

**VCD No.2309, Audio Cassette No.2795,**  
**Dated 24.02.17,**  
**Clarification of Murli dated 05.11.1966**

Today's morning *class* is dated 05.11.1966. We were discussing the topic in the beginning of the middle part of the first *page*: all the human beings of this world ask, how will we be liberated from unrighteousness? How will we be liberated? The very *aim* and objective in the *school* is very good; the *aim* and objective is of explaining and Baba certainly explained at night: anyone who comes to understand, give them the introduction of the Highest of the high God first. Who is God, the Highest of the high? The One who is completely beyond unrighteous behaviour alone can liberate us from unrighteousness. It is also sung: Highest is Your Abode (*dhaam*), highest is Your name (*naam*), highest is Your task (*kaam*). Where does He work? Does He work in the highest of the high abode of truth (*satdhaam*)? The abode of truth [is the place] where true souls reside. The five elements and the bodies made of the five elements don't exist there. Does He work there? You should give the complete introduction of that Highest of the high God. [You should explain:] on which actions His name is based, to which abode He comes and does His task, what is His form where He works [and] what are [His] qualities. You should give the entire introduction. That picture of God the Highest of the high has also been given in the picture of the Trimurti; which picture is it? In the picture of the Trimurti. *Arey!* (A student: Shankar.) Is it the picture of Shankar? It has been said that even the birthday (*jayanti*) of Brahma, Vishnu and Shankar are *worth not a penny*. [There is] the birthday and the full sounds of victory in the end. There are such sounds of victory that pictures in His remembrance are prepared in the entire world. Though He is *vicitra*<sup>1</sup>, He is called [the One] opposite to a picture (*citra*), He has a picture and He is *vicitra* as well. Tell [Me], which is the picture of God the Highest of the high in the picture of the Trimurti? *Accha!* What is His remembrance here, in the Confluence Age? Representations are only made in memory of perfection; representation are certainly not made of an incomplete form. And what is the order of His complete form? The very order is of the Unlimited Father, who is God the Highest of the high; He Himself is called the Father. He is also called the father of the human world as well as the Father of the souls. He is the Highest of the high Father of the human world and the Highest of the high Father of the souls too. That one (*unko*) is called God.

He was made distant by saying '*unko*'. *Unko*; not *inko* (this one), [not] the one whom the so-called Brahmakumar-kumaris who obtain the *basic knowledge* consider. Whom do they consider [to be God]? They consider Brahma [to be God], Brahma, who is just sitting beside Him. So, this one isn't called God the Highest of the high. That one is called [this]. Why was he made distant and even if he was made distant, why didn't He say '*usko*' (he)? Why didn't He call one [person God]? Does '*unko*' mean more than one or [just] one? (Student: More than one.) When those below them, those who are below God the Highest of the high, the three of them are called Brahma, Vishnu [and] Shankar. Who is that Highest of the high God, below whom are Brahma, Vishnu and Shankar? Here, the human beings say, Trimurti Shiva. They do say it, but they don't know, who God the Highest of the high is. The Highest of the high is God. Now that very God who is the Highest of the high says. 'He says' means, does He sit in the highest of the high abode, the abode of truth, the Supreme Abode and speak? (Student: Yes.) Do you have speech there? Or is it the abode beyond speech? (Students: It is the abode beyond speech.) So, He certainly won't be speaking there; He won't be saying, remember Me. Would He be sitting in the abode of truth and saying, remember Me? Does He have a mouth there? Does He have hands, legs, nose, eyes [and] ears? There are no [hands etc.] there. So, the representations that are in the world, are they representations of the form of the Supreme Abode or is there some other country where He sits and says, 'remember Me, then you will become pure'? What? You don't become pure by remembering the form that [He has] in

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<sup>1</sup> This word has two meanings – 1. The one who has no picture 2. The one who has an extraordinary picture. Prefix '*vi*' means 'opposite' and 'special' distinct.

the incorporeal abode. For example, the Muslims say, *Allah Miyaan* (God, the Sir) lives in *Arsh* (the highest heaven), He doesn't live on *farsh* (the earth). So, do the Muslims and their religious father become pure by remembering the One who lives in the incorporeal abode, in *Arsh*? Do they become pure and come in the pure world, in heaven? Do they? (Student: No.) So tell [Me], who says [and] where does He say, 'remember Me'? When you remember Me, you become pure. Nobody is answering. (Student: He plays a part in the corporeal form.) He comes in the corporeal world and speaks, that incorporeal Point of Light comes in the corporeal world and speaks through the mouth. The mouth is also an *indriya*<sup>2</sup>, isn't it? Knowledge is narrated through the mouth itself. So, He tells [us] this highest of the high point of knowledge: 'remember Me'. Which soul speaks? (Students: Shiva.) The soul is certainly of God the Highest of the high, but God the Highest of the high doesn't have a mouth. So, whose support does He take? (Students: The corporeal one.) What name does He give to the one whose support He takes? Does He name him Brahma? But many have the name Brahma. Through which Brahma does He say "remember Me"? Remember one or remember all those who have the name Brahma, those who become Vishnu or the arms of Vishnu, the helping hands? (Students: Remember one.) So, who is that one Brahma? (Student: Prajapita Brahma.) Prajapita Brahma. Prajapita Brahma is the father of the human world. Whose father is he? He is the father of the human world. Is the entire human world sinful or pure? (Students: Sinful.) He is the father of all the sinful. So, will he be the most sinful father or will he be pure? (Student said something.) Pure? Prajapita Brahma? (Student: Sinful.) Sinful. So, how will someone sinful say, remember Me? (Student: He says it after becoming pure.) He says [this] after becoming pure? So, when he becomes pure, will a pure form of that pure one also be formed or will he have a sinful form? (Student: A pure form.) So, what is that pure form? The One who is called God the Highest of the high; because where is [someone] called the highest of the high and the lowest of the low? (Student: In the corporeal world.) It isn't about the abode of truth at all.

This is about the corporeal world. Here, there are the highest of the high deities as well as there are vicious human beings, there are demons who perform sinful actions and there is God in this very world as well, who is called God the Highest of the high. So, will there be some representation in the memory of that Highest of the high God or not? (Student: There will be.) What is the representation? (Student: The *Shivling*<sup>3</sup>.) The *Shivling*. So, why didn't you say in the picture of the Trimurti, who God the Highest of the high is? Who is He? Is it Brahma, Vishnu and Shankar? [Is it] deity Brahma, deity Vishnu and higher than them Mahadev<sup>4</sup> Shankar? Not them either. So, who is He? (Student: Shivbaba.) Shivbaba? The Brahmakumaris show the picture [saying:] first of all you should give the introduction of this picture. They have shown the *ling*; they have shown 32 qualities of it. They say that these are the qualities of the Incorporeal One. Well, are qualities or bad traits present in the corporeal one or in the Incorporeal One? (Students: The corporeal one.) So, who is He? Is He corporeal or incorporeal or subtle? Or is He none of the three? Should we remember the corporeal one, the Incorporeal One or the subtle one? (Students: The Incorporeal One within the corporeal one.) It is because [someone] becomes sinful when there is the company of at least two [people]. Or does [someone] become sinful alone? (Student: When two [people] come in [each other's] company.) You become sinful in a companionship (*pravritti*) and you also become pure in a companionship. Will God the Highest of the high teach remembrance in the household path (*pravritti maarg*) or will He teach remembrance in renunciation (*nivritti*)? (Student: The household path.) What is the remembrance in a companionship? (Student: *Ardhanaariishwar*.) *Ardhanaariishwar*? Half man and half woman? The Soul which purifies the sinful will be coming from the Pure Abode. Where does He come from? (Student: From the Pure Abode.) It will be coming from the Pure Abode and playing a *part* in the sinful world. If He plays the *part* through the mouth to narrate knowledge, He will play [the part] in the sinful world itself. So, how does He say,

<sup>2</sup> Parts of the body used to perform actions and the sense organs

<sup>3</sup> An oblong shaped stone worshipped all over India in the path of *bhakti* as the form of Shiva

<sup>4</sup> The greatest deity

‘remember Me, then you will become pure from sinful’? Is it said ‘Me’ for one [person] or for two or four [people]? (Student: For one [person].) So, who is He? (Student: The Incorporeal One within the corporeal one.) The Incorporeal One within the corporeal one? It means one corporeal soul and one incorporeal soul.

