

VCD No.2177, Audio Cassette No.2663,
Clarification of Murli dated 28.10.66 (Only for PBKs)

The morning *class* dated 28.10.1966 was being narrated on Friday. The topic being discussed at the end of the middle part of the first *page* was: You children have the faith that the Father comes and says, “God speaks” (*Bhagwaanuvaac*). When God speaks, He will speak just once, won’t He? Will God speak just once in the Confluence Age or will He speak again and again? Will He speak just once? When? Was it in 36, 1936? Did God speak or not? Did He? God speaks. God Himself comes and speaks. It means, the *Supreme Soul* comes and reveals Himself in this world; so, does He sow the seed of knowledge first or is He born in the form of a revelation? (Someone replied.) Is He born? It means, the Brahmakumaris certainly say the truth [when they say it is] “the 38th *Shivjayanti*, the 76th *Shivjayanti*, the 78th *Shivjayanti* (birth of Shiva).” Is it the truth? (Someone: No.) Why? Didn’t God come and sow the seed of knowledge?

Arey! When a child is born in the world, when it is born in the form of a revelation in the world, is the seed sown by the father first or is he born in the form of a revelation? So, what happened in 36? Just the seed of knowledge was sown. Then, the seed becomes a lifeless foetus. When the foetus grows, after four to five months, the living soul enters it. So, when did the soul enter? Did it enter or not? (Someone commented.) When did it enter? Did it enter, in the form of the Mother or did it enter in the form of the Father?

Since when were the murlis narrated? Since when were they narrated? *Arey*, it has been said, “Earlier murlis weren’t narrated through Brahma. The Father used to dictate and this one used to write eight to ten *pages*. Later on, *copies* were prepared and it was read aloud in *class*.” Since when did that Soul start making movements through Brahma in the form of the Mother? It is because, even in the world, when the soul enters the mother’s womb, movements begin in the foetus. First, the mother feels that a soul has entered; so, which mother experienced it? Who experienced it first of all in the form of the mother? Not in the form of the father. *Arey*, through whom were the murlis narrated and since when? The murlis were narrated through Brahma. Since when? Since 1947. So, the mother experienced it first. She became the one with the intellect full of faith, “The task is being accomplished through me”.

So, who is the Mother Gita? *Arey!* The *vani* (words) that emerged through the mouth of Brahma is our Mother Gita, isn’t it? It is the knowledge of the Gita, isn’t it? The child in the womb... Is the foetus hidden or revealed? (Someone: It is hidden.) So, within the hidden womb, the mother had the experience, she had the real experience in the form of the mother, ‘my *part* is of Brahma’; the knowledge of the Gita emerged. Did the knowledge emerge or did the nectar of the knowledge of the Gita emerge? Knowledge emerged. Why won’t it be called nectar? (Someone: It is because it wasn’t churned.) It is because the nectar emerges through churning. A new topic emerges [from it]. For example, butter, essence emerges from milk, curd. So, the knowledge of the Gita emerged, the Mother Gita emerged but the Husband God of the Gita wasn’t revealed. Was He? Even in the world, when the seed is sown in the mother first, is it revealed to anyone? Does anyone come to know about it? No one comes to know about it.

So, the seed was sown in 36. And in 47, Brahma had the firm experience that He was going to become the mother. The teaching is given in the form of the mother because Brahma is the mother of the entire world or is he the mother of just the Brahmins? The entire world is

created by Brahma. Yes, they are the Brahmins of the No.1 category or they are the Brahmins of the *last number*, ninth category, because the Brahmins of the *last number* category *convert* to the *last* religion. And the Brahmins of the No.1 category don't *convert* at all. So, the [duration of the] teaching that was given in the form of the mother, it should be calculated till which time? (A mother: Till 69.) Till 69. It was given till 69 through the corporeal. After that, didn't the *soul* of Brahma narrate the *vani* through Dadi Gulzar? Earlier, he used to speak loudly. Later on, gradually the subtle body continued to become subtler. He started progressing towards the seed form *stage*, because some seed form human soul of this world enters the path of *basic* knowledge after Brahma leaves his body, so the soul that entered, does the mother come in its *connection* or not? But she doesn't realize which soul it is. So, there was the revelation in the form of the mother, but there wasn't the revelation in the form of the Father.

