He drinks a lot of alcohol.) Where? (Student: they show it on TV.) Where is he? (Student: in Uttar Pradesh.) Yes, is there some Bhairavnath in Uttar Pradesh? He calls himself Bhairavnath? As such, when some *soul* enters somebody, then it says, "I am Chandika *devi*, I am Durga, I am Mahakali (names of various goddesses)", so if some ghost or spirit enters and says "I am Bhairavnath"... so this Bhairavnath, these topics which have come in the scriptures are topics of when? These are topics of the Confluence Age. How did Bhairavnath and Veerbhadra come here? So now the true Father has come, even so, the human beings say, if He is God, then let him do **this** and show us. If he is God, then let him do and show what we ask him to show. *Arey!* Is **this** the work of God? Will God show magic? (Student: no.) [They say:] If he is God, then, we killed this fly, let him prove it to us by making this fly alive. *Arey!* He doesn't call himself God at all. What? He doesn't call himself God at all, how did you believe that he is God? (Someone said: through knowledge.) He doesn't have knowledge, only then is he asking such a question. You should immediately change your stand then. What? It will not sit in his intellect, so change your stand then [and say,] 'Where does he call Himself God?' What? He doesn't call himself God. We **believe** this. *Bharatvasi* are used to it; they believe stone to be God. So we **believe** that he is God; where does he say that he is God? If he says, that he is God, then kill a fly, he will make it alive too☺. So you should immediately change the stand and explain to them, [by saying] that he doesn't call himself God at all. This one is indeed the impure Brahma. What? (Student: He is impure.) Who? Dada Lekhraj. O.k, that was about Lekhraj. Now? Lekhraj has left the body. Now? Now? Now there is Prajapita Brahma. So, is he impure or pure? (A student said: Pure.) *Vah!* Does the Father Shiva come in the pure one? (Student: he **was** impure.) He **was**

⁹ Laddu, perha - Indian sweetmeats.

impure, now he has become pure, now Shivbaba is not in him? (Student: Shivbaba came.) Shivbaba came and went away. (Student: He won't go away.) He will not go away; will He remain in the pure body itself? (Student: No, no...) No, no ... (Student: He came in the impure one...) He came in the impure one.... (Student: He will make the world pure and go.) He will make it pure and go. Is he impure now or not? (Students: He is.) Does He (Shiva) come in an impure body or a pure body? (Students: in an impure body.) So does He come now or not? (Students: He does.) So is he impure or pure? (Students: He is impure.) When all the subjects (*praja*) themselves are impure, Prajapita is also impure. There cannot be any pure one in the impure world and there cannot be any impure one in the pure world. Meaning, at present no such pure world, *Sukhdham* or *Shantidham* has been made. When *Shantidham* and *Sukhdham* is made, it will be said that he is pure. Om Shanti.