

VCD No.2305, Audio Cassette No.2791,
Clarification of Murli dated 04.11.66 (Only for pbks)

A night *class* dated 04.11.1966 was being narrated. In the middle of the second *page*, the topic discussed was that while going to the *service field*, the children should carry the *tape recorder*, which narrates accurately and then they should explain that God the Father has come; He is in fact incorporeal, He is the Father of the souls and a soul is certainly incorporeal. How can the incorporeal soul perform any task without taking a body? So, the main topic that emerges is how that incorporeal *Supreme Soul* enters some permanent chariot and gives the introduction of His corporeal *so* incorporeal form¹, that corporeal *so* incorporeal form has been called '*avyakt muurti*' (unmanifest personality) in the scriptures. *Muurti* means corporeal. *Amuurt* means the one who doesn't have a *muurti* (representation), incorporeal. But there is a companionship of both of them; the corporeal personality and along with him, the soul in an incorporeal *stage*, which is called the perfect *stage*. It is perfection that is worshipped. The incomplete *purushartha* form isn't worshipped. The pictures of the one who is complete are prepared. So, the corporeal one He enters is initially only an incomplete *purushartha*. Through the colour of the company of the remembrance of the Incorporeal *Supreme Soul*, he ultimately becomes equal to the Father; then he is worshipped in the temples, the temples (idols) which are universal in the entire world and are known in the form of Shivling².

Shiva is the name of the Point. His name is always known as *Sadaa Shiv*. *Sadaa* means imperishable. Does the question of perishable and imperishable arise in the corporeal world or in the incorporeal world? (Students: In the corporeal world.) It means that when that Incorporeal *Supreme Soul* comes in a corporeal permanent chariot in this world, He makes that soul equally incorporeal like Himself. Or you may say, that soul knows the form of its soul and the Father and achieves the incorporeal *stage* through his own *purushartha*. This is why, the *Supreme Soul* Father, the *Supreme Teacher* says: Children, it is you who are worshipped in the temples. Neither do I worship [someone] nor do I accept worship. So, it may be any souls among the 33 crore (330 million) deities or it may be Mahadev among the deity souls. Mahadev is also shown in two forms. One is the *purushartha* form, which is generally shown to be sitting in remembrance. Will the one who stays in remembrance be called incomplete or complete? When he is incomplete, he stays in the remembrance of someone higher than him. After becoming complete, there is no need to remember. Once he attains that incorporeal *stage*, once he becomes equal to Shiva, his body as well as the soul is named Shivling. Shiva means beneficial, beneficial in any circumstance, beneficial for any personality. There is no question of being harmful at all.

The soul of the World Benefactor Father, the Incorporeal Shiva comes and gives just the incorporeal inheritance; this is why, He asks [you]: Do you want the incorporeal inheritance from the Incorporeal One? What is the incorporeal inheritance? The knowledge itself is incorporeal. The *Supreme Soul* Father who is beyond the cycle of birth and death, what is He? He is an imperishable storehouse of knowledge and when He comes to this world, He gives just knowledge. Knowledge means information. Truth itself is called information. Truth itself is called God. It is also said: *God is truth. Truth is God*. He gives the information of this world, He gives the information of the beginning, the middle and the end of the world; to the souls, He gives them their own information. That information is praised as the inheritance of

¹ The corporeal form that becomes incorporeal

² Oblong stone worshipped in the path of bhakti as the form of Shiva; the Shiva lingam.

the Father of the incorporeal souls, the Incorporeal Shiva. *Number* wise (at different levels) eligible (*paatradhaari*; it also means actor) souls take this inheritance of knowledge according to their utensil (capacity) (*paatra*). Some are small utensils, some are big utensils. Among the human souls, there are 500-700 crore (five-seven billion) *paatradhaari*. In this world, until the period of the great death (*mahamrityu*), all the human souls assimilate that knowledge of truth *number* wise and they are able to assimilate it only when they recognize that Incorporeal *Supreme Soul* Shiva, the father of the human world who takes on the form of Shiva. He takes in the entire knowledge; this is why, the household of both that corporeal medium and the incorporeal Shiva is famous.

[Our] remembrance is also of the household path. In this remembrance, there is the Incorporeal as well as the corporeal. The household of both of them is included. This is why, the name Shivaling is given, because a father is beneficial for his entire family. There is the father of the unlimited human world as well. When he realizes his form completely, he is beneficial for the entire human world. It is necessary for every human being in this human world to recognize, to know that beneficial Father. If he doesn't recognize him, he won't be able to go to the Abode of the incorporeal souls at the time of the great destruction (*mahamrityu*) either. This is why the corporeal picture in the form of Shankar whom God the Father has made to sit on the human world tree proves that at the time of the great destruction, all the souls of this human world leave their body in the remembrance of the One corporeal *so* incorporeal [and] return to the Soul World. The one who pulls all those souls *number* wise (one after the other) is only one [personality], who has been named 'Krishna' in the scriptures. Krishna itself means the one who attracts. He becomes a soul and attracts the souls.

So, it has been said that you should give the introduction of that one Father. As long as you haven't given the complete introduction or as long as you haven't received the complete introduction, you can't have an intellect with *everlasting* faith. You have an intellect with faith today and become the one with an intellect with doubts tomorrow. That form of the corporeal *so* incorporeal one is known in the Gita as '*avyakt muurti*'. He is the *ling* (lingam) idol. It is certainly the big form of the *Supreme Soul* Shiva, but He is constant in the incorporeal *stage*; He is incorporeal as well as corporeal. He is incorporeal because He doesn't have the consciousness of His *indriyaan*³ in that stage of the *ling*; He is conscious of the soul; He is conscious of the soul conscious stage. It means, He doesn't experience [anything] through the *indriyaan* despite experiencing [it]; He doesn't see despite seeing; He has ears, but despite hearing through the ears, He doesn't hear [anything], it is as if He doesn't have ears at all, He doesn't have eyes at all. This is why He is called the *avyakt muurti*.

This is why, the Father says: Obtain your inheritance through the Father in this Confluence Age; obtain the inheritance of *mukti* and *jiivanmukti* (liberation and liberation in life). That *Supreme Soul* Father says: I certainly don't become *jiivanmukt* (the one who is liberated while being alive). It is you children who become free from sorrow and pain while living your life. A *doctor* alone can make someone a *doctor*. An *engineer* alone can make someone an *engineer*. So, you can achieve the status of *jiivanmukti* only through the one who has achieved hundred *percent jiivanmukti*. The one who hasn't become *mukt* (liberated) and *jiivanmukt* himself can't teach the knowledge of *mukti-jiivanmukti* to others. This is why the Father says: Remember Me, remember the home, and remember heaven. Sometimes He says:

³ Lit. Organs; [including] *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: sense organs

Remember the One; no one except the One Shivbaba is mine. So, should we remember one or should we remember three? These are two [contradictory] points, aren't they? Aren't they? *Arey*, how can God the Father speak like this? It is the human beings of the dualistic world, the Copper Age and the Iron Age who will double talk. There is one God; He speaks only one thing. He gives hints to the children who are deity souls: This one himself is your father, the father of the human world himself is your inheritance and this one himself is the home of the souls; he is the father of the souls. Where do children come from? They say that children are born from a mother, but how does even the mother conceive? She conceived the child, didn't she? So ultimately, where did that child come from? Where did it come from? (Someone said something.) Did it come from the mother or from the father? It came from the father.