Baba says: It has already been mentioned in the murli, "The *part* of the Father, the *Teacher* and the *Sadguru* is of the same soul. There is certainly the *part*. It is [of] Me alone." It means that it is the *Supreme Soul* Shiva Himself. He is the Father, the *Teacher* as well as the *Sadguru*. The Father of the souls is in fact incorporeal. Does a *teacher* teach being incorporeal? Does He? No. So, the knowledge of the Gita that came, the song like Gita that came, because the greatest poet of the world is God Himself, the song like Gita that He sang, did everyone realize what the meaning of the verses of the Gita was? Did they realize? They didn't realize. The greatest feeling is that in this corporeal world - the human world is corporeal, isn't it? - So, who is the seed of the entire human world in the corporeal human world? (Someone: Prajapita.) Did you know about him in 69? You didn't. So, when do you come to know? A hint about it has been given in the murli as well. Which hint was given? (Someone replied.) Yes, call them Lakshmi-Narayan, who become Narayan from *nar*, call him Father Ram, because Krishna is the one with a child like intellect. Ram is always called the Father.

So, who was said to be the Father of the entire human world? The soul of Ram. A hint was given for him (in the murli), "These Lakshmi - Narayan were born ten years less from today, 5000 years ago". So, the year 76 arrives. The year of the revelation of the Father was celebrated grandly in the year 76 by the Brahmakumaris. Was it celebrated like [in] the path of *bhakti* or was it celebrated by understanding [the meaning] through the method of knowledge? (Someone: Like the path of *bhakti*.) They celebrated [just] like [in] the path of *bhakti*. They didn't know who the Father of the human world is. So, in order to know this, in order to enable them to know this, does the Father have to reveal Himself in the form of the *Teacher*, does He have to give clarifications or will anyone else give clarifications? Nobody except Me can give My introduction. This is the knowledge of the account. What is the account? Does the knowledge come first or does the Giver of knowledge come first? The knowledge comes first.

A mother gives the *basic knowledge* and a *teacher* gives the higher knowledge. He gives deep clarifications. So, the *basic knowledge* that you have studied is changed into the *advance knowledge*. It has been said in the murli, "You children will be transferred to another *class*". When the *class* is transferred, does the *teacher* change or does he remain the same? (Someone: He changes.) And does the place also change or does the place remain the same? (Someone: It changes.) So, what do we children feel? Do we have the same teacher of the *basic knowledge* or has the *teacher* changed? (Someone: He has changed.) And the place has also changed. The study has also changed. The *basic knowledge* remains the same. A, b, c, d; a, aa, i, ii, u, uu, ka, kha, ga; but [its] higher study, the deeper study, which gives deeper meanings has changed; but who teaches the knowledge which has changed? (Someone: The soul of Ram.) Which *soul* is it? (Everyone: The *soul* of Ram.) The *soul* of Ram! *Arey*, this is

why Baba says, “Someone is Mamma’s follower, someone is Baba’s follower, nobody cares about Shivbaba at all.” ☺

Arey, which *soul* teaches the knowledge? (Someone: Shivbaba .) The Father Shiva. Not even Baba; when you are asked about the *soul*, it is the Father of the souls, the Father Shiva. Does He have any other relationship with the children? No. He is just the Father and the children are just sons, there are not even daughters. Or are there any? No. So, that Father Shiva Himself says, “I am the Father as well”. Is anyone able to see the one who sows the seed first of all? Is He visible? He isn’t visible to anyone. That task of sowing the seed is hidden. So, the seed was sown secretly; even Brahma didn’t know who sowed the seed. Did he come to know? No.

So, I sow the seed in the form of the Father as well as I give the inheritance in the *last* [moment] in the form of the Father. Who gives the inheritance of *mukti-jiivanmukti*¹? (Everyone: The Father.) The Father Himself gives it. So, I alone am the Father, I alone am the *Teacher* as well as I alone am the *Sadguru*. So, people sing on the path of *bhakti* ‘*twamev mata ca pita twamev*²’. People in the world also know whether the mother or the father, the teacher is revealed in front of the children first. The mother is revealed. The mother teaches the *basic knowledge*. She teaches them while sitting at home itself, but this is the Father who performs the task of the *Teacher* till the end; for this it has been said, “I am the Father the *Teacher* and the *Sadguru* as well. Is the *Sadguru* corporeal or incorporeal? (Someone: He is corporeal.) Why? ‘*Sundar mela kar diya jab sadguru milaa dalaal*’ (there was a beautiful meeting when the *Sadguru* was found in the form of a middleman). So, will the middleman in between be corporeal or incorporeal? He is certainly corporeal. And the *Teacher* is also... (Someone: Corporeal.) He is also corporeal, but the *teacher*’s task is to give the clarifications. For example, there have been many in the world who have made more than 108 commentaries on the Gita. So, the commentaries they have made, they are the clarifications of the Gita of the path of *bhakti* written by human beings, aren’t they? But it is certainly said ‘*kai samjhe kavi aur kai samjhe ravi*’ (either the poet can understand the meaning of the poem written by him or the Sun [of knowledge] can understand it). Nobody else can understand the correct meaning of the poem.