So, who between both of them says, ‘remember Me’? (Student: The Father Shiva.) Does the Incorporeal One, who is always incorporeal say [this]? Does the One who is untainted (*niranjan*) and incorporeal say [this]? Which soul says, ‘remember Me’? (Student: Shiva.) Does the soul of Shiva say, ‘remember Me’? If you remember a dacoit<sup>5</sup>, you will become a dacoit. If you remember a thief, you will become a thief. The Soul of Shiva is incorporeal so, what will you become? You will become incorporeal. The Soul of Shiva lies in the Supreme Abode for 5000 years. So, where will our incorporeal soul lie? (Student: In the Supreme Abode.) Do you accept this? (Student: The Incorporeal One comes in the corporeal one, doesn’t He?) He does, but **who** says, ‘remember Me’? *Arey*, will there be one soul who says [this] or will two souls sing together: ‘remember Me’? Will they produce two voices ? (Student: The father of the human world says, ‘remember Me’, because He alone will stay in this world forever.) This one has said something new ☺: nothing is permanent in this world. Shivbaba alone is permanent. So, does Shivbaba, who is permanent in this world, remain permanent in the Supreme Abode as well? Tell [Me], tell [Me], tell [Me] quickly. (Students: No.) He certainly doesn’t stay in the Supreme Abode. In fact, He remains permanent in this world; about it it has been said in the Gita as well: “*Naasato vidyate bhaavo, naabhavo vidyate satah.*” [It means,] the one who is true is never absent in this world and the one who is false is present today [but] won’t remain tomorrow. For example, there is the land of India; is it always present in this world or does it vanish at some point in time? It is forever. The other religious lands [i.e.] the Buddhist religious lands [like] China, Japan, the Islam religious lands [like] Africa, Arab country, the Christian religious lands [like] Europe, America, their history prior to 2500 years isn’t available. Why? It is because they were submerged under the ocean. They didn’t exist at all. So, are they true or false? They are false. And what about Bharat? Bharat existed in the past as well, in the Golden Age, in the Silver Age, in the Copper Age and in the Iron Age too, and now in the Confluence Age as well. Will Bharat exist till the end or not? It will. What about the other countries? They won’t remain till the end. Will the other countries exist till the end of the Confluence Age? They won’t. Which country [will remain]? The country of Bharat will exist. Why was this name ‘*Bharat desh* (country of Bharat)’ given? Why is the country of Bharat an imperishable land? It is because it is the land of Bharat alone where ‘*bhaa*’, meaning light, the light of knowledge is always ignited. Knowledge means information. Information of what? Of lies? No. Of what? The information of truth remains in this land of Bharat from the beginning till the end of the world. This is why this land of Bharat is an imperishable land. Truth is never destroyed. So, is the land of Bharat - which is the true country - non-living or living? (Student: It is living.) So, does the non-living [Bharat] speak? (Student: The living one.) How will the non-living one speak? He won’t produce any sound at all. God has explained the definition of the one who is living as well. What definition has He explained? The one who speaks and moves is called a living [being]. So, there is definitely some soul in the land of Bharat which speaks and moves from the beginning till the end of the world. What? It has a mouth; it narrates knowledge.

*Bhaa* means the light of knowledge, ‘*rat*’ means the one who remains engaged. Whether it is the Golden Age, the Silver Age, the Copper Age [or] the Iron Age, he is such an *all-round* actor, who is certainly knowledgeable. When he is a deity in the Golden Age, does he remain constant in the form, in the essence of the knowledge: ‘I, the soul am a point of light’ at that time as well or not? (Student: He remains constant.) In the Silver Age also, when the dualistic Copper Age arrives, where two religions, two kings, two kingdoms, two clans, two opinions appear, two languages appear, still, does he remain constant in the light of knowledge or does he become full of

<sup>5</sup> A member of an armed gang of robbers

ignorance? (Students: He remains constant.) He remains constant; in which form? In the form of a deity in the Golden and Silver Age and in which form does he remain constant in the dualistic Copper Age? *Arey*, will there be some form or not? Will that living soul have some form or not? Doesn't he have any form? (Student said something.) A human form? Which human form? (Student: King Vikramaditya.) King Vikramaditya? Baba has said, God says that all the kings who exist from the dualistic Copper Age are fools, they are vicious. How is their intellect? It is vicious. It is famous about the kings of the Copper Age that they performed *tap*<sup>6</sup> while living in the Confluence Age and obtained kingship. What? They performed *tapasyaa* of the soul conscious stage and obtained kingship. By performing *tap* they obtained kingship (*tap kar raaj*) and after ruling in the Golden and Silver Age, what did they obtain? Hell (*naraka*). When they become kings in the Copper Age, they definitely go to hell (*narak*). Why brother? Why do they go to hell? Why can't they go to heaven? It is because all the religious fathers [like] Abraham, Buddha, Christ, etc. who come from the Copper Age, are they men (*nar*) or are they *Sadaa Shiva* (always beneficial), who remains in the stage of the self (*svasthiti*)? They are men. So, what will a man do? Man creates hell. God who always remains in the stage of the self creates *sva*, *svarg* (heaven). So, the living Bharat becomes the one with the form of a man from the Copper Age, so, he will be the one with some name and form, won't he? Won't he? (Student: He will be.) Who will he be? (Student: Vyas.) Yes. It is written in the Gita itself: *Vyaasa prasaadaat*, [meaning] this knowledge of the Gita was received through the pleasure of Vyas. He is the very person, the man with a beard and a moustache. He is the very Brahma, the one with the name and form of Brahma, the soul which has births in the Golden and Silver Age and becomes what in the beginning of the Copper Age? 'Vi' - 'aas'. *Vi* means 'in a special way', 'aas' means 'sits'; to do which business? (Student: Special business.) To do which special business? (Student: To write scriptures.)

It is written in the scriptures that the writer was Ganesha<sup>7</sup>. Who was the writer? Ganesha; and the narrator was Vyas. All the religious fathers who came from the Copper Age, have they narrated the topics of their religious scripture or have they written them? They have narrated them. No religious father wrote the religious book. Christ didn't write the Bible, Mohammad didn't write the Quran, Guru Nanak didn't write the Guru Granth Sahib. Their disciples wrote them later on. So, can those who write later on make some mistakes, *mix* [their opinion] or not? (Students They can.) That's it! The mixture begins from there itself and the form of the religion, the principles change. For example, if there is a pot full of milk [and] if a drop of [poison of] a vicious snake is dropped in it - the snake is very vicious, isn't it? - then, what will the entire milk turn into? What happens because of mixture? It becomes poison; through that poison, they become *Vaishya*<sup>8</sup>, they become *Vaishyaa* (prostitute). What do they become? *Vaishya* or *Vaishyaa*. For example, the deities who existed in the Golden and Silver Age loved one [person]. Baba had the picture of Lakshmi-Narayan [and] their children, Radha and Krishna, prepared. Radha's eyes were drowning in Krishna's eyes and Krishna's eyes were drowning in Radha's eyes. Alright, this is about the *gyaanendriyaan*<sup>9</sup>, the elevated *indriyaan* but from the Copper Age, do the deities become the ones who act through the corrupt *indriyaan* or not? (Students: They do.) Corrupt means lower. Alright, they do, they act [through the corrupt *indriyaan*] but whether it is the Copper Age or the Iron Age, God the Father says, everyone does become sinful. Do the deities become sinful or not? (Students: They do.) They do. When they become sinful, [the number of] their celestial degrees decrease gradually birth after birth. [But] yes, they become sinful through the elevated *indriyaan*. Which are the elevated *indriyaan* even among the *gyaanendriyaan*? (Student: The eyes.) They become sinful through the eyes, which are the most elevated *gyaanendriyaan*; still, they fall. The [number of] celestial degrees decrease gradually. Later on, when they become sinful through other *gyaanendriyaan*, the celestial degrees decrease rapidly. They (the eyes) are still elevated *indriyaan* but from the Copper Age,

<sup>6</sup> Intense meditation

<sup>7</sup> The elephant faced deity

<sup>8</sup> Those belonging to the merchant class

<sup>9</sup> The sense organs

human beings start to become sinful through the corrupt *indriyaan*. And even among the corrupt *indriyaan*, when Islam arrives, a crowd (*laam*) of sinful [souls] is formed in this religion. Which religion? In Islam. *Laam* is formed, meaning a *line* is formed. The number of sinful [souls] increases a lot. Why? Why? It is because those who belong to Islam and their religious father become adulterous through the corrupt *indriyaan* as well. What? They don't become the ones who act with one [person] through the corrupt *indriyaan*. They don't become the ones who obtain pleasure of *indriyaan* through one [person]. It is predetermined in their principles. What? They become sinful with many. It is predetermined in their religion. At least, four [wives] are definitely required in [their] life. So, they are adulterous, aren't they? And will vices increase or decrease through adultery? They continue to increase. He is the *number* one religious father of the dualistic Copper Age world, of the Iron Age world. So, he is the most *powerful* in the dualistic world, isn't he? When his very condition is such, will the religious fathers and their *followers* who come after him become more vicious, more sinful or will they become pure? They become sinful all the more.