Similarly, this one is the unlimited father of the human world; from here, the creation of this entire non-living and living world takes place; He is always present (*sadaa kaayam*) in this world and there is only one [being] who is always present; there is only one truth. There aren't two-four truths. And it is truth only when it is hundred *percent* true. Even if there is a little mixture in some *percentage*, will it be called truth or untruth? If you mix one drop of snake's poison in a pot full of milk, what will the entire thing become? It will become only poison. So, the one who is true forever, he is true forever in this world too. It isn't about the Father of the souls, Shiva; He doesn't remain present in this world forever. He becomes the resident of the Soul World for 5000 years. But this world, where the task of creation goes on, does that task of creation take place through one or are two [people] required? Will the creation take place through one [being]? So, human beings say that basically there are two powers for the task of creation. One is the living power and the other is the non-living power. The non-living power (*shakti*) is called nature (*prakriti*). The combination of earth, water, wind, fire, sky is called nature. That nature is the form of the mother and the form of the husband of nature is the father, the soul, *purush* (soul/man). So, this entire world is a play of *prakriti* (female) and *purush* (male). The father of the human world is indeed *purush*, but he isn't the *Parampurush* (the Supreme Being).

Who is the *Parampurush*? *Parampurush* is the One who is everyone's Father. He is the Father of even the father of the human world and He doesn't have any father. That *Parampurush* and that *paraa shakti* (supreme power), who is called *prakriti*, there is the combination of both of them, then the task of creation of this world starts. Between both of them, one is *purush*, who is called the *Parampurush*, the *Supreme Soul* Shiva, *Spiritual God* the Father. When He comes in this world, He chooses the *paraa shakti*. Who is that *paraa shakti*? Who is the first mother? (Student: Prajapita.) *Parambrahm* (supreme brahm). I name the one in whom I enter Brahma and there are many who have the name Brahma. So, the one who is number one among them, that very number one [Brahma] is an idol of five elements, that idol is the form of *paraa shakti*; he is the combination of the five elements in the original form, but is the one who first of all controls that body made of the five elements an ignorant soul or a completely knowledgeable soul? What is it first of all? Before the arrival of the *Supreme Soul* Shiva, the incorporeal God the Father, is he, the charioteer of that body, ignorant or completely knowledgeable? He becomes completely ignorant. Although he is present forever in this world, because of passing through the cycle of birth and death, he becomes ignorant. The meaning of ignorant itself is [the one with] a stone-like intellect. This is why, that *ling* has been praised and worshipped in the form of the golden *ling*, the silver *ling*, the copper *ling* and the iron *ling*. He also becomes the most valuable *metal*, he also becomes a diamond, which was worshipped in the beginning of the Copper Age by King Vikramaditya. There was the diamond as well as the big form of that corporeal body [i.e.] the *ling*. Does the

Supreme Soul ever become a stone like the nine gems? Are the nine gems stones or not? Shiva is never a stone; He is always an awakened light (*jaagti jyoti*).

That awakened light enters in the number one effigy (*putlaa*) of *prakriti*, He enters that permanent chariot, gives him His introduction and also makes him equal to Himself. When he becomes equal to Him, when the child becomes equal to the Father, when he becomes worthy of managing the shop or factory like the Father, then the Father retires (*vaanprasthi*). This tradition continues in the world; this is why it has been written in the Gita: “*Mam vartamaanuvartante manushyaah parth sarvashah.*” [It means] all the human beings follow only My path. Who started this tradition of becoming *vaanprasthi*? Who started it? The Father did. Which father did? (Student: the Father Shiva.) Did the incorporeal Father Shiva start it or did the father of the human world start this tradition when his *purusharth* becomes complete? Who started it? When the father of the human world becomes equal to Shiva, then is there any difference between Shiva and that father of the human world? There is a difference. There is a difference between the *Supreme Soul* Father Shiva, the Father of the souls and the father of the human beings even after he becomes complete. What is the difference? One is *Akarta* (the One who doesn't perform actions) and the other is *karta* (the one who performs actions). One is *Ajanma* (the one who isn't born) and the other passes through the cycle of birth and death. Yes, in the Confluence Age just as the *Supreme Soul* Father is imperishable, His power never decreases at all; similarly, the one He enters in a permanent way also becomes imperishable in all the powers on becoming perfect. No matter how much he is coloured by the company, no matter by how many people he is coloured, he doesn't become weak like the religious fathers, like Ibrahim, Buddha, Christ, Guru Nanak etc. He became complete didn't he? It is praised for that [stage]. What? “*Puurnamidam, puurnamadah, puurnat, puurnamudicyate, puurnasya, puurnamaadaay puurnamevaavashishyate.*” Even if you extract everything from Him, He is left with the complete power.

So, what is the difference? How is that Highest of the High Father, the Father of the fathers, the Father of all the souls? Is there any difference or not? When the father of the human world becomes complete, is there any difference between him and the *Supreme Soul* Father or not? There is no difference in the Confluence Age and after the Confluence Age, after the *shooting period*, when the *broad drama* begins, a difference emerges, because one of them is a human soul although he becomes an elevated human being after becoming a deity and what is the *Supreme Soul*? I don't become a deity, neither do I become a human being, nor do I become a demon. I am not included in any counting. The one who is included in the counting, he should also pass through the cycle of the *drama*. So, He is beyond the cycle. Does He rotate the *swadarshan chakra* (discus of self-realization) or not? Does the One who is beyond this world cycle rotate the *swadarshan chakra* or not? He doesn't. There is no need for Him to remember the cycle of his 84 births. He is certainly *Asochtaa* (the One who doesn't think). There is no need for Him to think at all. So, who is the *swadarshan chakradhari*? The one who has the **complete** 84 births, the one who is always present in this world is himself the one who achieves the supreme status of *swadarshan chakradhari* Vishnu and his identification has also been mentioned. What is the identification mentioned? Where is he lying comfortably? He is lying on the bed of poisonous he-snakes and she-snakes, for which it is sung: “*Candan vish vyaapat nahi lipte rahe bhujang.*” For example, there is a sandalwood tree, poisonous snakes remain entwined to it but the sandalwood doesn't leave its fragrance. Similarly, he is praised in the form of Parshvanath (Parasnath). Parasnath is a modified version of the word ‘*sparsh*’; transformation takes place through his touch (*sparsh*); he isn't transformed through anybody's touch. He isn't influenced by the colour of anyone's company.