So, the Gita, which was spoken by God, which has *bhagwanuvach*, God Himself speaks, the Gita, which is called the nectar of knowledge, what do you become by drinking that nectar? (Someone: Immortal.) You become immortal, meaning deities. Did anyone become a deity so far? (Someone: No.) Does it mean that the study is going on or did anyone complete his study? It is going on. So, nobody has become immortal, but they **are** drinking the nectar, aren’t they? When the nectar was being consumed, the demons as well as the deities drank it, but the demons are unable to drink it completely and the deities drink it; why? It is because, among the demons... The demons drink *suraa* (wine). They drink alcohol; it might be the wine of the eyes [or] it might be the worldly alcohol. Baba has definitely said, ‘The world reforms through vision’, but will it reform through the vision of someone reformed or will the world reform through the vision of someone who is unreformed? (Someone: Through the reformed one.) And who is the reformed one in this world? Is there anyone? No one? It has been said in the murli, “When I come in this world, I come in only one chariot in a permanent way.” It wasn’t said, “In the form of the Mother”. I come in the form of the Father, the *Teacher*, the

¹ Liberation - liberation in life

² You alone are the Mother, You alone are the Father

Sadguru. So, He comes in the form of the *Teacher* from 76, but it was also said, “I do come in the form of the *Teacher*, I do give clarifications, but I am with you to the extent you children remember Me. If you don’t remember [Me], I am not with you.”

So, among those who remember, will everyone be alike or will they be number wise (at different levels)? (Someone: Number wise.) So, the one who is No.1 among those who remember, whose pictures also show him in remembrance; ... whose [picture is shown]? (Someone: Shankar’s.) The one whose pictures mostly show him to be in remembrance, I do enter him in a permanent way but I also say, “I don’t ride the bull all the time. I enter other children too; because sometimes the children who have to understand are sharp and the one who explains is not so sharp, but if the children show courage, the Father helps. Suppose someone goes to explain to the Prime Minister and loses his courage by the time he reaches there, he hesitates, starts shivering, then, is he courageous or did he lose courage? (Someone: He lost courage.) He lost it. But those children who show courage, for such courageous children, I have a promise; what? If the children show courage, the Father helps. I help them; how? I help through words, I help through *drishti* (the power of the eyes), and I help them through vibrations as well while explaining. So [it depends on] the more courage or less courage [they have]; where does this courage come from? It is called *will power*. How does it come? (Someone: Through remembrance.) It comes through remembrance. The more we remember, the more *will power* comes in us and we feel courageous.

So, from 76, call it the soul of Narayan... why was it named Narayan? *Naar-ayan*. What is meant by *naar*? *Naar* means the water of knowledge. And what is meant by *ayan*? (Someone: House.) House. It means the one whose house is in the water of knowledge itself. Who is shown [like this] on the path of *bhakti*? (Someone: Narayan.) Call him Narayan, call him Vishnu, he is always shown in the ocean of milk (*kshiirsaagar*). So, he is always a resident of which place through his intellect, the mind and intellect? Is he the resident of the water of knowledge or does he live in ignorance? He is a resident of the water of knowledge. So, will the one who is the resident of the water of knowledge have more thirst for knowledge or will he have less thirst? He will have more. I enter him in a permanent way. And after entering him, I quench his thirst of knowledge, because the one whose thirst is quenched will be able to quench the thirst of others too.