So, when the religious fathers themselves become sinful, call them the subjects or call them the creation who *follow* them, they also become sinful. This is why the Father says, remember Me. Whom should you remember? Remember **Me**. I am not from among those religious fathers; from among which religious fathers? Those who become sinful. So, who said, 'remember Me'? Tell [Me]. *Arey!* At least reply now, who said [this]? (Student: The Father Shiva.) The Father Shiva said [this]? The Father Shiva, the name of whose Point is Shiva, did that Point Soul say [this]? (Student: Shivbaba.) Did Shivbaba say this? (Student: The soul of Ram.) The soul of Ram! You mix up [everything]. Sometimes you say, 'the one soul of Ram said [this]', sometimes you say, 'the Father Shiva said [this], the name of whose very Point is Shiva'. His body doesn't have a name at all, because He doesn't have a body at all. (Student: Shvibaba.) Shivbaba, who is always present in this world, said [this]? So, if Shivbaba said [this], when should the name Shivbaba be given? (Student: When He comes.) When He comes? So, He came in 36. It is said that Shivbaba came in 1936. So, you will have started to become pure from sinful. Did you or not? Did you? (Student: No.) *Arey*, if you have started to become pure from sinful, why was the Brahmin world destroyed in the beginning of the *yagya*? It has also been written in the scriptures: Brahma created the world [but] He didn't like it, so, what did he do? He destroyed it. In the beginning of the *yagya*, in 1936-37, the gathering of Brahmins that was formed, did that gathering completely break up well before 1947 or did it remain? It broke up. A new gathering began. It did begin through Brahma himself but did it begin through the *number* one Brahma or through the *number* two Brahma or through the *number* three Brahma? The number of the number wise Brahma (after the first) lagged behind. So, Dada Lekhraj got the *number*. A new gathering started from 1947 [and] what was the gathering named? Brahmakumari Ishwariya Vishwa Vidyalaya.

They became the sons and daughters (*kumar-kumaris*) of the mother. Alright, they became the sons and daughters of Brahma, the senior mother; so if anyone asks [them:] why do you tell the name of your mother again and again [saying:] we are Brahmakumar-kumaris? Whenever they are asked, what will they say? We are Brahmakumar-kumaris. People will have a doubt, won't they? "Why does he give the name of his mother again and again and why doesn't he give the name of his father? *Arey*, will the mother give birth [to children] without the father? No. Creation is created through companionship, isn't it? How will it be created through a single [soul]? So, wherever Brahmakumari Vidyalaya are being made, people have a doubt: they give the name of the mother, they don't give the name of the father; there is something *vicious*. What? There is adultery to some extent or other. Are they the residents of a brothel (*vaishyaalaya*) or the residents of *Shivaalaya* (the temple of Shiva)? (Students: Brothel.) They are *vicious*, they are the residents of a brothel, and when they are residents of a brothel, a new gathering is established and then there is the destruction as well in the Confluence Age.

So tell [Me], was the new gathering, the [new] world of Brahmins that was established in 1947 for the second time destroyed or not? (Students: It was.) Was it? Take a *photo* of all these people, so that it reaches those Brahmakumar-kumaris. From when did the destruction begin? (Student: From 76.) The destruction began from 76. Why? (Student: We came to the *advance* [knowledge].) The destruction began because the year of revelation of the father was celebrated. Whose year of revelation? (Students: Of the father.) Of the father; the year of revelation of the father who is the father of this entire human world was celebrated. What is his task? What is the task of the father of the entire human world? What is his real task? (Student: To purify the sinful.) [What is the task] of the father who was revealed in 1976, the one in whose remembrance the year of revelation of the Father was celebrated? The Brahmins of *basic* [knowledge] celebrated [it] and Brahmins of the *advance* [knowledge] also celebrate [it]. Which year? 1976. Of that father who is the father of the human world, of the **entire** human world... He is the *grandfather* of all the religions of the world. The other religious fathers are *great* fathers. What? *Great* means 'mahaan'. They aren't *great great grandfather* and he is the *great great grandfather*. He is the *grandfather* of all the religions. What is he for the religious fathers as well? (Student: The father.) The father. Do the religious fathers also believe in Adam, *Aadam*, *Adidev* or not? (Student: They do.) So, when they believe in him, do they believe him [to be present] in the beginning of the world, in the middle or in the end? About when has the existence of Adam, *Aadam* seated in their intellect? It is about the beginning of the world, isn't it? Isn't it?

So, that *great great grandfather*, who is the father of the entire human world, the father of the human world of five-seven billion [souls], that father says, 'remember me'. It means, the point whose name is Shiva doesn't have a body at all. The very name of His soul like point is Shiva, doesn't He say [remember Me]? *Arey*, you have become quiet! Doesn't the Father of the souls say, 'remember Me'? (Student: The Father of the souls Himself says [this].) Does He say it? Does He have a mouth? (Student: ... after entering.) Yes. (Student: He says it through the mouth of Prajapita, doesn't He?) He says it through the mouth of Prajapita, doesn't He? So they are two [souls], aren't they? (Student: It is one and the same thing.) It is one and the same thing! It means there is just one soul? *Accha* tell [Me], how is there just one soul? (Student: His stage becomes equal to [that of] the Father, doesn't it?) Yes. What *stage* does the soul with the mouth through which He speaks, the soul of that bodily being also attain? It is about when it becomes **equal** to the Father. [That soul] doesn't become the Father; what does it become? It becomes **equal** to the Father. For example, there have been kings in the *history*. They had elder and younger children as well, so, to whom did they used to give the kingship? To the eldest son. So, when did this tradition begin? (Student: The Confluence Age.) It started with God in the Confluence Age. Whatever actions God performs, the entire world has to perform those very actions. This is written in the Gita.

So, the Incorporeal One as well as the corporeal one is called God. It is said: '*Sagunaih agunaih nahi kachu bhedaa*' (there is no difference between the corporeal and the Incorporeal one). '*Sagun*' means the corporeal one and '*agun*' means the Incorporeal One; there is no difference between both of them. Both become one (*ekaakaar*). When they become one, the name Shiva-Shankar Bholenath is given. Why is the name of one first and that of the other one later on when they have become one? Why are they one? (Students said something.) No. Certainly, one between the two is the Creator and the other is the creation. When the Father Shiva comes from the Supreme Abode, the one after whom that Father comes... He comes after whom? His soul in the form of intellect runs after whom? (Student: The father of the human world.) It runs after the father of the human world. It runs after [his] soul, doesn't it? So, that Soul, the Father Shiva, who is called *Parampurush* ... '*purush*' means the soul. What kind of a soul? *Param* (supreme); the most powerful soul, the Almighty soul. That Supreme Father who doesn't have any father runs after whom? He runs after the father of the human world; so, who is the lover (*aashik*) and who is the beloved (*maashuuk*)? The Father Shiva is the Lover and the one after whom He ran is the beloved. So, what happens in the world as well? When the process of creation starts, it starts from this. One

