

VCD No.2312, Audio Cassette No.2798,
Clarification of Murli dated 05.11.66

The morning *class* dated 05.11.1966 was in progress. On Saturday, we were discussing the topic in the beginning of the middle part of second *page*: the intellect says that there is the establishment of one religion and the destruction of many religions. When the Golden Age should come after the Iron Age, the *history must repeat*. The *history* of what *must repeat*? The deities (*devi-devataayein*) who existed in the Golden Age, their *history must repeat*. Then it is also famous that He comes and through Brahma, whose picture has been kept in between, He establishes [the new world] and enables [us] to attain the highest status. Which picture has been kept? It is the picture through which, meaning through Brahma, He brings about the establishment. Brahma isn't a high status. In fact, it is a *purushaartha*¹ form, it isn't the form of *praarabdha* (fruits of actions). It is the beginning of *purushaarth* (spiritual effort). The final form of *purushaarth*, the form of Vishnu is the supreme status (*param pad*). It is this picture that has been placed in the center. It is established. This is the highest of the high status which is called the supreme status. In it (the picture), there are two things. He says, we achieve this last birth like a lotus flower. In this last birth, it is the mortal world (*mrityulok*). Now since this is the mortal world, the mortal world goes down (*murdaabaad*) [and] the immortal world lives long (*zindaabaad*). The [story about the] one who lives long is also called the story of immortality (*amarkatha*) and the Father has explained that you all daughters are Parvati who are listening to the *amarkatha*. So, we daughters alone won't listen to the *amarkatha*. Along with the daughters, the sons will also listen to it. So, it isn't just the mothers who listen to the *amarkatha*, is it? There are these maidens (*kanyaa*) as well. These maidens listen to the story of the opening of the third eye, which is called the story of *Tijri*. Which maidens? Those who listen to the **story** of the opening of the third eye. Call it the story of immortality, the story of *Satya Narayan*. Mostly, the mothers listen to the story of *Tijri*. But if the mothers listen to it and become immortal, won't there be [their] husbands in the abode of immortality (*amarपुरी*)? "Daughters!..." They do have husbands, don't they? So, this is about human beings. The Father explains the truth about it, what this story of *Tijri*, the story of *Satya Narayan* are. Because the Father will certainly explain something, won't He? [He will explain:] your scripture, your such and such [book] says this and this is the *right* thing. And in that *right* thing as well, I tell you just one thing, that this is *bhakti*, isn't it children? And God has to give the fruits of *bhakti*. What fruits will God give after coming? What fruit did He give?

Truly, there were *devi-devataayein* (female and male deities) in the Golden Age and where were all the others apart from the *devi-devataayein*? It is because *devi-devataayein* exist only in the Golden Age. The ones who are complete with 16 celestial degrees are called *devi-devataayein*. The others with fewer celestial degrees continue to lie in the Abode of Peace (*Shaantidhaam*) each for a different length of time (*numbervaar*). So, these *devi-devataayein* who received the fruits of the *Amarlok* (abode of immortality), the sages, saints, sanyasis certainly didn't give it, did they? All these sages, saints and sanyasis leave this world and go and sit in the Abode of Peace. They don't like the household path, that is why they sit in the Abode of Peace. You are firm in the household path. You come in the world from the beginning of this world itself, call it [the world of] Lakshmi-Narayan or call it [the world of] Vishnu. So, who gave this knowledge to you? The Father says, doesn't He? I come to give you children the fruits of *bhakti*, don't I? It is because after *bhakti* there is knowledge