So, I am certainly revealed from 76 in the form of the *Teacher*. So, am I revealed completely? Am I revealed completely or [is the revelation] incomplete? Has the entire clarification been given? No. If the entire 100 percent clarification is given, if it is understood, will the people pass through the cycle of faith and doubt? (Someone: They won’t.) They won’t, but are they passing through that cycle or not? They are. They are, it means that all those children who become Brahmins, all those who change from Brahmins to deities and who *convert* to other religions in the Copper Age - do they or not? They do - Those children haven’t understood completely. They haven’t understood; this is why it has been said: You haven’t understood... so, it has been said in the Gita: *pariprashnen sevayaa*. Should you understand some topic completely by asking questions or not? You should understand. So, the children who converted from other religions and have become Baba’s children, Brahmin children, although they are number wise children, although they belong to number wise categories, until they understand the topic completely, they don’t recognize the Father completely. Until they recognize the Father completely, they don’t be entitled to the Father’s inheritance.

You will be entitled to the Father's inheritance only when the number wise rosaries from amongst the selected children are revealed. Whether it is the rosary of the eight [beads] sitting on the head, whether it is the *Vaijayanti mala* (the rosary of those who gain victory in the end) of the 108 [beads] of the neck, or whether it is the rosary of the 16108 [beads] placed on the arms. Then, when these rosaries are revealed, it will be said that the *Teacher's* task is completed. When the *Teacher's* task is completed, will the capital be ready or will it remain [to be established]? The entire capital will be ready. Those children who were selected by the Father and it is famous in the scriptures “*nar sahastra kotan me kou aur kou mein se kou*³.” So, many people come in the *basic knowledge* and after being sorted from the *basic knowledge*, they come in the *advance knowledge*. And then the rosary is prepared from among those who follow the *advance knowledge*. Among the 900,000 (nine lakhs), the rosary of so few is prepared, the capital (*raajdhaani*) is prepared through them. *Raajdhaani* means the *dhaarnaa shakti* (power of *dhaarnaa* [to put in practice spiritual precepts], the queens) of the kings (*raja*). They meet with those kings and become one. It means, the beads of the *Rudramala* are added to the *Vijaymala* because, does the Father come and establish the capital of the household or does He establish the capital of renunciation? He establishes the capital of the household, so a king is required and along with the king a queen is also required. Narayan is required in practice and along with him Narayani is also required. Then their rosary is also required.

So, it was said, at *last* that Father in the form of the Father, in the form of the *Teacher* - what kind of a *teacher*? Is He the *Supreme Teacher* or a mediocre *teacher*? - He is revealed in the form of the *Supreme Teacher*, He is revealed in the form of the *Supreme Father* as well. And He is also revealed in the form of the *Sadguru*. Not in the form of a *guru* because there are many *gurus*, but just the Incorporeal One is praised as the *Sadguru*. Does the Incorporeal One mean a point? Incorporeal means the one with an incorporeal *stage*. Just like when other religious fathers come, they have an incorporeal *stage*, similarly when the Father of those religious fathers, the Father of the fathers is also revealed in this world, on what basis will He be revealed? When Christ was revealed, how was he revealed? When Mahatma Buddha was revealed, how was he revealed? Guru Nanak was revealed, what did you see? (Someone: the *Avyakt stage*.) You saw the *avyakt stage*, didn't you? So, the Point of Light, the *Supreme Soul* whose name is Shiva - the name of His Point itself is Shiva - that Point enters some permanent chariot, the Father's promise; what? What do I make the children *number wise*? I make them equal to Myself. “Equal to Myself” means, I make them incorporeal, vice less, ego less. So, Allah avval diin, who assimilates the No.1 incorporeal *stage*, is praised because he is the father of the fathers as well. He is the father of the religious fathers as well. He is revealed with such an incorporeal *stage* that whoever sees through these (physical) eyes, whoever sees, whoever listens through these (physical) ears, what should he feel? **My** Father has come. Not just the [father] of the Brahmakumar-kumaris; whose Father? **My** Father has come. They should experience this just by listening and seeing.

So, does He come once in the true form or does He come again and again? (Everyone: He comes once.) Did He come once now? He didn't. For example, when a child is born, when it is revealed, when He comes out of the hidden womb of knowledge - the child comes out of the womb, doesn't it? - then, is it said that the child is born, it is revealed or did it remain hidden? What will whoever sees say? Did the child come out or not? It came out. Whoever listens to his voice through his ears, what will he say? [He will say:] The child has come.

³ Few among thousands of human beings and out of those few, a few

Similarly, the Father also comes just once. God Shiva incarnates only once in a *kalpa* (cycle). What does it mean? In the Confluence Age of 100 years, does He come every year or not? If He comes every year in the *shooting period*, it can be said that He can come in every age in the *broad drama* as well. For example, it has been said in the Ramayana, '*janma-janma lagi prabhu avatara*'. God incarnates in every birth, but this topic is false. What does the Father say? I come only once. It isn't that He came in the year 36, in 47 and in 76 as well.