Everyone, all the living beings are influenced by the colour of his company. And influenced (*prabhaavit*) means subjects (*praja*).

All the human souls are the subjects of the *Supreme Soul* Shiva and then who is the elder brother among all the human souls? Is there any elder brother or not? (Student: There is.) Who? Prajapita. So, the elder brother is said to be equal to the Father. If the father isn't present due to any reason, then on whose support does the entire family survive? It survives on the support of the elder brother. This tradition of the world has also started from God. God Himself has come and started this tradition, which has continued among the kings in the *history* of 2500 years of the Copper Age and the Iron Age: the kings have given kingship to their eldest son only; they didn't give the kingship to the younger sons. Why didn't they give it? There must be a reason, mustn't there? (Student: The power of *purity*.) Yes, the eldest child assimilates the long term power of *purity* of his parents.

The *power of purity* itself is *satt* (truth), *satwa* (essence), it is *satiitva* (chastity). The chaste women (Sati) are worshipped till this day. All the tasks are accomplished on the basis of those Satis. On the basis of what are all the tasks of the world accomplished? They are accomplished on the basis of *purity*. And who assimilates that *power* of *purity*? (Student: Lakshmi.) The one who assimilates it is herself called the earth (*dharani*). What is meant by *dharani*? The one who assimilates (*dhaaran karne vaali*). What does she assimilate? She assimilates the *satwa*. For example, there is *satwa*, *viirya* (vigour) in the body of human beings; she is the one who assimilates that *viirya*. If she assimilates it, she is called Sati. This is why, when God comes in this world, He keeps only the maidens and mothers in the form of the earth who assimilate the truth, the power of *purity* in front. The maidens and mothers are pushed behind in the dualistic Age. God the Father comes and gives them the title: You alone open the *gate* of heaven; the creation of heaven is dependent on you. Where did this tradition also start? Who started it? *Arey! Arey!* Is it something that shouldn't be narrated? *Arey*, when the Father Shiva comes, whom does He choose? He chooses the mother. Who is the first mother? (Student: *Parambrahm*.) *Parambrahm*. So, *Parambrahm* assimilated that power of truth first of all. He is the number one 'truth' in this world, the truth which is never destroyed. It has been written in the Gita: "*Naasato vidyate bhavo nabhavo vidyate satah*⁴." There is never any shortage of truth. Truth is present forever.

So, the Father says: The *tape recorder* will narrate the *accurate* knowledge, but if the student doesn't understand the *accuracy*, which service should you render? Which is the service that you should render first of all? Give the introduction of the Father. Don't the so-called Brahmakumar-kumaris give the introduction of the Father? They do give it, but do they give an incomplete introduction, do they give the basic introduction or do they give the complete introduction in depth? They do give the introduction [of the soul saying] that you are a soul. The Father of you souls is the Supreme Father Supreme Soul. You are a point; He is also a point. The difference is that you pass through the cycle of birth and death; He doesn't pass through the cycle of birth and death. So, was the introduction complete? Why? Why wasn't the introduction complete? (Someone: They just don't know about the father of the human world.) Yes, the introduction isn't complete because, did they give the introduction of *nivritti* (the single Soul) or did they give the introduction of the *pravritti* (companionship of two souls)? They gave the introduction of one soul, they gave the introduction of the

⁴ There is no existence of untruth and there is no lack of truth

Parampurush (the Supreme Being), but until that *Parampurush* takes the support of the *paraa shakti*, this world, the new world can't be created at all.

He takes the support of the *paraa shakti* to create the new world and that *paraa shakti* itself is *Parambrahm*. Someone is called Brahm only when the *Parampurush* is present in him. If the *Parampurush* isn't present, is that the home of that *Purush*? Where does the *Purush* (the Soul) live? He lives in the home. So, that is a home as well; the Father is also present in it and because of being true forever, does He give joy or does He give sorrow? He is always true so He always gives joy. So, is He heaven or not? If the child is in the father's lap, where is he? Is he in joy or in sorrow? (Student: In joy.) He is in joy. Every father wants only the benefit of his child. So, the Father says: If you give the introduction of just the Incorporeal, you will become the people of Islam, the Buddhists and the Christians and what will those who become the people of Islam, the Buddhists and the Christians make others too? They will make them into the people of Islam, the Buddhists and the Christians; they will make them the ones who believe in the Incorporeal. And those who worship the Incorporeal, those who worship the *nivritti*, those who believe in just *God the Father* can't go to the world of the deities on the household path; this is why, what should you do? First you should recognize your *number one* Father who follows the household path and you have to recognize Him in this world. You have to obtain His complete *ID proof* in this world. You should have the entire information regarding His name, form, virtues, abode and acts. Once you know the Father, once you recognize the Father, it means you obtained the inheritance of the Father. The Father's inheritance is *mukti-jiivanmukti*. *Mukti* (liberation) is the general inheritance and what is the special inheritance? *Jiivanmukti* (liberation in life), which not all the human souls achieve for many births. It is just us children who achieve *jiivanmukti* for many births. We remain alive and we also remain free from sorrow and pain. So, we should recognize that form through which that true *Sanatan Devi-Devtaa Dharma* (Ancient Deity Religion) is established. The religion will be named when the founding father who establishes it is present. When there is Buddhism, there is a father as well. When there is Christianity, there is a father as well. It means that the religion is named after the name of the founding father. Which is our religion? *Aadi Sanatan Devi-Devata Dharma*. When it is *sanatan* (ancient), it is *satya* (true) as well. *Sanaatan* means the oldest; there is no religion older than it at all. The religion is old. It is a true religion. And the religious land is also old. The religion is imperishable and the religious land is also imperishable. So, how will the religious father be? (Students: Imperishable.) Will the founder of the religion (*dharmapita*) be present in this world forever or will he be present sometimes and absent sometimes? (Student: He will always be present.) He will always be present. Other religions? They are perishable. The religious lands are also perishable. There is Europe, there is America, there is Australia, there is Asia; they were submerged in the ocean earlier, 2500 years ago. They weren't present at all; now again there will be *atomic* explosions in the Fourth World War and they will once again be submerged in the ocean. Then which land will remain imperishable? The Indian land alone will remain imperishable. So, the Founder of that religion who was, is and will be present forever... The Sikhs also sing: "*Hosi bhi sat, haisi bhi sat*".⁵ He is true in all the three aspects of time. We have to recognize that truth. First we have to recognize Him ourselves; then we have to give His introduction to the others. And what is the medium of giving the introduction that was mentioned? We have to narrate our own views little and we have to narrate accurately whatever the *Supreme Soul* Father has narrated through Brahma. Through which medium? Through the medium of the *tape [recorder]*. Now the *tape [recorders]* aren't in use. So, what will you do? *Arey*, is there the *video*? Is there the

⁵ He will be true and He is true

VCD? Is there the *DVD* or not? It is available in a small form too; you can carry in your hand and explain [the knowledge] to any person.