[person] becomes the lover and runs after [the other]. After whom does he run? He runs after the beloved. So, it has been written in the Gita: “*Mam vartamaanuvartante manushyaah paartha sarvashah*<sup>10</sup>.” ‘*Vartamaa*’ means path. All the human beings in the world follow My very path. What? Whom do they follow? Just My path; the entire world follows the same path that I have followed. So, that *Supreme Father* who has *supremacy*, the *supremacy* of all the powers and the beloved after whom He runs, who is *powerful* between both of them? Is it the one after whom He runs or the One who runs? (Students: The One who runs after [him].) He (the One who runs) is *powerful*. So, when one [person] runs after the other, one [of them] is the beloved and the other is the lover. If the lover is *powerful*, will he catch the beloved or leave her? He will catch her, won’t he? He catches [her]. How does he catch her? Does he just catch the point form soul or does he also catch the body along with the soul? (Students: He also catches the body.) He catches the soul and ... (Students replied.) Yes. He also controls the soul in the form of the mind and intellect and He controls the chariot like body too. He makes him the mother. The land (*dharani*), the one who holds [something] (*dhaaran karna*) is called the mother. Whom did she hold? She held the Almighty. What? (Student: She held the Almighty.) For example, it is shown in the path of *bhakti*, in the Ramayana: there was the bow of Shiva. It was kept in Sita’s house. That bow of Shiva is called *caap*. [It is said:] ‘*Shankar caap jahaaz, jehi carhe utare paar nar.*’ It means, call it the bow like body or the chariot like body of Shankar, it is like a ship, a big ship. Its name in the scriptures is the Chandrakant Vedant Ship. ‘*Jehi charhe utare paar nar*’ [meaning] after climbing on it, the human beings go across the ocean of the world, which is the ocean of vices; or do they drown? They go across. Other gurus have also written this: *Nanak caap jahaaz*. Nanak called himself the bow. So, the human gurus certainly aren’t the bow, they aren’t such chariots. A bow (*dhanush*) is also called *caap*. What? A bow. No matter how much you want to make it flexible by pulling it, can you bend it or not? You can. So, that chariot like body is such that he bends a lot in the path of [making] *purusharth* (spiritual effort). Is he flexible or *tight*? (Students: Flexible.) He is so flexible in the path of [making] *purusharth* that because of the very flexibility, the Father Shiva takes the support of that chariot. Why? It is because He has to establish the new world and what about the old world? (Students: Destruction.) So, is it a small task? (Student: It is a big task.) Alright, even if He brings about the establishment, just like the religious fathers establish the gathering of their religion, but do they establish the capital of the new world? They don’t. And what does God have to do? (Students: The establishment of the new world...) He also has to completely destroy the old world, which no religious father has been able to do and after the establishment, He also has to sustain the new world. He has to perform all the three tasks. He needs such a chariot. What? As a memorial ‘the *Trimurti House*’ is made. What kind of a house like body? The *Trimurti House*, [the house] in which the souls who play the *part* of all the three personalities (*muurti*) work. Brahma, the Moon of knowledge also plays his *part* in the form of the Moon, the Soul of *Sadaa Shiva* also enters him and performs the task in the form of the One with three eyes (*Trinetri*) and the own soul of the bodily beings also works in it. So, it is the ‘*Trimurti House*’, isn’t it? They give the name Trimurti road (*maarg*) in his memory. What kind of road? It is such an extremely famous Trimurti road, such a path, that all the human souls of the world go on that very path; it is the path for which He laid the tradition of going on it. Who? Who? (Student: Shivbaba.) What is the name of Shivbaba, in whom everything of all the three is included? Trimurti Shiva. What is the name? Trimurti Shiva. When that Trimurti Shiva comes, in which *house*, [which] living *house* will He come? He is 100 percent *Trimurti House* in the end of the world as well, he is *Parambrahm* (the Supreme Brahma), the very first Brahma who brings about the establishment, and in the middle, he is Shankar who brings about the destruction of the old world and in the end, he also becomes Vishnu who sustains the world that has been established, the gathering of all the good ones who survive after the destruction. Tell [Me], have you ever heard that the one who is called Shankar himself becomes Trimurti Shiva in the end? What was he in the beginning, in the beginning of the world, in the beginning of the *Rudra Gyaan*

<sup>10</sup> O Arjun, all the human beings follow the path I take

*Yagya*<sup>11</sup> as well? He was the *Trimurti House*, the *house* in which the Father Shiva enters. So, that one, the living *Trimurti House* says, 'remember Me'. Does just the Incorporeal One say [this]? No. In the beginning of the *yagya* too, Trimurti Shiva enters the same *Trimurti House*, the one who is called the perfect *Trimurti House* and performs the task of the establishment of the true religion. But there wasn't much knowledge in the beginning of the *yagya*; when there wasn't knowledge at all, will there be success? (Student: No.) There wasn't success. The *Trimurti House*, the house of the soul of Ram in which He entered, did he *fail* or did he *pass*? He failed. Why? It is because there wasn't complete knowledge at all. So, the gathering of Brahmins, the new world of Brahmins was destroyed for the first time. And when did it happen for the second time? (Student: In 1976.) In 1976, the gathering that was established through the soul of Dada Lekhraj with the name Brahma was named Brahmakumari Vidyalaya. What was the name of the gathering before that? (Student: Om Mandali.) Why? That was also established through Brahma. It should also have been named Brahmakumari Vidyalaya. *Accha*, alright, it should have been named Prajapita Brahmakumari Vidyalaya. It didn't have that name. What was the name? Om Mandali. Is it (om) one syllable? (Student: Three syllable.) There are three syllables. Is it the *combination* of all the three or are all the three different? It is a *combination*. So, the *house* in which there is the *combination* of all the three tasks, Trimurti Shiva starts His task of [the creation of] the new world in the name of that *house*. Whatever happens in the beginning happens in the end.

When the capital of the new world is established, the same soul (Prajapita) works there as well. That soul certainly performs the task, but there are two more personalities who perform [their] task through him. Does one personality among them perform the task after becoming complete in *purusharth* or does it perform the task of making *purusharth* to become complete from being incomplete? (Student: Of making *purusharth* to become complete from incomplete.) What is that *time*? 76? (Student: No.) Then which one? It has been said: it takes the *time* of 40 to 50 years for **you** children to become *satopradhaan* from *tamopradhaan nambarvaar* (one after the other). **You** children; not this one. Who? Not the *followers* of this one. Who? **You** children. It means, when does that *time* begin? (Student said something.) 2000...? (Student: 2008.) Eight? (Student: Around 2017-18.) 2017-18. At that *time*, the same soul who performs the task of the *Trimurti House*, who performs the task of such a house like body, becomes perfect within 40 years. When it becomes perfect, is the capital new or is the capital old? (Students: [This is the] new capital.) The Father also says, when I come, the remembrance of My arrival is *Mahaashivraatri*<sup>12</sup>, when there is the night of complete ignorance, of great darkness. When? Not in 1936, not in 1947 and it isn't the night of great darkness in 76 either because in 76 there were many children of Mine, the beads of the *Rudramaalaa* (the rosary of Rudra) who recognize Me. Such a *time* comes when the five-seven billion human beings of the world are also in the darkness of ignorance [thinking:] 'who is my Father? Who am I?' And those who call themselves the sons of Brahma, the Brahmakumar-kumaris or those who call themselves Prajapita Brahmakumar-kumaris, they too come in the darkness of ignorance. Maya doesn't leave them either. Is Maya almighty? Is she almighty? No? (Student: She is.) She is? She is; only then does she get the share of half the kingdom. In the 5000 years world, for how much time does she get the share of the kingdom? She gets the share of the kingdom for 2500 years. There is the rule of Maya Ravan for 2500 years. But when does she become so *powerful*? (Student: When she joins hands with nature.) When she joins hands with nature (*prakriti*); '*pra*' means *prakashta* (excellent), '*kriti*' means creation. She is the excellent creation of God the Father. Call her *Prakriti*, call her Jagadamba, the most senior mother, she (Maya) joins hands with her. Who is Jagadamba's husband? *Jagatpita* (the father of the world). So, he became '*thann-thann Gopal*' (penniless). Who? *Jagatpita* becomes penniless. What did Maya-Ravan do? He stole Ram's Sita. So, was he left alone or was he left in the household? (Student: He was left alone.) He was left alone. Well, will he establish the new world alone? Will he? The world is created only when there is

<sup>11</sup> The *yagya* of the knowledge of Rudra

<sup>12</sup> Lit. means the great night of Shiva; a festival celebrated among the Hindus in the honour of Shiva



the union of two. So, there isn't the union of two through a single [soul]. So, was the new world created from 76? It wasn't created? It wasn't created? The souls who consider themselves point souls, those who consider themselves souls and become point souls in practice, even at the time of great death (*mahaa mrityu*), are those point souls male or female? Male; they are called equal to Rudra. Rudra is the name of Shankar. Doesn't the gathering of the souls who assimilate the nature and *sanskaars* of a male start to become ready? (Student: It does.) Then why do you say that the new world hasn't started to be formed? *Arey*, did the new world start to be formed or not? It did. But the new gathering that started to be formed, are they all men [in that gathering] or is anyone a female body as well among them? They all are the ones with the nature and *sanskaars* of men for many births. Are they strict or do they have a delicate nature like a mother? They are strict. So, the fathers, the men with a strict nature... God the Father has said: all men are Duryodhan - Dushasan. So, those who are Duryodhan - Dushasan, those who have a very strict nature and *sanskaars*, will they be able to establish a divine new world? They can't create a divine world at all, because are the deities very innocent or the ones with a sharp intellect? They are innocent, fools. The entire world is of innocent [souls ]; [they are] the innocent children of the innocent Father.