¹ The one who makes spiritual effort

and through knowledge we have detachment for this old world. And you children also came to know that not everyone does *bhakti* equally. No. Some do *satopradhaan*² *bhakti*, some do *rajopradhaan*³ [*bhakti*], some do *taamasi bhakti*, adulterated *bhakti*. As regards *bhakti* as well, those who do a lot of *bhakti*, if they do *satopradhaan bhakti*, they will get a lot of *saatvik*⁴ inheritance. If they perform a lot of *rajopradhaan bhakti*, they will get a lot of *raajasi*⁵ inheritance. If they perform *tamoprdhaan bhakti*, they will get the *taamasi* (degraded) inheritance. Those who have done a lot [of *bhakti*] will get a lot of fruits. So tell [Me], who performed *saatvik* [*bhakti*]? Who performed *saatvik bhakti*? You, the deity souls who become complete with 16 celestial degrees performed [*saatvik bhakti*]. So, those who have done a lot of *saatvik bhakti* get the inheritance of happiness for a very long time in the Golden Age and in addition, they get happiness while being alive. It is called *jiivanmukti* (liberation in life) which has been started by the *devi-devataayein* themselves. So certainly, they themselves will become *devi-devataayein* again, won't they? Those who were worship worthy and then have become worshippers, they themselves will become worship worthy again, won't they? There is the question of worship in the path of *bhakti*. There is worship in the path of *bhakti*, there are worshippers. So, all those who were worship worthy to a greater or a lesser extent (*numbervaar*) in the beginning of the path of *bhakti* and then became worshippers, they themselves will become worship worthy to the same extent again, won't they?

So tell [Me], who is *number* one worship worthy in the path of *bhakti*? The one who is worship worthy then becomes a worshipper. The Father of the souls, the Point of Light Shiva says through Brahma: 'I neither become worship worthy nor a worshipper'. So tell [Me], who is worshipped first? Who? (A student: Somnath.) Somnath. Som or Somnath? Who is called Som? The Moon is called Som; he becomes complete with 16 celestial degrees, then he becomes devoid of celestial degrees as well. Then he becomes complete with 16 celestial degrees [again]. So, is the one who becomes complete with 16 celestial degrees worshipped first? (A student: It is Somnath.) Is it Somnath? Who is Somnath? (Student: Narayan.) Does Somnath become complete with 16 celestial degrees? Does Somnath become complete with 16 celestial degrees? The Moon is called Som. Whose *part* is the Moon? (Students: Brahma Baba.) From whom does the Moon take the light? (Students: From the Sun.) So, who is the Sun? (Student: Prajapita...) The Sun isn't complete with 16 celestial degrees. In fact, it is beyond the celestial degrees. The one who is even beyond the celestial degrees, [meaning] *kalaatiit*, the one who is called *kalaatiit kalyaan kalpaantkaari*⁶, who is he? (Student: Shivbaba.) And who becomes *number* one complete with 16 celestial degrees? So, who is worshipped first and who is worshipped later on, at the second *number*? *Arey!* (Student: Lakshmi-Narayan.)

The one who is worshipped first will definitely be praised in all the religions. The Muslims also say, *Allah Avvaldiin*. *Allah* (God) came and established the *number* one *diin*, meaning religion. Other religious fathers certainly won't be called *number* one, neither do they establish the *number* one religion. So, the one who is *Allah Avvaldiin*, the Ancient Deity Religion... which is the *number* one religion, who is that *Allah* who establishes that *number* one religion? Is He worshipped or not? (Student: He is.) He is. In which form? (Students: In

² Consisting in the quality of goodness and purity

³ Dominated by the qualities of activity and passion

⁴ Endowed with the quality of *sattva*; true, honest, genuine

⁵ Same as *rajopradhaan*

⁶ The One who is beyond celestial degrees, who is beneficial and who puts an end to the cycle

the form of the *ling*⁷.) Point? (Students: In the form of the *ling*.) Yes. In fact, 'Point' is the name of the Incorporeal One. A point can be made extremely small. The Point isn't a corporeal form; it is the remembrance of the Incorporeal One and that itself is remembered. But who remembers the Incorporeal One who is also called *avyakt*? *Avyakt* means the one who can't be seen through the eyes. *Vyakt* means the one who can be seen through the eyes. So, is the One who is always *avyakt* worshipped? So, the one who is worshipped in the form of the *ling*, the *ling*, the idols of the *ling* that have been found the most in the excavations in the entire world, whose worship is that? It is the worship of Shankar. But Shankar is sitting in remembrance; he is making the *purusharth* of remembrance. Is he a *purusharthi* or has he completed his *purusharth*? (Student: Shankar is a *purusharthi*.) He is a *purusharthi*. So who is *number one*? (Student: There is *combined* worship of Shiva and Shankar.) There is *combined* worship, means there are two [souls]. (Student: When Shankar attains the incorporeal *stage* he is worshipped in the form of the *ling*.) *Arey*, the question here is that the Father of the souls says through Brahma: Neither do I become worship worthy nor do I become a worshipper. So, the universal worship that takes place, the one whose pictures, the remembrance of the acts [performed] are found in the whole world, who is he? Is He Shiva, whose point itself is called Shiva? (Student: No, Prajapita.) Prajapita is the name of the sinful one. The sinful ones exist in the end of the Iron Age. The father of the human world himself becomes the most sinful among the sinful. The one who becomes the most sinful becomes the purest.