So, it was said that this very topic has been narrated in this *vani* and it has been said for many days in the *vani*, that the children keep speaking a lot about the knowledge, but they are unable to give the introduction of the One, whose introduction is to be given; they are unable to make others believe in the One in whom they should make them believe in. This is why they themselves keep shaking and the ones whom they serve also keep shaking. So, the Father says: Now this inheritance of the Father, the inheritance of heaven, the inheritance of the Father's home, for which it is said: Remember the Father, remember the home, remember heaven; all the three are only One and are in life in practice. We are obtaining this inheritance.

Death is standing in front of you. Why was this said? There is a story of King Parikshit⁶. He was told that he is bound to die within seven days. So, what did he do? Did he do anything or not? Did he continue to live just as he used to live his ordinary life or did he turn the direction of his *purusharth*? (Student: He turned the direction of his *purusharth*.) He made his *purusharth* intense. So, it was said that death is standing in front of you. If you want to obtain that unlimited inheritance, you have to obtain it now, otherwise you will die. And in fact, the entire world is going to die. Or will someone die and some others won't? The entire world is going to die; then why worry about anything? When the entire world is bound to die, then why is He frightening us? There is certainly going to be death, but the Father teaches you to die while being alive. What? This life should continue, this body should continue, you don't have to die a physical death; you have to die through body consciousness. You have to renounce body consciousness; you have to assimilate the soul conscious *stage*. If you don't die such unlimited death and if you don't make *purusharth* from now itself, then you won't get anything later. Will you not get anything? The souls which come and are born in the Copper Age and the Iron Age, those who have the first birth, don't they get anything? Don't they? *Arey*, do they get *jiivanmukti* for one birth or not? (Someone: They do.) So, why was it said that you won't get anything? It means that the *direct* inheritance given by the Father; what? *Jiivanmukti*. Studying face to face with the Father... You won't get that inheritance of studying face to face with the Father; you won't get *jiivanmukti* for 21 births. You won't get it at all. Later, whenever you are born, you will be born in the kingdom of Ravan. You won't be born in the kingdom of Ram at all.

So, now you should make *quick purusharth*. It shouldn't be the case that you are *too late*. What does it mean? What is meant by *too late*? *Arey*, the board of *too late* was announced for the year 1976 as well. It was said – wasn't it – that the old world will be destroyed and the new world will be established within 10 years. Then the board of *too late* will be displayed. So, what is the need to display the board of *too late* again and again? There is a need. First of all it was said that the meaning of *too late* is that the goal of life of all of you Brahmins is to become Narayan from man and to become Lakshmi from woman. That number one *purusharthi* couple that achieves the goal, the one who becomes *number* one Narayan from a man, the one who becomes Lakshmi from a woman was revealed in 76. There was their revelation like birth. So, except for the one couple, the *board* of *too late* was displayed for all the others. What will happen now? Who are the ones who are considered to be the most elevated ones after the One? (Student: The eight deities.) The eight deities (*ashta dev*). It was said for them: It takes 40 to

⁶ Grandson of the Pandavas

50 years for you to change from *tamopradhan* to *satopradhan*. So, the eight will be revealed, they will have a revelation like birth. Those eight [deities] are called the eight idols of Shiva.

Where are those eight personalities worshipped, and where is their memorial temples built? In south India. Why not in *north India*? There must be a reason. Or is any task performed without any reason? There is a reason. All those eight personalities are the eight *digpaals* (protectors of the directions) who sustain the four main directions and their four main angles, so the eight directions, who are the ancestors of every theist religion in this human world. What is meant by ancestors (*puurvaj*)? *Puurva* means first of all, *ja* means those who are born. What? The souls who were born first of all in all the eight religions; no human being was born in that religion before them at all. The memorial temples of those eight personalities are built in south India, which is considered to be India's foreign land (*videsh*). So, who will have recognized them first? Will those from *north India* have recognized them first or will those from *south India* have recognized them first? The foreigners recognized them first. The Indians recognized them later. This is why, those who recognized them first made their idols, they made the temples of the eight deities, who are going to be revealed now. They receive complete attainment from God, from God the Father. So, what goal does the Father give? Does He give a complete goal or an incomplete goal? (Student: Complete.) In fact the Father says: Every child of Mine should become a kingly child (*raja bachcha*). If we want to obtain [something], we must obtain it fully, why should we obtain a little?

So, it was said that death is standing in front of you; you need to make *quick purusharth*. It shouldn't happen that the *board of too late* is displayed for the achievement of complete attainment. It is explained to the children in such an easy way. So, the children should have a *feeling* about this: the children don't explain the way the Father does. They keep talking about other topics from around the world. What does the Father want? What does the *Supreme Soul* Father, who is the Sun of Knowledge want from us children with regard to explanation? *Arey*, didn't you understand? How will you become a king? (Someone said something.) Speak loudly. (Student: Whatever the Father has explained... through tape recorder...) The Father has explained many things. He has explained many things through the mouth of Brahma, but what is the main point of the explanation? (Students replied.) Yes, to give the complete introduction of the permanent actor, the *hero* actor on this world stage. You don't give that complete introduction and you keep talking about topics from all over the world. Just leave aside the topic of the Brahmins who take the *basic knowledge* who are in large numbers in the world. They remain intoxicated in their own intoxication, body consciousness. They just keep cawing like crows. They don't know God the Father in the form of God like the Yadavas famous in the scriptures. Did the Yadavas know God? They didn't.

You children have come to know God the Father. You are the Pandava children. So, the children should get this *feeling*: we certainly don't explain this way. How? Just as the Father wants us to explain; [He says] 'Explain like this'. We should get this *feeling*: "Arey! We do this, we do this, we do that". Such and such a person does this, such and such person does that; this news does come [but] I don't know what they do that they aren't able to explain this. Why doesn't this explanation sit in their intellect that they should give the introduction of the Father first of all? Which picture is being discussed? We are discussing about the Trimurti. Which personality among the three personalities is the Father, whose introduction we should give first of all? Which personality is it? (Student: Shankar.) Yes? (Student: *Avyakt Murti* [the unmanifest personality]...) *Avyakt Murti*; the highest of the high Performer. He is the *karanhaar* (the One who acts) as well as the *Karaanhaar* (the One who makes others act)

personality. He is the manifest (*vyakt*) personality as well as the unmanifest (*avyakt*) personality, who has been called the '*avyakt murti*' in the Gita. The Shivling (Shiva lingam), whose memorial has been found the most in the excavations done in the world; it is the universal idol. Did you understand? Is this correct? So, explain on the picture of the Trimurti: This one is your Baba. What? What is He? Baba or *Baap* (the Father)? What is he? (A student: *Baap*.) (Another student: Baba.) One says *Baap*, the other one says Baba. ☺ The definition of Baba has been given. What? The combination of the corporeal and the Incorporeal is called Baba. So, in the picture of the *Trimurti* won't Brahma Baba be called Baba? (Student: Dada.) Dada? Won't he be called Baba? Wasn't the Incorporeal present within the corporeal? He certainly was, but now, now he isn't present. So, if we leave the present attainment and if we keep remembering the one who was in the *past* like the devotees, is it the path of *bhakti* or the path of knowledge? This is certainly the path of *bhakti*. *Accha*, shouldn't we call the personality of Vishnu Baba? (Student: No.) Why? It is because he is a complete deity. He isn't the one who makes you into a deity. Does he become a complete deity or does he make complete deities? He becomes one. The one whom we call our Baba, that Baba becomes a complete deity and the Maker is also present in that Baba. Who is the Maker? (Someone: The Father Shiva.) The Father Shiva alone?