So, ever since those innocent children recognized their form: 'I am a point of light soul', they didn't receive the mother's love at all from the childhood. Or do they receive it? Do they remain hungry for love or do they get love? They remain hungry for love. So, the children who don't get the love of the parents right from the childhood, will they become strict with their nature and *sanskaars* or will they remain the ones with a soft nature and *sanskaars*? They become the ones with a strict nature and *sanskaars*. Yes, there are some rare children, what kind of children? There are rare children, there are very few among crores, who truthfully give the entire *potamail* of their nature of Duryodhan - Dushasan in front of God the Father, without hiding anything. So, what is dear to God the Father? (Student: Truth.) It is said: *God is truth*. Truth itself is called God. Truth itself is Shiva. What? What is God Shiva? Truth itself is Shiva. What is dear to Him? Truth. So those who open their heart, keep the entire truth in front of the Father and become completely naked like a child, will the Father love those true children or will He love the false children? (Students: The true children.) He loves the true children a lot. Such true children become helpful in the establishment of the land of truth, which is called *Sat yug* (the Age of truth) and those children are rare. How rare? For example, it has been said in the Gita: "*Manushyaanaam sahasreshu kashcit yatati siddhaye.*" [It means,] among thousands of human beings, among all the human beings, few emerge who make efforts. For what? To attain the accomplishment (*siddhi*), the accomplishment of yoga and even among those who make efforts, very few emerge who find Me. This is why nine types of Brahmins are praised as the sons of Brahma. How many types? Nine types of Brahmins. In the end of the world, God the Father comes and pulls the elevated children from among those nine types of theistic religions that believe in God. Are there good and bad ones in every religion or not? There are. So, God the Father pulls the best children in every religion and makes them Brahmins, the sons of Brahma, but the religions from which they have come after being pulled, they bring the *sanskaars* and nature of the colour of the company of many births [of those religions]; call it the nature of that colour of the company [or] call it the peel of that colour of the company, will they give it up that quickly or will they all give it up together? The children who assimilate the nature and *sanskaars* of numerous religions [come] from numerous religions [and] become the sons of Brahma of different categories in the last birth. So who among them will reform first?

*Accha!* Leave the nine categories, leave the nine religions; the three main [categories] that have been shown in the tree like world. One stem is such that it has grown single from the bottom till the top; those children remain steadfast in just one religion. The second [category] is of those who turn towards the Indian religions on the right side of the tree like human world. Do they or not? (Student: They do.) They *convert* to those [religions]. Third are those who are the branches on the left side, on the left hand of the tree like human world. Is the left hand good or is the right hand good? The right hand is good and the left [hand] is the bad path, they are called *vaam margi* (those

on the left path). Why are they called *vaam margi*? (Student: Opposite path.) It is because they adopt the opposite path, they adopt the path of adultery. What do they become through the *indriyaan*? They become adulterous. They don't follow Mother India (*Bharat mata*) who is praised as the matriarchal country. Who is praised, Mother India or Father India (*Bharat pita*)? Mother India is praised. So, when those children take a female body, they *mostly convert* to other religions. New souls of other religions, of religious fathers come from above, don't they? So, will the new souls who come, the new leaves of the tree like world be beautiful in appearance or will they be ugly? (Student: Beautiful.) The new leaves are beautiful, they appear very lovely. What? (Student: They appear very lovely.) Very. To the maidens as well as the mothers, how do they appear? They appear **very** lovely. They appear so lovely that they forget their own religion. They easily come under the attraction, the influence of those souls. And what does 'influence' mean? [To be] influenced means [to become] 'subjects' (*prajaa*). They become their subjects. They even become their very first subjects. Who are the first subjects? They take the form of mothers and become their subjects' [they become] the subjects of the religious fathers, the subjects of their *followers*. Where is the *shooting* of all these incidents taking place? Where is the *rehearsal* taking place? In the Confluence Age. They don't become the subjects of God the Highest of the high. What? They aren't influenced by His words, they don't recognize His form, they don't recognize His task either. Because of not recognizing it, the souls that come later on which are new [and] beautiful, they awaken on the stage like world. The souls are inert in the Supreme Abode and when they come down, they awaken. It is the same way here, in the *shooting period*. Earlier, we were ignorant, inert and later on, when we came in knowledge, we awoke. We recognized our soul, our Father in the *satvapradhaan*<sup>13</sup> stage. But what happens later on? Some remain constant in that *saatvik*<sup>14</sup> stage from the beginning till the end, in the remembrance of the true Father. [He is] the Highest of the high enabler (*kartaar*), God the Highest of the high; His memorial is shown in the temples of Shiva. In whose temples? (Student: Of Shiva.) Why was it said 'the temples of Shiva'? Does the Father of the living souls sit in the temples of the non-living stones, the idols of stone that are made in a *ling* form? Is the Father of the souls present [there]? Is He present? Is He present or not? (Students: He is present.) *Accha!* That living Father in the form of the Soul sits in the stones, in the idols of stone, in the temples of stone that are constructed? ☺ (Students: No.) You were saying [this] just now. (Student: The Father of the souls.) Doesn't the Father of the souls sit? (Student: He sits in the form of a memorial.) He sits in the form of a memorial? Just like there was a red stone in the shape of a *ling*<sup>15</sup> in the Somnath temple; it was a stone, wasn't it? He will certainly have remained with a stone like intellect till the end.

So, a diamond was embedded in that one with a stone like intellect. What was embedded? A diamond. In whose memory is it? (Students: Shiva.) The memory of Shiva? Does Shiva become a stone? Diamonds etc. are stones. Are the nine gems [like the] diamond, emerald, pearls stones or not? Does He become a stone? (Student: No.) *Arey*, then why did you say that the diamond is the remembrance of the soul who becomes the one with a stone like intellect, like a diamond? Tell [Me]. Whose remembrance is that diamond? (Student: The Father Shiva.) Still [you are saying:] it is the remembrance of the Father Shiva, the Father Shiva who is the Father of the souls, the name of whose Point itself is Shiva. Many relationships and names are formed only when that Point enters a body. So, is that diamond the remembrance of the Father Shiva? (Students said something.) Sometimes you say 'He is', sometimes you say 'He isn't'. Is He? Whose remembrance is it? (Someone said: The corporeal one.) Again [you are saying:] the corporeal one. Is the diamond corporeal? We are discussing about the diamond. Is that diamond corporeal or incorporeal? (Someone said: Incorporeal.) It is the remembrance of the Incorporeal One? He is **always** beneficial (*Sadaa Shiva*). He **always** remains incorporeal. Even when He comes in this vicious world, He is

<sup>13</sup> Same as *satopradhaan*: consisting the qualities of goodness and purity

<sup>14</sup> Endowed with the quality of *sattva*: honest, genuine, true

<sup>15</sup> Oblong shaped stone representing Shiva

incorporeal; even when He comes in a physical body, He remains in the incorporeal *stage* through the mind and intellect; is it His remembrance? The diamond? (Student: The father of the human world attains the incorporeal stage.) Yes. The father of the human world becomes the one with a stone like intellect. What? (Someone said something.) Yes, he becomes the one with a stone like intellect in the end. It is sung in the path of *bhakti* that when *bhakti* was *satopradhaan*, they used to make golden *ling* (*swarna ling*). What kind of big form [is] the corporeal one? The one who takes the true form of gold. Later on, people started to make *rajat ling*, [i.e. *ling*] of silver; then after that they started making copper *ling* and in the end iron *ling*, stone *ling* were prepared. So, he must be becoming the one with a stone like intellect, musn't he? He does become the one with a stone like intellect, still, is he called a diamond or isn't he called a diamond? (Students: He is called a diamond.) He is certainly the *hero* actor. Even among those with a stone like intellect, is he the *hero* actor or the one who plays the *part* of a lower category? (Students: The *hero* actor.) The *hero* actor.