So, the deities who are worshipped are complete with 16 celestial degrees and there is someone even higher than the deities, the one who makes the deities into deities. So, who is He who is also worshipped? (Student: Narayan.) In fact, Narayan is complete with 16 celestial degrees. The one who is bound in celestial degrees is a deity. He is the first leaf of the world, who is said to be complete with 16 celestial degrees. There will certainly be someone who even gives birth to that first leaf. (Student: The Confluence Age Krishna.) [It is] the one who becomes Narayan, the *direct* Narayan from a man in the Confluence Age. So, there will be Lakshmi too along with Narayan, the one who becomes Narayan directly in the Confluence Age. Lakshmi-Narayan are in the *combined* form, so is the *combined* form universal, [of] the ones whose picture is found in the entire world in the remembrance of the acts [performed by them]? (Student: Lakshmi-Narayan.) Lakshmi-Narayan? They are two souls. (Student: The *shivling* is worshipped the most.) *Shivling* is worshipped the most. (Student: The *ling* in which Shiva entered is worshipped the most.) (Another student: And *Shivling* are found in the excavations too, aren't they?) That is alright; the idols of the *ling* were found the most in excavations. (Student: The *ling* is corporeal.) The *ling* is corporeal, but the *ling* is corporeal as well as incorporeal. How is it incorporeal? The *ling* is visible. Something that is visible is *vyakt*, how is it incorporeal? Something that is visible is corporeal, isn't it? (Student: That *ling* attains a stage like Shiva, doesn't it?) Yes, the corporeal form remains in the remembrance of Shiva and achieves such a perfect *stage* that he becomes equal to Shiva Himself and the Father of the souls, the *Supreme Soul* Shiva also says this very thing through Brahma: I come to make you children equal to Myself to a greater or a lesser extent (*numbervaar*). It is you children who become [equal to Shiva], don't you? Do you children become [that] through your *purusharth* or do I make you [into that]? (Student: Through the *purusharth*.) You children become incorporeal through your *purusharth* to a greater or a lesser extent. The more you become incorporeal, you become incorporeal, vice less and egoless to that extent.

⁷ Oblong shaped stone worshipped in the form of Shiva in the path of *bhakti*

So, the one who becomes incorporeal from corporeal first, his name is *Shivling*. *Shivling* is *avyakt* as well. Although the *ling* can be seen through the eyes, how is it *avyakt*? It is also for this reason that the word 'avyaktmuurtinaa' has been mentioned in the Gita. What? He is the *avyakt muurti* through whom the entire world emerges and the entire world is contained into that one himself. From what does a tree grow? (Student: The seed.) It grows from the seed. If the tree is perfect, the seed should be perfect. If the seed is incomplete, the tree can't be complete either. So, the complete, ripened seed, the mature seed, the one who has become mature (*pakka*) in *purushaarth*, his name is the seed of the human world, the form of the *ling*. And he is called *avyakt* because despite being visible to the corporeal eyes, his nose, eyes, ears, hands, legs aren't visible. Why aren't they visible? It is because these *indriyaan*⁸ through which happiness and sorrow are experienced, these *indriyaan* become equal to the Father, for being in the Father's remembrance, for being in the remembrance of the Father of the souls. If you remain in the remembrance of thieves, you will become equal to thieves. If you remain in the remembrance of dacoits⁹, you will become equal to dacoits. When do you remember someone? If you have been in the company [of someone] through the intellect, you will remember [him] and you will remember through the intellect only when you will have enjoyed pleasure through the *indriyaan* in practice. It is then that you will remember [him]. Whatever is seen through the eyes definitely comes to the mind. So, the *ling* has neither been shown with eyes nor ears or any [other] *indriyaan*. This is the picture; it has been made with the feelings (*bhaav bhangima*) of the artist. In the beginning of the Copper Age, first of all, pictures were made, the idols of the *ling* were made. When the artists, the sculptors prepare those pictures and idols, they fill them with feelings and emotions. That is why it is said: *Bhaav pradhaan vishwa raci raakha*, [meaning] as is the feeling, you get the fruits just according to that. So, it was said that the idol of the *ling* is *avyakt* as well as *vyakt*. It is *avyakt* because it becomes ready in the remembrance of the Father of the souls, the Point of Light Shiva. The Point of Light Shiva is *avyakt*, so as regards the one who remains in remembrance as well, if he is the one who remains in 100% remembrance, he will become 100% *avyakt*. That is why, is it an indicator of the household path or an indicator of the path of renunciation? (Student: The household path.) How? Two are required in a household but there is just one *ling*. (Student: He is in the remembrance of the Incorporeal One.) Yes. He is corporeal as well as incorporeal. For example, *Prakriti* and *Purush*; the soul is called *Purush*. *Puru* means the place of living, [i.e.] *puri* and '*sha*' means the one who sleeps. Who sleeps, rests in the abode like body? The soul; so, *purush* means the soul. And *Prakriti* (nature) becomes the companion of the soul, which is *Purush* in this world. [It is] the combination of the five elements. Earth, water, wind, fire and sky; the combination of these five elements is called *prakriti*. *Pra* [means] '*prakashtha*' (special) [and] *kriti* [means] creation.