[It is] Baba, the One in whom there is a combination of the corporeal and the Incorporeal. We can't say that He is just a point of light soul; His name is just Shiva. You can't say this either. What should you say? Shiv**baba**. Not Babashiv. Why? Why not Babashiv? For example, you don't say Shankarshiv. Why don't you say it? It is because the name of the senior comes first and the name of the junior next. So, the name of My Point itself is Shiva. The one who achieves the point like *stage*, becomes equal to the Father will be called Shiva and there should be a corporeal body as well; it is Shankar as well. Sadaashiv, the third eye is also shown to Shankar. It is a mixture of three souls. There is the Moon, there is Sadaa Shiva and there is also the one who possesses the physical eyes. When it is a mixture of three souls, it is Shankar. So, should we call Shankar's personality Shivbaba or not? Should we? Should Shankar's personality who is sitting in remembrance, making *purusharth* for remembrance be called Shivbaba? Shouldn't we? (Student: We should.) Should we? *Arey*, in the temple of Shiva, there is a Shivling in the center and on the sides other deities are placed with the idol of Shankar in the main position.

So, is God one or two? (Student: He is one.) So, who is it? Should the personality of Shankar be called God (*bhagwaan*) who has been placed among the deities, in the *line* of deities or should the Shivling be called [God]? (Students: The Shivling.) It proves that the personality, it **is** definitely corporeal, it is definitely a big form... but the big form doesn't have the consciousness of its *indriyaan*. He doesn't see despite seeing, doesn't listen despite hearing, doesn't perform actions despite performing them through the *karmendriyaan*. The actions don't result in any fruit at all. Do the actions performed through the *karmendriyaan* result in fruit or not? All the living beings in the world perform actions through the organ of lust (*kaamendriya*), they perform the task of creation, so does it give fruit, is a child born or not? It is, but that *avyakt murti* Shivling is such that He does perform actions, but He doesn't create worldly creation like the world; He creates the unlimited Brahmin world, so that, what do the Brahmins change from Brahmins? They become deities. It means that the *satwa* through which the world procreates, the *viirya* through which [the world] procreates, the *ling murti* doesn't [procreate through] that physical *viirya*.

The *indriyaan* are strong; the mind is stronger than the *indriyaan* and the intellect is stronger than the mind and the One who changes that intellect (*buddhi*) into the supreme intellect (*parambuddhi*) is the One, the Intellect of the intellectuals, who comes to this world and has such *vibrations* of the intellect created that the procreation takes place through vibrations. Can any living being procreate through vibrations? It can't. It is the unlimited *viirya* through which the *satvapradhantam* (purest) children like Radha and Krishna of the Golden Age are born; the first leaf is born and here in the Confluence Age, among the Brahmins of the nine categories, the *number* one category of the *Suryavanshis*, the Brahmins of that *number* one category are born. As is the Father, so are the sons. All those children who are the children of Rudra create the unlimited *viirya*. Is it through the *indriyaan*? Through the mind and intellect. They prepare such *satwa* that it establishes the new capital of the new world. There neither was nor will there ever be any capital more righteous than that capital in the world.

So, why don't these points sit in the intellect of the children? Did you understand? Is this correct? In the picture of the Trimurti, it should be firmly made to sit in the intellect: '**This is your Baba**'. Where will you indicate? In which direction will you point? Towards the personality of Brahma? Towards the personality of Vishnu? Towards the personality of Shankar? *Arey*, you came here and stopped. Towards which personality will you point [saying:] '**This is your Baba**'? *Arey!* Say it once again, now. (Student: The *avyakt murti*.) Yes, the *avyakt murti*. The one who is a personality and who possesses an *avyakt stage*, in whom the *karmendriyaan*, the *gyaanendriyaan* like the nose, eyes, ears aren't visible at all. Whatever is visible to the eyes is *vyakt* (manifest) and whatever isn't visible to the eyes is *avyakt* (unmanifest). So, when it sits in their intellect, in the intellect of the students who understand [the knowledge]: 'Yes, **this** is our Baba', so, tell them: Write this, our Baba is the Unlimited Baba; He creates the unlimited Brahmin world; [He creates] the unlimited Brahmins, who change from Brahmins to what? They become deities. This is why, even today Brahmins are worshipped. They are worshipped as deities. Brother, the first and foremost highest (*coti*) Brahmin among the Brahmins [is] that Prajapita Bahma; this point is also correct because Prajapita Brahma is the father of the Prajapita Brahmakumar-kumaris as a *proof*, isn't he? So, is there Prajapita Brahma or not? There is. So, what is the *proof* of it? We children are sitting as a *proof* of it. What do we call ourselves? (Someone said something.)

We don't have any father in this world; we accept the One Father, we have only one Unlimited Father. We have only one mother. For this, we have been singing in the scriptures: "*Twamev mata ca pita twamev*". In Sanskrit, '*twam*' refers to one person. It was indicated towards one *personality*. **You alone** are My Mother. Who? Who? (Student: *Parambrahm*.) *Parambrahm*. He is the mother and our Father is also present in that *Parambrahm* in the form of *Parampurush*. So, we Brahmakumar-kumaris are sitting as the *proof*. All of us, Brahmakumar-kumaris are sitting here, aren't we? It is here that we were born from the Father, so we are sitting here. Prajapita Brahma will be here itself, won't he? It has been written in the scriptures: From whom is the entire world born? The entire world is the progeny of Brahma. So, whose children are all the 500-700 crore children present in the entire human world? They are the children of *Parambrahm*. Should we call them the children of Shiva? Why can't we? Aren't those 500-700 crore human souls, souls? *Arey!* Are they [souls] or not? (Student: They are.) Then? When there are 500-700 crore souls, human souls, then why isn't Shiva their Father? (Student: The Father of the souls.) The Father of souls? Aren't the 500-700 crore human souls, souls? (Student said something.) Souls of human beings? Prajapita is also a human being. (Student: There is one soul that becomes equal to the Father.) He will become that when he has to; it is about accepting [him] now. Do you have to accept [him] now, do you

have to know [him] now [or] will you know [him] when he becomes [equal to the Father]? We have to know [him] now.