“*Caaron yuga prataap tumhaara, hai prasiddha jagat ujiyaara.*” What? [It means,] he, the *hero* actor is glorified in all the four ages. He is the one who brings brightness in the entire world, in the form of the soul conscious stage in the Golden and Silver Age and in the form of the soul conscious stage in the Confluence Age too. In the dualistic Copper Age, the soul does become the one with eight celestial degrees, still, does it remain in the light of knowledge or does it become ignorant like the other human beings? It just sits for the light of knowledge. ‘*Aas* (sit)’, *vi* (in a special way) - *aas*, [meaning] it is just sitting for knowledge. So, in the dualistic Copper Age as well, even when the souls become *vicious* human beings, is it [the soul] that gives the maximum light of knowledge among those *vicious* souls or not? He is the giver of the light of knowledge the most. And in the Iron Age as well, though the Age of iron has arrived, the dark, the age of black actions, the land of falsity, where everyone speaks lies [has arrived]. What? Will they be *nambarvaar* liars (to a greater or a lesser extent) or will they be equally liars? (Student: *Nambarvaar*.) Among those *nambarvaar* liars, will there be someone who is *number* one [i.e.] the one who lies the least or not? (Students: There will be.) There will certainly be one. So, the one in whom just a trace of lie remains is called the iron *ling*, the stone *ling*; it is seen with black. When iron is put in fire... have you ever seen it? (Student: Yes.) When iron is put in fire, how does it become? (Students: Red.) It becomes **red**; this is why in the remembrance of the *ling* form, how is the cloth shown in our flag? It has been shown red. It becomes the revolutionary (*kraantikaari*) colour. What? Other human souls also do take knowledge from God in the Confluence Age, but as regards the revolution of knowledge, no soul ... what? [No soul] is able to bring about the revolution of knowledge. He is the only soul who, in the Veda vani or call it the vani (words narrated) of knowledge of God the Father narrated through the mouth of Brahma, what does he bring about in it? He brings about the revolution (*kraanti*). Does he just bring about the revolution among the Brahmakumar-kumaris or does he bring about the revolution in all the religions of the world? He brings about the revolution in all the religions of the world. When it is time of the Great Death, all the souls of the world are drenched in that revolution of knowledge and imbibe such soul conscious stage that all those human souls enter the very place from where they came out.

Tell [Me], from where does a child come out? *Arey*, from where is he born? (Student: From the mother.) He is born from the mother! When the child in the form of the soul enters the mother's womb, does it come on its own? Did the mother *create* it? (Student: No.) Then where did it come from? *Arey!* Where did the child come from? Did it come from the mother? It came from the father. It is the father who sows the seed. The seed becomes a big foetus from a small [embryo] within four-five months; it develops hands and legs in an inert form. The *indriyaan* are inert; then after four to five months, the *soul* enters it. It is just like this, isn't it? So, when the *soul* enters, is it said at that time that the child is born? (Student: No.) He wasn't [born]; similarly, in 76, the child who is the first child of the Father of the souls... who? The father of the human world, the soul of Ram, the soul that becomes Narayan from man enters. So, is it said for the entrance at that time that the child is born? Is it? No. Who comes to know [the entrance of the soul in the child] the most? (Student:

The mother.) There are movements in the mother's womb, so, she alone will come to know. So, on this stage like world too, there is someone who plays the part of the mother in practice. What? There is also a bodily being in the corporeal form who plays the part of the mother. What? What part does she play? She is the actor of the non-living body, the one with an inert intellect and there is an incorporeal living soul as well in that non-living bodily being which is called the *devi* (female deity) of the intellect. What? Who is the *devi* of the intellect? She is called Jagadamba. It is said that when Sita went to the garden of flowers in the kingdom of King Janak, she came [back] with a resolution: 'the one whom I saw in the garden...', she came [back] with this resolution: 'I should attain that very one'. So, she worshipped... whom? She worshipped the mother of the world (*Jag Janani*) [saying:] '*Jag janani jai jai Uma! Jag Janani jai jai*<sup>16</sup>... '*Uma!*' What was the name given? Uma. Who is 'Uma'? The one who is the mother of the entire world, the mother of the **entire** human world, just like there is 'the father of the entire world', similarly [there is] the mother. When both that mother and father combine and become one, they are called *Ardhanaariishwar*<sup>17</sup>. What are they called? They are called *Ardhanaariishwar*.

So, that mother and Maya, who? Maya. Is Maya more intelligent or is that Jagadamba more intelligent? Maya is more intelligent. She doesn't want anyone to go ahead. What? 'Let me see! From God the Father...' Maya is the daughter, isn't she? So, sometimes God the Father comes in her intellect and sometimes she says 'Husband of Maya (*Mayapati*)'. So, what kind of daughter is she? What kind of daughter of God is she? Maya; Maya has entered her intellect: 'This one is my Father as well as my Husband. Let me see who achieves more attainments from him in front of me?' So, she doesn't let anyone go ahead. She becomes a wall, an obstacle and stands in the way of everyone. It is the place of worship in which religion where when people build their place of worship, they erect a wall? What do they erect? They erect a wall. Which religion is it? The Muslim religion. When they sit in that place of worship and remember *Allah Miyaan* (God, the Sir), whom do they keep in front [of them]? They keep the wall in front [of them]. That wall stands as a wall in the way of the entire world. She thinks: I will take the inheritance of all the powers from the Almighty Father. Nobody else can *surrender*, completely *surrender* before me. I won't let anyone *surrender*. So tell [Me], is there any living power like this in the Brahmin world? Is there or not? (Student: There is.) Who? (Student: Dadi Kumarka.) Yes. There is one [soul] who turns the intellect of all the Brahmakumar-kumaris. But she isn't able to turn the intellect of the children of God the Father who assimilate the soul conscious form, who are the firm beads of the *Rudramaalaa* of the father Rudra. This is why it has been said in the avakt vani that Maya has become tired. Maya is troubled. When this was said [in the avyakt vani], she was hospitalized, she went into *coma*. Ultimately, when she saw that she couldn't win, what did she do? (Students: She joined hands with *prakriti*.) She joined hands with *prakriti* (nature), who is the excellent creation of God. What kind of creation? *Pra kriti*; *kriti* means creation, *pra* means *prakashta* (excellent), [i.e.] a very *powerful* creation. Maya isn't so *powerful* that she conquers the children of God or at least conquers the Husband of nature (*Prakritipati*). So, what does she do? What does Maya do? (Students: She joins hands with *prakriti*.) *Prakriti* is the mother in the *Rudramaalaa*, the excellent creation, the very first creation of God. *Prakriti* is the first creation, or is the soul of Lakshmi the first creation? Or is daughter Maya the first creation? *Prakriti* is the first creation because when God comes after leaving His abode, after whom does He run? (Student: *Prakriti*.) He runs after *prakriti*? (Student: The father of the human world.) Isn't he an effigy of nature? (Student: He is.) The very name given to him is *Parambrahm*. He is the supreme among those with the name Brahma. He is certainly an effigy of nature, but what kind of a mother is he? The one with the supreme form, the one who assimilates the supreme truth, the one who is supremely beneficial among the human souls. How is he? The father is the most beneficial in the family, isn't he? He is beneficial. So, is he *prakriti* or not? Is he the first form of *prakriti* or not? (Students: He is.) But is the first form of *prakriti*...