If we say that He didn't come in 76, who came then? (Student: The father Ram.) Yes. The father of the human world was revealed. The one who becomes Narayan from *nar* (man) was revealed. But God wasn't revealed. God, whose memorial is built in temples, that Shivling has been found in the big excavations that have been carried out in the world in every village, every city, in the foreign countries as well. What does it prove? Is that Shivling called just a Shivling or is it called a *Shankarling*, *Ramling*, *Brahmaling* or just *Shivling*? It is called *Shivling*. It isn't called *Shankarling*. It means the one in whom three souls are mixed by entering, that Shankar's *ling* doesn't uplift the world - What? Will it uplift [the world]? It won't - Although, Baba said: If you are unable to remember the small form, remember the big form. So, what was the small form in the Somnath temple and what was the big form? The *star* [made] of a diamond was the small form and the *ling* was the big form. So it was said, although if someone remembers the permanent chariot, then as is the one whom we remember, so shall we become. So, if the permanent chariot becomes high, what will we become? We will also become high. Yes, we can't become as high as he is. Why?

Whichever number of fathers there have been in the 84 births, generation after generation, is the power of those fathers equal to the power of the children in the next generation or do they have more [power]? Is the father more *powerful* than the child or is he weaker? (Everyone: He is more *powerful*.) [He is] more [powerful]. Look at the generations of 84 births. The beauty of the human body, the shape and size of the human body, the power of attraction of the human body, has it increased or decreased day by day, birth after birth? It has been decreasing. It proves that the Father is more *powerful* and the child... (Someone: Is less *powerful*.) He is not as *powerful*. So, how is Shankar represented? Is he represented by the *ling* or the point? He is represented by the *ling*. But it isn't called *Shankarling*. Does anyone say [*Shankarling*]? (Someone: No.) Why? Why don't they say [*Shankarling*]? It is because the action that has been shown in the temple... the companionship with the *jalaadhaari* has been shown or is he like the *Sanyasis* who run away? He isn't someone who runs away like the *Sanyasis*. He is an unlimited householder.

So, that One who has an unlimited household says, what does He say in the Gita? What are all of you? You are Parvatis. What? You are Parvatis. So, will all those who are Parvatis take [the others] across or will they drown them? They will take them across. So, when all of you are Paravatis who become pure, [you become pure] through service, through knowledge, through *drishti*, then you become instrument in making the entire world also pure. But you who become instruments and later become deities, your memory is worshipped in the form of the other *indriyaan*⁴. Lotus-like eyes, lotus-like feet, lotus-like palm, lotus-like face... the lotus is the king of the flowers, isn't it? You are praised in that form, but in My case, only what is worshipped? Only the *ling* is worshipped. So, who says 'My'? Is it Shiva or Shankar? Only Shiva. It means, although the Father teaches in the form of the *Teacher* through a human body, but his other *indriyaan* will make you pure by applying the colour of the company. As regards

⁴ Parts of the body used to perform actions and the sense organs

His form, the *ling* form, is His entire body [the *ling*] or did He speak about some particular *indriya*? Do I take the entire body or do I take any particular *indriya*? I take the entire body.

So, that form which teaches in the form of a *teacher* in practice isn't the perfect form of the *Supreme Soul*. When will he have the perfect form? It was said, "It takes 40 to 50 years for you children to become *satopradhan* from *tamopradhan*." So, will there be someone [who is] *number one*? Won't there? The one who is *number one*, that *number one* companion (*jori*) is the *number one* Parvati. Who is it? The companion? Which soul is the companion in the form of the *number one* Parvati? *Arey*? (Someone: Shiva, the *Supreme Soul*.) Yes, when Shiva comes, when the Father Shiva comes to this world, He takes the support of which Parvati first of all to sow the seed of knowledge? (Someone: Prajapita.) He takes the support of Prajapita. So, Prajapita's name ... what name do I give to the one I enter? Brahma. So, which *number of* Brahma is it? (Someone: The *number one* Brahma.) The *number one* Brahma, it means the Supreme Brahm (*Parambrahm*). What? He is the *Parambrahm*.