So, the *Supreme Soul* Shiva, whose name of the Point itself is Shiva, is He only our *special* Father? Do we children alone get the *special* inheritance from Him? Don't the other 500-700 crore human souls obtain the *special* inheritance? Do they obtain it or not? They don't; and we? We obtain the *special* inheritance. Why? Is this also *partiality*? (Student: They don't recognize the Father.) They don't recognize the Father? If they don't recognize the Father, how will they go to His home? At the time of the great death, will all the human souls leave their body and go to the Father's home or not? (Student: They will.) Will they go after recognizing Him or will they go without recognizing [Him]? (Student: They will go after receiving beatings.) Aha, they may [go] any way. It means that those who are called the Father's children, you children who sit face to face (*sanmukh*), won't anyone among you suffer beatings? (Student: We will.) Yes, so what is this? We will suffer beatings and these ones will also suffer beatings. (Student: We will also suffer beatings but there will be a difference.) What difference will there be? (Student: We have accepted [our mistake] because our Father is sitting in front of us.) Our Father is sitting in front of us? (Student: They will suffer beatings and then accept: Yes, our Father has come.) They will suffer beatings; won't we suffer beatings? (Student: We will suffer beatings because of the actions we have performed.) *Arey!* Will they suffer beatings without having done anything? (Student: After recognizing the Father...) *Arey*, will they go to the Father's home without recognizing Him? (Student: They won't go like this, but they have to go after suffering beatings.) Speak up, speak up; speak loudly! (Student commented.) No.

He is only our *special* Father because we alone become constant in the Point of Light form of that Father and leave body consciousness. We forget body consciousness and become constant in the soul conscious stage in such a way.... How? Like the nine lakh stars are praised, among them 4.5 lakh stars of the day are such *special* Suryavanshis who merge their thoughts, each and every thought in the Father's thoughts; *manmanaabhav*. Merge into the thoughts of My mind. It is we who play such a *part* in practice. I am a point; My Father is also a point of light. Other souls won't be able to become constant in this thought, in the thought of the point, in the thought of the seed form *stage* at all. We will become constant. This is why despite being in this world with our body, our body won't be destroyed; the bodies of all the others will be destroyed. Our body - call it the boat (*naiyya*) like body, call it the ship (*jahaaz*) like body, call it the bow (*chaap*) like body - will also become *satopradhan*. The Father has told us that the Boatman of your soul as well as the boat like body, the Boatman who takes you across is the Father alone. What will He take across? He will take the soul as well as the boat like body across. What will the condition of the passenger (*bithaiyya*) be if the boatman (*khivaiyya*) lets the boat (*navaiyya*) sink? He will also drown; but our Boatman is such unlimited Boatman that He takes us across this river of vices, the ocean of vices and gives us the *guarantee* of the boat as well as the soul sitting in the boat. He gives a *guarantee* especially for us, the beads of the *Rudramala*. What? Those who receive sustenance in the light of the Moon, the Moon of knowledge, those who don't *merge* their light into the light of the Moon of knowledge, those who show their existence separately - What? - those who show their existence separately can't achieve that *stage*. The tradition that is going on in this world, that they write the name of the Father and then write the name of the *firm* "... & sons Company". Children are behind and the Father? The Father is before. This tradition has been started by the *Suryavanshis*. It hasn't been started by the *Chandravanshis*, *Islamvanshis*, *Bauddhivanshis*. They don't give so much importance to the *practical* form of the *Supreme Soul* Father; this is why it has been said: The

Father who starts all kinds of traditions in this world first of all will be present here, in this world. He definitely won't start any tradition in the Subtle World.

I tell you: Brahma who is present now... I tell you that Brahma, who is present **now**... When? The murli is of which time? (Student: Of 66.) It was said for 66. Brahma, who is present now... now we **all** are sinful. What? Now we **all** are sinful. It means that the one who was declared as Brahma in 66, the one whom all the Brahmins recognized, that Brahma and his *followers* and... and who else? *Parambrahm* too; what are all of them? They are sinful. They will become pure. Now they are sinful; then, when they become pure, everyone will become pure. What? When one becomes pure, everyone become pure. When one becomes sinful, everyone become sinful. So, tell [me], who is that 'one'? (Student: Brahma Baba.) Brahma Baba! Who is that one, the first soul who starts becoming sinful from the beginning of the Copper Age? Tell [me]. (Students: The soul of Ram.) Yes, it is one [soul] alone who starts becoming sinful first and it is only one [soul] who starts becoming pure as well. He is everybody's father. He is the father of the sinful ones and he is also **the seed** of the ones who become pure. Is the seed first or are the other parts of the tree first? The seed is first. When we become pure, everyone will become pure like this. Whom did He indicate by saying 'like this'? Everyone will become pure like this. What is meant by 'like this'? *Arey*, Baba used to point out. Whom would he have indicated saying, 'like this'? He indicated Narayan; [everyone] will become pure. When they become pure, they will become residents of the Subtle World. When was it said? It was said in 66. It was first said in 66. First it is said, first a thought emerges in the mind, then it is spoken, then it is done through the *karmendriyaan* in practice. So, which is the strongest *indriya* among all the *indriyaan*? The mind. So, it was said, first, **we** will become the residents of the Subtle World. Who? All those who are to become number wise Vishnu from Brahma. Then? Brahma is a subtle world dweller, Vishnu is also a subtle world dweller. So, who resides in the highest abode? Shankar is also a subtle world dweller. So, who will have become a subtle world dweller first of all? *Arey!* Who will have become [that]? The one who is everyone's father. (Student: Prajapita.) He is the father of the entire human world. (Student: The soul of Ram.) He is the beginning, the beginning of the entire human world; he will have become a subtle world dweller first. So, when did he become that? This *vani* was spoken in 66. The soul who takes on the name and form of Shankar according to the tasks performed, when does he become a subtle world dweller? (Student: In 76.) The father Ram. It was said in the murli: The father became *aakaari* (subtle) from *saakaari* (corporeal); then he became *niraakaari* (incorporeal) from *aakaari*. [Being] incorporeal is the original form. So, when did he become that? When did he become incorporeal? *Arey*, it was mentioned recently in the last *avyakt vani*: 18th of January isn't the day of remembrance. The first and foremost day of remembrance is 5th December. It was said in the *avyakt vani*. So, it would have been an indication for whom? Does the *avyakt* meeting take place only in the Subtle World, does it happen only through the subtle body or is the true meeting of the seed form *stage*, the point form *stage*? When the soul attains a point form [*stage*] in practice, when it starts becoming constant in that *stage*, it can meet the Father Shiva. For example, many Brahmin children say even now, 'How should we remember the Point?' It means, the Point of light doesn't come to their mind at all. For example, a mother remembers the form of her child. It comes to her mind, doesn't it? Similarly, until the human souls remember the very true form of the Father of souls, will they be said to have become constant in the awareness of the soul? So, which soul becomes stable in the stage of the soul first of all? The soul of Ram does. When he becomes constant in the soul conscious form, he can also meet the Father. Will he get the knowledge first to become constant in the form of the soul or will he become constant [in that stage] first? He receives the knowledge first. So, it was said in the *vedvani* or murli narrated through