<sup>16</sup> Sounds of victory for the mother of the world

<sup>17</sup> The half male and half female form Shankar and Parvati

among the highly intelligent people in this world, in this sinful world is Arjun praised as the intelligent man or not? (Student: He is.) What kind of Arjun? The one who earns (*arjan*) what kind of good fortune? The one who earns what kind of knowledge? No human being can earn knowledge more than him. So, will he be living or will he be just an effigy of the five non-living elements? (Student: He will be living.) He is a living soul, but his effigy is *Parambrahm*. For example, how was the effigy of Dada Lekhraj? Tall, well built, fair; was he attractive or not? (Student: He was.) So, is God, who is the Incorporeal Point of Light something internal or external? (Students: Something internal.) Is He introvert (*antarmukhi*) or extrovert (*baharmukhi*)? (Student: Introvert.) The one who is introvert, does he see inside [someone] first or does he see the outside [appearance of someone] first? He saw inside the one whose support He took, but the one whom He saw is His child at first, isn't He? Whose [child]? He is the eldest child of the *Supreme Soul*, isn't he? So, is the eldest child corporeal or incorporeal? He is corporeal. What is the desire of the Father for the corporeal one, for the corporeal child? (Student: To take care of the Father's shop.) He should take care of the Father's shop; what else? (Student: He should become equal to the Father.) Yes. The Father is praised as the Ocean of Peace, the Ocean of Happiness, so in which stage should the child also be for many births? What does every father wish? Should my children remain happy for many births or should they remain restless and sorrowful? (Students: They should remain happy.)

From where did this tradition start? (Student: The Confluence Age.) The Father comes in the Confluence Age, the soul whom He considers His eldest child, He desires that child to remain happy. Will there be happiness in renunciation (*nivritti*) or will there be more happiness after being in the household (*pravritti*)? (Students: In the household.) So, what do the fathers in the world do? *Arey*, tell [Me], what do they do for their eldest child? They arrange a household (*pravritti*), don't they? Do they make it a *compulsion* for him to live in household or not? They make it a *compulsion*. So, the Father Shiva also wants the same for His eldest son, how should His child, how should he be for many births? He should remain happy and is there more happiness when there is a life of celibacy (*brahmacharya*), when he is single or is there happiness when living in a household? There is happiness only when living in a household. Whether they are deities, human beings or demons, will they experience happiness when they stay as renunciates? (Student: No.) They can't experience a lot of happiness. So, that Father also has the desire for the child to remain happy. The child is the father of the human world. Is he the corporeal father or is he always incorporeal? He is corporeal. So, what kind of companion will he choose? He will choose a corporeal [companion]. So, he chooses such a companion on this stage like world, who never imbibes a firm incorporeal form. What? What becomes the form of the female body in the end? Weak (*ablaa*) or strong (*sablaa*)? It becomes weak; he chose such a soul with non-living elements. The souls who forget the Father even after recognizing Him, should they be called the ones with an inert intellect or a living intellect? Those with an inert intellect. So, who is the *number one* soul among them? He gives company to Jagadamba. She is called the *devi* of speech (*vaak devi*) in the beginning. The name of the Father's daughter is... Who is *Vaak devi*, the *devi* of speech? Jagadamba; she is called Saraswati Jagadamba, isn't she?

So, he selects Jagadamba to speak, to make her into the *Vaak devi* of those who speak. There is no other human soul in this world who can present the visions of Brahma in front of the father of the human world through speech. What? Nobody shows so much courage. All the human beings in this entire world are a family, they are the members of the world like family, but no one among them is able to show so much courage. Even the one who had visions wasn't able to show courage to go in front [of the partner] and narrate his experience. Who shows courage? Jagadamba shows courage. She narrates through speech exactly in the way she heard it from Dada Lekhraj. She narrates and then listens as well. What tasks does she perform? She narrates the visions as well and then, the one to whom she narrates, does he also listen along with narrating or not? He listens. And does he also understand or not? He understands too. Does he himself understand [the visions] or does some other soul have more intelligence than him? (Students replied.) Who? Shiva. He (the

partner) is the most sensible, intelligent in the human world. It is said: ‘the intelligent man Arjun’, but who is called more [intelligent] than him, the Intellect of the intelligent ones? God the Father. So, it is He who enters him. For what does He enter? *Arey*, whom does the Father enter to create the world? He enters the mother. The original power of the Father is called *satva*<sup>18</sup>. What? *Satva* (essence); and the true mother who assimilates that *satva* is called Sati. What is she called? Sati. So, the true father, the father who assimilates *satva*, makes the mother assimilate that truth, meaning the seed of knowledge. Which mother? The one for whom it is said, ‘whomever I enter, I name him Brahma’, [he is] *Parambrahm*. Does he enter just to listen and narrate or does he enter to understand and explain? He enters to understand and explain. And who listens first of all? (Student: Prajapita.) Does Prajapita listen? (Student: Brahma.) Does Brahma, does *Parambrahm* listen? Who listens first of all? (Student: The mother.) The seed of knowledge that was sown, that seed of knowledge... knowledge will certainly be narrated through the mouth. Are we *mukhvanshaavali*<sup>19</sup> or *kukhvanshaavali*<sup>20</sup>, the progeny born on the lap? (Students: *Mukhvanshaavali*.) So, whatever has been narrated through the mouth, who listens to it first of all? (Student: The mother.) That mother who is talkative (*barboli*); *Vaak devi*, the devi of speech. She listens as well as narrates to others. So, she herself is *prakriti* (nature). What? The first creation of *Jagatpita* (the Father of the world), *Jagatpati* (the Protector of the world). Who? Jagadamba. Maya controls that first creation. How? How? She joins hands [with her]. She clasped her hand like intellect in her own hand like intellect. Why? When *prakriti*, the creation of the Supreme Father is the most *powerful*, why did someone clasp her? How did she catch her? She is definitely the most *powerful*. She is indeed *powerful*, but is she *powerful* based on the inert body made of five elements or is she *powerful* in the spiritual form? (Student: In the spiritual form.) Is she *powerful* in the spiritual form? Jagadamba in the corporeal form is the *number* one effigy of five elements. This is why you must have seen the pictures of Jagadamba; have you ever seen them? Look in Bengal. How do they make her? [With] a beautiful [face] or an ugly face? They show a very beautiful face with very big eyes. So, it has been shown that the body of nature made of five elements in the corporeal form is very beautiful; it is very beautiful based on speech and it is very beautiful based on the body, based on the five elements too. What did the corporeal one make that mother? He made her the first corporeal creation. He made Jagadamba, the *powerful* form of nature his support. For what? For what did he make her his support? To create the world. So, as regards the world that is created, will the world of non-living [things] be created first or of the living [things]? The world of living [things] is created first.

So, who is the most *powerful*, living soul among the living souls? [It is] the Father Shiva, a living soul among the living souls. It wasn't said ‘human souls’. The most *powerful* among the living souls... (Student: Jagadamba.) Jagadamba? Among the souls. Among those with a mind and intellect. Rather, He is the intellect who controls the mind completely, [He is] the Intellect of the intelligent ones. He is the most *powerful*, it means, he is the Father of the entire group, the entire gathering of souls. Does that Father create the souls first by giving the donation of knowledge or does He create the bodies? (Student: The souls.) The One who is a soul will certainly give the introduction of the souls. So, He creates the souls. The souls become ready first by taking the knowledge or will the inert nature take knowledge first? (Student: The soul takes knowledge.) Are the earth, water, wind, fire [and] sky non-living or living? They are non-living. So, they are not going to take knowledge, but all the animals, birds who are inert... they are certainly inert, [aren't they]? Do they recognize [what is] beneficial and [what is] harmful or not? (Students: They do.) “*Hit anahit pashu, pakshihu janaa, maanas tan guna gyaan nidhaanaa*<sup>21</sup>.” Why? Why is there this difference? The intellect of the animals and birds is inert and the intellect of the human beings is