Who is *Prakriti*? A special creation. Who created her? Who created that special creation? If she is a creation, there will be her creator too. Who is he? (Student: Shiva.) Should He be called Shiva? Should He be called Shiva or Shivbaba? (Student: Shivbaba.) Not Shiva? (Student: No.) Shiva is certainly incorporeal. The Incorporeal One can't do anything alone. Just like the soul is incorporeal, the incorporeal soul can't do anything. Similarly, when the Incorporeal One comes in a body ... for example, there is a soul, isn't there? The non-living foetus in the mother's stomach, in the womb [is] a puppet of five elements. The mothers would experience it first. When that puppet starts moving, who

⁸ Includes *karmendriyaan* and *gyaanendriyaan*. *Karmendriyaan*: parts of the body used to perform actions; *Gyaanendriyaan*: the sense organs

⁹ Members of armed gang of robbers

experiences it first of all? (Students: The mother.) The mother. So, after four to five months, when the soul enters that non-living foetus, that puppet moves and the mother feels it. That is why when the *Param Purush*¹⁰ comes in this world, in the human world who recognizes Him first of all? Do mothers recognize [Him] or do men recognize [Him]? (Student: The mothers will recognize [Him].) The mothers recognize [Him] first, first they experience, feel it. So, it is the same case. When the Supreme *Purush* leaves the Supreme Abode and comes in this world, He comes after devoting Himself to whom? *Arey!* It was said just now that this world is formed through two [souls], *Purush* and *Prakriti*. *Prakriti*, the combination of the five elements doesn't exist in the Supreme Abode. Well, it is the Soul World, it is the abode of the souls. Only souls reside there and where do they reside? (Student: In the Supreme Abode.) It is called *Brahmalok* (the Soul World), it is called *Paramdhaam* (the Supreme Abode). That *Param Purush* Himself says, what? '*Mat yonih parambrahma tasmin garbham dadhaamyaham*¹¹.' *Parambrahm* (the Supreme Brahma) is My womb like mother; I sow the seed of the world in it. So, the Supreme Abode is certainly non-living; and the *Param Purush* in it is living. Well, is the world created through *Purush* or just through the non-living *Prakriti*? (Student: Both are required.) Both are required. When both meet, the world will continue, it will expand. If there aren't two, the world won't expand. So, when that *Parambrahm* comes in this world of five elements, it is He who says and He says through the mouth of Brahma - which is sung as: *Brahmam vaakyam janaardanam*, [meaning] they are sentences of Brahma (*Brahm vaakya*), they are [like] lines cut on stone - what does He say? Whomever I enter, I name him Brahma.