Brahma's mouth: You children will learn directly from the Father. When? When the entire rust of the body consciousness of the soul is removed, when you become the point form, then from whom will you learn directly? You will learn from the Father. Which father? Which soul? Which soul is the Teacher in the form of the Father? *Arey!* (Students: The soul of Ram.) Ram! You have caught only Ram for everything! *Arey*, is there anyone to teach the father Ram or did he learn himself? (Student: the Father Shiva.) Yes, the Father Shiva first of all meets the form of the soul of Ram who became constant in the point form *stage* or learns to become constant [in that stage]. So, is the *avyakt* meeting, the first *avyakt* meeting of both the souls proved to have taken place or not? (Student: It is.) That *avyakt* meeting was said to be the 5th December. What? Not the 18th January. [It isn't that] when Dada Lekhraj Brahma left his body, he went straight and met the Father who is the Resident of the Supreme Abode. Can we say for Dada Lekhraj Brahma that he left body consciousness completely? It has been said for us children. You children, meaning the *yogis*, can never have a *heart* attack and what about Brahma, Dada Lekhraj? He got a *heart* attack. What is the reason? Was he able to leave body consciousness or not? He couldn't, this is why he got a *heart* attack. The rust of body consciousness of those children who become constant in the point form *stage* is removed; this is why it was said that when the rust of your soul is completely removed... Which rust? When the entire rust of body consciousness is removed... Body means soil. There is rust, it is called soil, isn't it? When that rust is removed completely, you will learn directly from the Father. So, who is number one among those who learn directly from the Father? Who would it be? The same father, who has been called *Parambrahm*, the one who is the father of the entire human world. That soul, through the *basic* knowledge given by Brahma, considers himself to be a point of light soul, makes this practice and becomes constant in the form of the point of light first; and when he becomes constant in that form, what is the *direction* of the Father? Considering yourself to be a soul, remember the Father. I am a point of light soul; my Father is also a point of light. So, the more you children remember Me in the *original* form, the more I am with you. So, it was said that when we become pure, meaning when the rust of the body, the rust of body consciousness is removed, we will become the residents of the subtle world. What? The residents of which place? The subtle world dwellers; what does it mean? Will you become like Brahma, Dada Lekhraj who has left his body? What does it mean? (Student: Thinking and churning.) Yes, the soul will forget this world, the *lokik* world, the body, the relationships of the body, the things related to the body; it will become constant in the stage of the point, it will become *avyakt*. Is the point form [stage] also the *avyakt stage* or not? (Student: It is.) Or is only the subtle body *avyakt*? The subtle body is also *avyakt*, but the subtle body is of two kinds. One kind is of those who commit a lot of sins and commit suicide, they kill themselves and they also kill others. Those who commit such heinous crimes take on a subtle body. Even among those who take on subtle bodies, there are different *categories*. Some are angels, some are *jinnaad* (genie), some are ghosts, some are evil spirits, some give sorrow and some give joy

So, those who become ghosts and spirits are also in a subtle *stage*, in a subtle body, but while being in the body, those who forget the body [and] become constant in the *avyakt*, point form *stage*, that is also an *avyakt stage* and it is a higher *stage*. As long as you don't become constant in the *avyakt stage*, you can't achieve the *stage* of thinking and churning while being in the body. The more you become constant in the incorporeal *stage*, the more you become a seed form, the expansion will take place automatically. Is it easy to go into expansion or is it easy to become constant in the essence? (Student: In expansion.) The expansion of the seed takes place automatically and it takes a very long *time* for the tree to become a seed form. So, there is more effort involved in becoming constant in the essence, in becoming the point form because that is the *avyakt stage*. '*Avyaktaatgatir dukham dehvadbhiravapyate.*' The bodily

beings achieve the *avyakt* point form stage with great difficulty. But the powerful souls of the world, the souls like the founders of the religions, the *leading* souls choose only that path. Although it is difficult, is it *short* or a long path? Is it a long path? No. *Himmate bachche, madade baap* (when the children show courage, the Father helps them). Those who start making intense efforts to become constant in the seed form *stage* after entering the path of knowledge, after recognizing Him, from the *foundation* period itself achieve that *stage* quickly.

So, it was said that when you become pure, you will become subtle world dwellers. You; 'you' refers to whom? Those who study the knowledge sitting face to face with the Father, those who study the knowledge directly. So, who is *number* one among those who study the knowledge directly? It is Prajapita. Prajapita, who is *number* one, studies the knowledge directly by becoming a subtle world dweller. It means, he becomes constant in the *stage* of thinking and churning. It is a rule that the more you remember the point, the more you become constant in the point form *stage*, the more you become constant in the subtle form, the expansion will take place automatically. That point form *stage* will take you into expanse. *Practice* and observe [this], especially at *amritvela*. If you *practice* this at *amritvela*, you will think and churn throughout the day and the method for it is: the more you do service... who remembers the *sevadhaari* (serviceable) children? The Father remembers them. Will the remembrance of those whom the Father remembers become *powerful* or not? Their remembrance also becomes *powerful*. This is why you should remain busy in service every moment in the Brahmin life. [You should be] a *sevadhari* through the body, Divine *sevadhari* (of God) through the thoughts of the mind and a *sevadhari* who uses every part of the little wealth he has in what kind of service? The one who uses it in the Divine service. So, the **Father** remembers such *sevadhari* children. When the Father remembers them, they will become constant in the point form *stage*. If you remember the Father, you will be reminded of the *Supreme Teacher* as well. What does the *Supreme Teacher* do? (Student: He teaches.) What does He teach? He tells you about the *prose* and *poetry* in detail. It means Gita, which is our mother, the *poetry*, the song of Gita, He narrates the details of each and every word of that Gita. And the *avyakt vani* is our *prose*. He also tells us about it in detail. So, the Father enables us to become constant in the seed form *stage* and takes us into expanse. He takes us into the expanse of thinking and churning. So, He makes us the resident of which place? (Student: Subtle world dwellers.) He makes us a subtle world dweller. Which soul becomes a subtle world dweller first of all? Which soul comes to know of the deep expanse of the Gita, the song, the *poetry*? The father of the human world, the seed of the entire human world becomes a subtle world dweller. What happens after that? While going into the expanse of thinking and churning, will he recognize the expanse of his 84 births or not? He will. Our world, the world which comes in the *connection* of our soul - many souls come in our relationship, contact, connection in the 84 births - 'what *part* I have played with them, which are the particular places where I have played my *part*, what kind of parts I have played', the thinking and churning in the form of the expanse keeps coming to the intellect. What happens when such expanse becomes complete? *Arey*, what happens after the tree expands completely? The seed emerges again. A flower emerges, it becomes a fruit, a seed emerges in it, the fruit ripens and the seed detaches itself from the fruit. So, there must be a fruit of the tree whose seed detaches itself from the tree first of all. This is the tree of the human world. There is a *number* one seed in it as well, who detaches itself from the entire tree. *No attachment*. It doesn't mean that he becomes a *sanyasi*, he leaves the actions of the *karmendriyaan*. Should we practice physical renunciation through the *karmendriyaan* or should we practice renunciation through the mind and intellect? We should be detached through the mind and intellect. So, it was said that you will become dwellers of the Supreme Abode from the dwellers of the subtle world. What?