Call him *Parambrahm* or the *number one* Parvati. And after that, which is the other soul, the one who becomes the *second number* Parvati? She becomes the instrument in taking across even the one whom I enter. The *Supreme Soul* comes. So, He is the *Ever Pure*. When the *Ever Pure* comes, whom does He start loving? Whom does He start loving first of all? Baba says: I don't become a lover (*aashiq*) at all. It was said in a murli. Baba says: I don't become a lover. What am I? I am the Beloved (*maashuq*). But who spoke this? Who is the speaker? Who? (Someone: The Father Shiva.) The Father Shiva? It wasn't said: The Father Shiva. It was always said in the murli, "Shivbaba says". It means, when you say Shivbaba, is it the combination of the corporeal and the Incorporeal or is it not? It is a combination. It means that when it was said 'Shivbaba', then that combination of the corporeal and the Incorporeal, Shivbaba is the Beloved (*maashuq*) for the entire world of 500 crores. Although, there is also Shiva in him and the permanent chariot in which Shiva enters, his soul is also present, is it just one [personality] or are there two different [personalities]? When there is one body, there is also [just] one actor.

So, the Point of light, the *Supreme Soul* Shiva comes first of all with Prajapita. So, does He come as a lover or as a beloved? Tell Me! (Someone: Lover.) He comes as a lover. Why? It is because Prajapita doesn't know at all what the true form of Shiva is. Does he know? He doesn't know; no human soul knows it until the Father Himself comes and explains. We didn't even know the form of our soul. Did we know? We didn't know. The Father comes and says: You are points of light and your Father is also a point of light. So, that Point of Light Father Shiva becomes a lover for Prajapita. And when He enters him, what does He make him? He makes him the beloved (*maashuq*) for the entire world. Why was it said, "the entire world"? When the human beings of the entire world leave this world and go to the Supreme Abode, whom will they remember? Will they remember the Incorporeal? It is very difficult for anyone to remember the Incorporeal. For example, it has been written in the Gita, '*avyakta hi gatirdukkham dehvadbhirvaapyate* [meaning] the bodily beings achieve the avyakt stage with great difficulty. They are just the religious fathers who become constant in the incorporeal *stage* number wise (more or less according to their capacity). So, when does it become easy? It becomes easy when they come to know through the knowledge that the Incorporeal has entered the corporeal.

So, where has the form that is easy for the entire world [to remember] been shown among the four pictures? In the picture of the Tree. Where? (Someone: Above.) Yes. He is

sitting above. The souls of the entire world are going above in the period of destruction. And he is the one who pulls them. This is why he is named Krishna on the path of *bhakti*. Krishna means the one who attracts. Does he attract the souls of the entire world or not? (Someone: He does.) So, he is the Confluence Age Krishna as well. This is why it has been said in the murli: *Next to God is Krishna*. Is he the Confluence Age one or the Golden Age one? The Confluence Age one. *Next to God is Shankar, next to God is Narayan, next to God is Prajapita*. Four names were mentioned. Are all the four personalities different or are they the different forms of the same *personality*? They are different forms. When he plays the *part* of the most sinful one, he is Prajapati, Prajapita. When he plays the *part* of the pure one, he is the Confluence Age Krishna or Narayan. The names are given on the basis of the *part*. As is the task, so is the name.

So, it proves that, does God come in this world only once or does He come repeatedly? He comes only once. Has He come now or not? Had He come in practice, in reality, the Father says, 'Other religious fathers come and just establish their religion. And what do I do? Along with the religion I establish your capital. I establish your capital immediately. I come and as soon as I come, I establish the capital immediately.'

Jiivanmukti in a *second*. What? Whoever sees, whoever listens to even two words through these ears, what will happen in that one *second*? *Mukti* and *jiivanmukti*. Will he remain someone who is born and who dies in the abode of death or will he become someone who is free from the cycle of birth and death? What will he become? Are we Brahmakumar-kumaris in the abode of death now or are we in the abode of immortality? (Someone said: In the abode of death.) According to what? Baba says: "Leaving the body is called death." What do you say when the soul leaves the body? It died. But on the other hand Baba also says, "I make you children immortal and leave. I make you the residents of the abode of immortality and go." The entire world will leave the body, but will you, My children, those who are sitting in front of Me, leave the body and go? (Someone: No.) Or will you *rejuvenate* the body in this world itself? It has been said in the murli, "I alone am your Father who is the Boatman of both your soul and the body like boat; the soul is the passenger and the body is the boat. "Your", not of this one. Of whom? He isn't [the Boatman] of his *followers*, [He is] not even theirs, [of those] who are spread all over the world. I am not the Boatman of both their soul and body like boat, but whose Boatman am I? I am the Boatman of both the soul as well as the body like boat of you children. I will take you across this river of vices. Call it a river of vices or an ocean of vices, He is going to take us across it.