So tell [Me], when that Incorporeal Seed of the souls, the incorporeal souls, the Supreme Father Supreme Soul Shiva, the Point of Light comes in this world, whom does He enter first of all? (Student: Both, the Mother and the Father.) Does He enter both, the Mother and the Father? Does it happen like this anywhere, that in order to expand his world, in order to increase his family a man sows the seed in two mothers simultaneously? Does it happen this way? It isn't so. The fact is that when that Supreme *Purush* comes in this world, whichever body He enters, what? That body will certainly be a puppet of five elements, won't it? After entering that puppet of five elements, He names it Brahma. The one He enters first of all is *Parambrahm*. *Param* means the eldest, the mother most beyond. What kind of a mother? The mother who is the most beyond. For example, in a home and family there is a mother; senior to her is the grand mother (*daadima*). Senior than even the grand mother is the great-grandmother (*pardaadima*). The great-great-grandmother (*tardaadima*) is even senior to the great-grandmother. So similarly, there have been 84 generations in this world. How many? (Students: 84.) 84 generations related to the 84 births. Among them, in the first generation, the name of the first mother is *Parambrahm*. Who gave that name? (Student: The Father Shiva.) The Father Shiva gave the name *Parambrahm*; [He says:] I give the name 'Brahma'. So, the one whom He named *Parambrahm*... He (the Father Shiva) is the *Param Purush* and that one (the body He enters) is the *Param Mata* (the Supreme Mother), the mother most beyond, the eldest mother. So, the one He entered is the *ling*¹², the non-living puppet of five elements. What kind of a puppet? A non-living puppet. That non-living puppet, just the non-living puppet is shown in the pictures nowadays. Earlier those pictures weren't visible. Nowadays those pictures can be seen. Tell [Me], who is that puppet?

¹⁰ *Param* means supreme; *purush* means soul or a man

¹¹ The great element [or *Brahmalok* in the form of the permanent chariot] is My womb. [At the time of great destruction,] I put the foetus [of knowledge of all the point of light souls] in it.

¹² *Lingam*, oblong stone worshipped in all India

(Student: Ram, the soul of Shankar.) Ram is said to be Ram of the Silver Age in the path of *bhakti*. (Student: The one who is the seed of the human world.) Yes, the one who is the seed of the human world must have emerged from the human tree like world itself, from the old tree like world. And when he has emerged from that tree, is he non-living or living? (Students: He is living.) He is a living seed. He is certainly a soul, but a living soul. But why has he been shown in the form of a *ling*? A *ling* has been shown because the *ling* is found to be worshipped in four stages. [When it is] *satopradhaan* [it is] the golden *ling*; the silver *ling* [is] *satosaamaanya* and the Copper *ling* [is] *rajopradhaan* and the Iron *ling* or [the *ling*] of stone [is] *tamopradhaan*. So, which is the most degraded? (Students: The iron [*ling*].) The iron or stone [*ling*]. Iron and stone are the most degraded. It is degraded means, is it non-living or living? (Student: Non-living.) It is non-living, [it is] degraded.

Which soul becomes the most inert in this world? As long as Shiva incarnates in the most sinful, lustful thorn, the Confluence Age [continues] till then. So, the soul that has become completely sinful, the one with an inert intellect, He enters such an inert soul; that is why the body with an inert soul just remained an effigy of five elements. What did it remain? A non-living puppet of five elements. That very non-living puppet of five elements will be called the *number one Prakriti* (nature). What kind of nature? The *number one nature*. It means, that one seed in the world is such, who is the mother as well as the father. That is why it is sung: '*twameva mata*' (You are the mother). In Sanskrit, *twam* is said for one [person], *yuyam* is said for two [people and] *yuvaam* is said for three or more [people]. So, *twameva mata*, [means] You Yourself are my Mother. It means, in the corporeal form... he is certainly corporeal, there is a soul [in him] as well, but how is the soul? Inert. When he becomes a complete *purusharthi*, he becomes the perfect seed and that perfect seed himself is worshipped in the form of the *ling*. What? When Shiva entered him, he isn't worshipped just because of [His] entrance. When is he worshipped? For example, when a soul enters a mother's womb, does anyone come to know in the world? (Students: No.) They don't come to know. No one in the family, no neighbour, nobody comes to know. When that soul takes a complete body and is revealed in the world, it is said that the child has come, the child was born in the form of revelation. So similarly, Shiva came in this world, but it won't be said that He had a birth in the form of revelation. Did He play an incognito *part* or a revealed *part*? (Students: An incognito part.) He played an incognito *part*. What will be said even now? (Students: The part is incognito.) Even now it will be said that He played an incognito *part*. *Acchaa*, if He played an incognito *part*, then the mother, the mother in the form of nature, the mother with an inert intellect, how did that mother come to know first? (Student: With the help of knowledge.) With the help of knowledge? Didn't the mother have knowledge earlier? (Student: The mother herself comes to know first.) She comes to know, but she doesn't come to know with the help of knowledge. She comes to know with the help of experience, feeling. It is the mother who experiences, isn't it? So similarly, on this stage like world, the one who is in the form of *ling*, in it the *ling* which is *vyakt*, corporeal - is nature corporeal or incorporeal? (Students: Corporeal.) It is corporeal. - So, it comes to know. What? What does it come to know? That the soul, the *Supreme Soul*, the *Param Purush* entered it. Others don't come to know [this]. In the beginning of the *yagya*, did Brahma come to know? He didn't.