When you come to know your world tree completely... will every soul have his individual tree or not? So, when you come to know about it, what will be the *result*? When there is complete expansion, then that seed detaches itself from the tree. He becomes a resident of which place? If he is detached from this world, where will the mind and intellect remain? It will remain in the Soul World. You will become dwellers of the Soul World. It is very easy to understand this and it is easier for these ones to understand it. For whom? For these ones. 'These ones' (*inke*) refers to whom? It is easier for the souls of Lakshmi-Narayan.

Further, let's look at the Golden Age, look at the Silver Age, the Copper Age, the Iron Age. Now, it is the Iron Age. Everyone is going to die; it is the end of the Iron Age. As for the rest, these ones are going to survive. A hint has been given. Who? These ones are going to survive. What does it mean? Will two people survive or will one person survive? (Student: Two.) Will two people survive? 'Two' refers to whom? (Student: Lakshmi-Narayan.) Lakshmi-Narayan? Will two souls survive? Will Lakshmi and Narayan survive? Will two people survive? *Arey*, the war is standing in front of you. Whatever you want to do now, do it now. What does 'whatever' mean? *Arey*, whatever intense *purusharth* you have to make through the body, through wealth, through the thoughts of the mind, you have to make that intense *purusharth* now and it is very easy. Baba explains very easily; I know. What do I know? Baba explains very easily. I know that everyone forgets. What? Everyone forgets even this easy explanation. We don't know, what they tell [people], that it doesn't sit in anyone's intellect at all. And you also have to tell [them]: Do you understand that we are obtaining the inheritance from the Father? And Baba says: Keep remembering Me; then your wrong actions (*vikarma*) will be burnt to ashes. *Vi* means *vipriit* (opposite), *karma* means actions. All the actions that you have performed against the knowledge of the Gita will be burnt to ashes, because it is in the knowledge of the Gita that God has explained the dynamics of *karma*, *akarma*, *vikarma*⁷. There is no other scripture in the world in which these topics have been explained.

So, now do you understand these topics well? What will [happen] later? If you don't understand it now, what will happen later? What do you think? Will you obtain the inheritance? Will you obtain the inheritance? Will you become a firm Brahmakumar? What is meant by a firm Brahmakumar? Will you become *kumars* (sons) of the number one Brahma or will you become *kumars* of numberwise (at different levels) Brahma? Will you become *kumars* of *Parambrahm*? People keep singing on the path of *bhakti*. What do they sing? *Arey!* You shouldn't bow before Brahma, you shouldn't bow before Vishnu, you shouldn't bow before Shankar either. "*Gurur saakshaat parambrahm tasmai shri guruve namah.*" The One who is *Parambrahm* incarnate in practice... the One who is in front of the eyes is called *saakshaat* (incarnate); you have to bow to Him. So, will you become such a firm Brahmakumar that you listen only from the One and won't listen to anyone else? *Arey*, will you listen to the One only when you recognize Him or will you listen without recognizing Him? What will you have to do first? You have to recognize the One. So, will you become Brahmakumar-kumaris? Otherwise, by not becoming Brahmans of such *number one* category, how will you become *number one Suryavanshi* deities? Where [will you become] *Suryavanshi* deities? Where will you become that? In the Silver Age? The Silver Age is also heaven. You become *Suryavanshis* only in the Confluence Age. Won't those who become the first leaf, Radha and Krishna be *Suryavanshis*? They will, won't they? (Student: *Chandravanshis.*) Will they be *Chandravanshis*? Won't they become the children of the Sun of knowledge? The first leaf of

⁷ Actions, , actions that don't have any karmic return, opposing actions

the world? *Arey*, the Sun of Knowledge, who is giving the knowledge now - although He is giving the knowledge in the form of the *Supreme Teacher* - on whom is His main concentration while teaching the knowledge? For whom is the entire knowledge being given? For the child Krishna. So, will he himself not become *Suryavanshi*? (Student: He will.)

So, it was said that this One explains in such an easy way in a *second*. It is sung '*jiivanmukti* in a *second*' meaning, what did Janak achieve in a *second* by explaining in a *second*? He achieved *jiivanmukti*. So, if you achieve *jiivanmukti*, will you achieve it in the new capital or in the old world? Will there be a gathering of the new capital or not? Will any vicious person be able to step in the gathering of those who become deities from Brahmins? He won't be able to. Will someone who is affected by bad company and bad food be able to step inside? Will he? He won't be able to. Destruction also takes place simultaneously... Destruction does take place along with establishment, but the capital is also established. In fact, the Father says: When I come, I establish the capital immediately, in a *second*. It isn't that those who are *purusharthis* of the *Vijaymala* and the *Rudramala* at present keep rubbing their nose (toil hard) to establish the capital; the gathering, the *unity*, isn't formed at all.

So, what is the indication of My arrival? When will it be said, I have come? Does the child emerge when the seed is sown in the mother's womb? Does it emerge when the seed becomes a foetus (*bhruun*)? Is it said that the child has arrived when that foetus grows into a child and is born or is it said before that the child is born? An indication was mentioned; when a child is born, whoever listens to the sound through the ears at home first, if the father listens to it first, he will also say it, if the neighbour listens to the crying sound, he will also say that the child has arrived. Anyone who sees through these eyes, what will he say? The child has arrived. Similarly, it has been said here as well that when the revelation like birth of the Father takes place, there is an indication that whoever sees through these eyes, what should he say from the bottom of his heart? 'My Father has come', not just the Father of the Brahmakumar-kumaris, not [just] the Father of those who call themselves Prajapita Brahmakumar-kumaris, [but] **My** Father has come. So, will you become such Brahmakumar-kumaris who say for ever from the bottom of their heart, who say it for the first and last time, 'My Father has come'? If you don't become such Brahmin, how will you become a deity? He explains in such an easy way, in a *second*. *Jiivanmukti* (liberation in life) of Janak in a *second* is well known. Om Shanti.

Whose picture will you show accurately? When you print the *accurate* [picture], the introduction of whose picture will you give first of all in that accurate picture? (Student: [The introduction] of the Father [shown] above....) The picture of the Father that you will show above... is it of the *ling*? (Student: Of the corporeal Father.) Will you give the introduction of the corporeal Father? Will you show him the one with nose, ears, eyes? (Student replied.) (Ironically:) Then, it's over; you have understood very well! You have grasped today's murli completely!