Did even a single person go across so far? Did he? (Students: He didn't.) Nobody went across. Are they diving or not? *Arey*, tell Me! Is everyone diving in the river of vices or did anyone go across? Everyone is diving in this ocean of vices. So, has God come in practice now or not? He hasn't. It is famous for God that He comes on Mahashivratri (the great night of Shiva). It is celebrated on the path of *bhakti*... At what time is it celebrated? On Mahashivratri. *Maha* means? *Arey!* [It is said:] Mahadev! What does it mean? *Maha* means big. *Maha* means big. So, Mahashivratri means the greatest night of ignorance, darkness. Such night of ignorance and darkness in which everyone sinks in the darkness of ignorance, whether it is the children of Brahma, whether it is the children of Prajapita Brahma, whether it is any of the children like human souls in the entire world. Nobody comes to know: what kind of an actor am I the soul? How many births do I have? Who is the Father of I, the soul? And where is He? Do they know? Even if they know at present... They will come to know when there is the test from Maya in the future. Has the *final paper* of Maya taken place yet? It is yet to take place.

So, it was said that all the human souls of the entire world, whether they are Brahmins or non-Brahmins, whoever they are, everyone will sink in the complete darkness of ignorance. Neither will they recognize themselves nor will they know their own Father. At that very time, the revelation like birth of the Father is famous. *Mahashivratri*. Did it happen already or is it yet to happen? It is yet to happen. This is why it was said: I don't come again and again. God certainly won't speak again and again. Will He [speak] again and again? [So, that you may think:] He came in 1936 and gave the *clarification* of Brahma Baba's visions, so it was *bhagwanuvaac*. He came in 47; the murlis were narrated for 20 years till 67, 68, so it was *bhagwanuvac*. No. You children started studying from 76. The *clarification* of the Gita was given. Was it the Gita written by the human beings or was it the Gita sung by God? (Someone: The Gita sung by God.) The *clarification* of the Gita which was sung by God was given. The religious fathers who came to this world, did they write their religious scripture with their hand? Did they write it? They didn't. Many years after their departure, the scriptures were prepared [based on] the *versions* spoken by them. Or were they prepared before that? No. Similarly, when I come, it isn't that the Gita becomes ready immediately. That scripture Gita was prepared after 2500 years. For example, when other religious fathers come, their religious scriptures are prepared thousands of years after [their departure].

So, now I am not revealed openly even before you children, leave alone the topic of being revealed in front of the entire world. What delusion do we create in front of the world? What do we proclaim? "We have found God." Have we found Him? Or do we keep passing through the cycle of faith and doubt every moment? We keep passing through the cycle of faith and doubt every moment. Having faith means that you became the Father's child, you are born. To lose faith means the Father's child has died. So, within your mind, the cycle of faith and doubt keeps rotating every moment. If someone's cycle of doubts catches 100 *percent* speed, he leaves the Father. As long as this cycle of death and birth is going on, it will be said that we are in the abode of death. Now we haven't become the Father's children, the Brahmin deities of the abode of immortality. Who should be called Brahmin deities? Should the one who becomes a complete Brahmin be called a Brahmin deity or should an incomplete Brahmin [be called a Brahmin deity]? (Everyone: The complete Brahmin.)

So, nobody has become a complete Brahmin so far. This is why it was said, "God won't speak again and again." God speaks only in the Confluence Age. So, is the Confluence Age of hundred years or is there a confluence within the Confluence [Age]? (Someone: There is a confluence within the Confluence [Age] as well.) Which is the Confluence Age within the Confluence Age? Baba has said, "In this Confluence Age, there is a moment to become *purushottam* as well. There is also a day to become *purushottam*. There is also a year to become *purushottam*." What? Is there or not? There is. So, has anyone come to know about it now? Nobody has come to know. Although the Brahmakumaris say: So many years have passed since the birth of Shiva, did they come to know the moment? Did they come to know of the day? No. Did they come to know of the year? Sometimes they say, "It is 36", sometimes they say, "It is 37". So, that moment will also come when the Father will be revealed before everyone number wise. (End of the VCD; continued in VCD 2184)