Acchaa! The visible puppet of the five non-living elements [is] the visible nature. One *Prakriti* is the combination of the five non-living elements [i.e.] earth, water, wind, fire and sky and there is another living form of it as well. What? They are considered as the five deities. Who? Earth, water, the deity of water, the deity of wind, the deity of fire. There are

five living souls as well like them. When those five living souls gather, they are called *Prakriti*. Where do they gather? On the earth, in the air, in the fire [or] in the sky? Which is the main element among these five elements? (Student: The Earth.) The Earth. There is soil as well in the Earth. It is said, isn't it? What is this body? It is soil. So, there is the Earth as well. Earth is an element, it is the main element. It is the main [element] because if some particles of earth are picked up, will it have some humidity or not? (Students: It will.) That is the element water. Will there be some air in those particles or not? (Student: There will.) There will; it is the element air. And is there fire also [in it] or not? If there is no fire and you rub two pieces of stones [against each other] like this (Baba enacts the way of rubbing stones), does fire emerge or not? (Students: It emerges.) It means that the non-living elements, the forms of soil - the stone is formed with soil itself - so, it contains fire as well and in the middle of the particles that gather, a little *vaccum* remains between them. For example, the stomach. Is there air in the stomach or not? (Students: There is.) If the entire air is removed from it, will there be *vaccum* somewhere or not? (Students: There will.) The *vaccum* that remains, the empty space is called sky.

So, all the five elements are in the Earth. The *practical* form of this mother in the form of Earth is Jagdamba. Is the *practical* form formed later and does a thought come in the mind, in the intellect first? (Student: A thought will come first.) First the thought comes. That is why it is said that Brahma created the creation through [his] thoughts. When those thoughts become real (*saakaar hona*), it happens in practice. So, the puppet of five elements in which Shiva entered first of all [is the puppet] that becomes the most degraded form in this world. What? What kind of form? (Students: A degraded form.) When it becomes a degraded form, it detaches itself from the tree at that time. There is no *attachment*. That is why, whether someone has heard or not, when the grains are sown in the fields or when a garden is planted, the very first seed of a tree, whether it is a tree or a plant, the first seed of that plant is selected to sow it [for the production of] the new crops. So, the first seed of this tree like human world also becomes degraded first, [he becomes] the most degraded. The one who becomes the most degraded, what did he become? Did he become a sanyasi or is he the one with *attachment*? He became the *number* one sanyasi. He just remained inert, there aren't [any] feelings in him. For example, the mothers have feelings; men don't have emotions to that extent. So it is certain in the case of the mothers that they are unable to give up attachment. And what about men? They become detached.

So, the first human being in this tree like human world becomes *satopradhaan* first of all as well as *tamopradhaan* first of all. When he becomes *tamopradhaan*, what does he become towards the world? He becomes detached. The one who has detached from the old world doesn't have any attachment to the world. That this is why the Father says, you all are Sitas. What? You all are Sitas. There is one Ram. The Father is called Ram. Who is called Ram? (Student: The Father.) The Father is called [Ram]. That Father is free from the bondages of this world and what about all the Sitas? (Students: They are in bondage.) They are in bondage. They are in the bondage of what? Which vice do the mothers have? (Students: Attachment.) They have the vice of attachment. So, the one who became completely free from bondages, [the one who] became degraded, it means his intellect became inert; what kind of intellect? His intellect became inert; Shiva enters that soul with an inert intellect. What is his name? He names him Brahma, [meaning] the most senior mother. Other mothers are junior mothers at different levels (*numbervaar*) and what about him? He is the most senior mother. Why? Why is he the most senior mother? When he is the most senior mother, he should be the most emotional as well. Shouldn't he? And then, with respect to the

intellect? With respect to the intellect, is the mother inert in comparison to the man [or is she living]? Speak up.