<sup>18</sup> Essence, truth

<sup>19</sup> Progeny born through the mouth, meaning knowledge

<sup>20</sup> Progeny born on the lap, meaning physical affection

<sup>21</sup> Even the animals and birds know what is good and what is bad for them. Human body is a treasure of virtues and knowledge

living. Human beings are the highest living beings; the other living beings are *nambarvar* (higher and lower according to their capacity). So, He will uplift the human world first; it is uplifted. 'Ut har'; He seizes and takes them upwards. Whom? The souls of animals? No. Whom? He gives the introduction of the soul to the human souls and takes them upwards, towards the Highest of the high Abode. So, the souls are uplifted first. After that, will the inert world be uplifted or not? Does the inert world become *taamasi* (degraded) at the time of the Great Death or is it *saatvik*? (Student: It becomes *taamasi*.) The Earth creates earthquakes, water brings flood in to the entire world, wind brings very big storms and as regards fire, such fire rains in the world that everything is burnt to ashes. So look, *prakriti*, the combination of five elements is more *powerful* than Maya. This is why Maya is very clever; she thought, 'I wasn't able to win nor can I win; so, what should I do? I should join hands with *prakriti* and occupy her'. Someone is misled only through the intellect. So she, Jagadamba is misled and actually, Jagadamba is the other name of Brahma. What? When Jagadamba becomes *taamasi*, who is shown on her forehead? The Moon is shown on the forehead of Mahakali<sup>22</sup>. The *soul* of the Moon enters her and plays the *part* of the soul, it plays the *part* of the doer (*karanhaar*) and what about the body? Is it doer or enabler (*karaavanhaar*)? The body is *karanhaar* and the soul is *karaavanhaar*. So, there is *pralay*<sup>23</sup> in the entire world. What? *Pralay*, [it means] the world is submerged in an extreme way. How? In the world, among the bodies made of five elements, one such body made of five elements, which is always true, survives. What? Are the five elements perishable or imperishable? (Student: Perishable.) Are they perishable? The five *tatvas* are called elements. Is an *element* ever destroyed? Its form changes, but it isn't destroyed.

So, there is also a combination of five elements in the world, such that the form of the entire world doesn't appear, it changes, it becomes *avyakt*, but one form remains *vyakt* (visible). Who? Prajapita, who is called by the name Shankar; [it is said] that Shankar is never born [and] he never dies. That very Shankar has been shown above the picture of the [Kalpa] Tree, above the tree of the human world. What? All the body conscious human souls are unable to give up their body consciousness hundred *percent* except one [soul]. The one who is able to give up [body consciousness] becomes equal to Shiva; those who are unable to give up [body consciousness] don't become equal to Shiva. So, the one who becomes equal to Shiva himself is named the *Shivling*; that very *Shivling* is God the Highest of the high in the picture of the Trimurti. There is the corporeal big form of God as well as the small form in him. God the Father also says the same: if you don't remember My small form, what should you do? Just remember the big form. Is he too imperishable in this world or is he perishable? (Students: Imperishable.) He is also imperishable. So, if you remember him, will you become imperishable or perishable? (Students: Imperishable.) So, there are some rare souls who are able to become an *expert* in remembering the Incorporeal One forcibly. They are the eight deities (*ashtadev*), the physical seeds of the human world; they are the ancestors (*puurvaj*) of different religions. 'Puurva' means first and 'ja' means those who are born and there is one more among them who is the ancestor of everyone. He is the ancestor of even the eight [souls], but as regards those eight [souls] as well who are called the eight personalities of Shiva, only one [personality] survives and all the others remain in the Supreme Abode for some *time*, they become inert. Will they descend one after the other (*nambarvaar*) or together? They descend *nambarvaar*. So, the first one who is called *Allah Avvaldiin*; *Allah* means the Highest of the high established the *number* one *diin*, [meaning] religion. He is the only religious father who remains in this world; and his body is the seed of the inert five elements. What? And the soul is the human soul, the seed of the five-seven billion human souls. When that human soul descends, it goes [to the Supreme Abode] in a *second* and descends in a *second*; [it is] even less [time] than that. So, what will it be doing? Is he the father of the creation of the inert world of five elements or not? Who is the seed of the inert and living [beings]? Who is the seed of both, the inert world and the living world, [of] every living being? It is just the one, isn't it? So, the entire world emerges from him alone. What? He has been

<sup>22</sup> The fearsome form of goddess Parvati

<sup>23</sup> Dissolution of the world in the end of the kalpa (cycle)

shown sitting on the [Kalpa] Tree; where are the five-seven billion human souls going, pulled away? Who is the *media* towards whom they are getting pulled? Shankar. The human gurus have mentioned the name of Krishna. Whose name have they given? They have given the name of Krishna [saying], God Krishna. Actually, it is the *combined* form of Shiv-Shankar Bholenath<sup>24</sup> and they become *manmanaabhav* in that form and go. ‘*Mat*’ means Mine, ‘*manaa*’ means in the mind, ‘*bhav*’ means merge. All the five-seven billion human souls [merge] in his mind, in the thought of his mind; what is the thought of the mind? One Shivbaba and no one else. He considers the Point alone as Baba. What? What has been said in the murli? ‘You will just remember the Point in the intellect on saying ‘Baba.’’ As regards everything else, it is *iccha maatram avidya*<sup>25</sup>. What? The entire inert and living world which is visible, the entire inert world [like] the mountains, the ocean, the rivers, different countries, what are they all? They are perishable. The seed of all of them is one [soul]. They all merge in him in the *avyakt* form, in the seed form. The living souls merged [in him] and all the five elements also merged in that one. This is why it is said that originally, the father is the birth giver (*janmadaataa*); the mother isn’t the birth giver originally.

So who is the father of the entire world? (Student: Prajapita.) Call him Prajapita, he is the incomplete form, the sinful form. When he makes *purusharth* and becomes complete, he becomes the form of the *ling*. What does he become? He becomes incorporeal from corporeal. He is corporeal as well as incorporeal. This is why he is called ‘*avyaktamuurtina*’ in the Gita. What kind of personality is he? He is *avyakt* as well. *Arey*, how is he *avyakt*? Can’t the *Shivling* be seen? The one who is visible is *vyakt*; the one who is invisible is *avyakt*. So, isn’t the *Shivling* visible? It is. Is it? Is it completely visible? *Arey*, the point soul and the Father of the point souls are certainly not something that can be seen. So, as regards the *Shivling* which is shown, is that perfect form visible completely, in every way? No? Or yes? *Arey*, just one thing will be true between the two, won’t it? Is it visible or not? (Student: It is.) Is it visible? Are the hands, legs, nose, eyes and ears of the corporeal one visible? Are they visible? (Student: No.) This is why he is incorporeal. This is why he is *avyakt*. That *ling* form is *avyakt* as well; his hands, legs, nose, eyes, ears, *karmendriyaan*<sup>26</sup>, the *gyaanendriyaan* aren’t visible; this is why he is *avyakt*, he is incorporeal too, [in] the incorporeal *stage*. (Student asked something.) It mean, does he have a body or not? (Student: He doesn’t have a body.) Does the *ling* form have a body or not? (Student: He has.) The one who is worshipped in the temples, are the bodily beings worshipped or is the incorporeal Point of Light worshipped? Baba says, Shivbaba says, I am not worshipped. You yourself are worship worthy and you yourself are worshippers. So who becomes worship worthy? You children yourself become worship worthy. Alright, you, the beads of the *Rudramaalaa* become worship worthy in the form of *shaaligram*<sup>27</sup>. So, you are worshipped in the form of *shaaligram*. You children yourself, in the *ling* form... there is some child who in the *ling* form becomes a big *ling*. Very big *lings* are prepared, aren’t they? They are the remembrance of what? Very big, tall and broad pictures of the Pandavas are made, very tall and broad pictures of Mahatma Buddha are made. Why? (Students: They performed a great task.) Yes, they performed a great task, so a big picture was prepared. So, the *ling* is made very big in the *Rudra yagya* and whose remembrance are the *shaaligram*? Whose remembrance are the *shaaligram*? The remembrance of souls; and what about the *ling*? (Student: The father.) Which father? There are two unlimited fathers. (Student: The father of the human world.) It is the remembrance of the father of the human world. The Father Shiva says, when you worship in the temples, you don’t worship Me. You yourself become worship worthy. What? Whether you make *purusharth* in the form of *Shivling*, imbibe the incorporeal *stage* and become *Shivling* or whether you children in the form of deities imbibe the incorporeal *stage*, the point form. What? That worship of deities is your worship and the worship in the form of the *ling* is also your worship; [it isn’t] My worship. You can just remember Me. Om Shanti.

<sup>24</sup> The Lord of the innocent ones

<sup>25</sup> Without the trace of the knowledge of desire

<sup>26</sup> Parts of the body used to perform actions

<sup>27</sup> Small round pebbles worshipped in the path of *bhakti*