Has God been revealed in the form of a male in all the religions in the world or is He believed to be in the form of a female? (Students: In the form of a male.) Why? It is because it has been said in the Gita as well: the ten *indriyaan* are very powerful; the mind is more powerful than the *indriyaan*; the intellect of human beings is even more powerful than the mind. He is the *number* one human being (*manushya*), the seed of the human world, so, his intellect is also very powerful but He is even more powerful than those intelligent men, than the men with different levels (of intelligence). Who? God. So God is the Intellect of the intelligent ones, isn't He? So, is He a male or a female? He is a male. So, the One who is the Intellect of the intelligent ones, the *number* one *Purush*, the *Param Purush* takes the support of the *number* one Earth, who is called the *ling*, when does He take his support? In the beginning of the world or in the end? (Students: In the end.) He takes [his] support in the end. Nobody comes to know. So, the one whose support He takes, is that bodily being, the puppet of five elements coloured by the company of the Living One or not? (Students: He is.) Will the one who is coloured by the company more become *number* one living or not? (Student: He will.) But when will he become [that]? Will he become [that] when he recognizes that Incorporeal One or will he become [that] without recognizing [Him]? (Students: When he recognizes [Him].) He will become [that] only when he recognizes [Him].

So, in the beginning of the Confluence Age, in the end of the Iron Age, when Shiva comes, when He enters, will it be said that he became living? That soul with a body who has become the one with an inert intellect, did it become living through the colour of the company at that time? (Student: He didn't.) He didn't because he didn't have knowledge at all. So, when does he become living? (Student: When he recognizes...) Yes, didn't he recognize [Him] in the beginning? He recognized [Him] in the beginning, it is then that he gave the *clarification* of Brahma Baba's visions. Did he or not? He did. The one to whom he gave the *clarification*, that soul recognizes its form and stabilises in that form in 1947 and he is named... what name was given? What name did it get after the name of *Om Mandali* was changed? It got the name 'Brahmakumari Ishwariya Vishwavidyalaya'. Why did the name of Brahma come first? It is because the soul of Brahma, Brahma means the senior mother (*bari maa*), [as regards] the senior mother, what is the special quality of the mother? (Students: Tolerance.) Tolerance. So, who realized his form after making it firm based on his emotions? (Student: Brahma.) Did the original seed of the human world realize or did the first leaf of the human world realize? (Student: The leaf.) Brahma realized, didn't he? - yes, my *part* is of Brahma, the new world is going to arrive. I had visions of a white robed person, so my *part* is of Brahma. I had the visions of destruction, so this world is going to end now. In whose intellect did this sit firmly? (Students: Brahma Baba.) Based on what did it sit? (Student: Based on visions.) Based on the visions. It was Brahma, it was Dada Lekhraj who experienced the visions, didn't he? So, the one who experienced it in practice had firm faith. Prajapita didn't have a firm experience, so, he didn't have firm faith either.

So, Shiva narrated the *vani* (the murli) through the one who had firm faith that he was Brahma. That *vani* was called *Ved vani*. What? It was called *Ved vani*. But are the Vedas first or is the scripture of the True Ancient Deity Religion first? (Student: The scripture of the Ancient Deity Religion is first.) Aren't the Vedas first? Did the Vedas emerge first or did the knowledge of the Shrimad Bhagwad Gita, the Gita emerge first? (Student: The knowledge of the Gita emerged later.) The knowledge of the Gita emerged later? (Student: The knowledge

of the Gita emerged from *gomukh*¹³.) The knowledge of the Gita emerged from *gomukh*? (Student: The true Gita emerged from *gomukh* itself, didn't it? She certainly comes later.) It means Brahma won't be called the Gita? If he won't be called [that], why won't he be called [that]? He won't be called that because Brahma Baba also had faith on his form only when... there was another mother in the *yagya* for whom it has been said in the murli: there were such daughters who even made Mamma and Baba perform the *drill*. They used to sit as teachers. We thought that they will obtain a very high *number* in the rosary. It means, Mamma and Baba thought that they would obtain a very high *number* (rank) in the rosary. So, those who even taught the *drill* to Mamma and Baba and gave knowledge [to them], are they higher, [more] *powerful* or are Mamma and Baba more *powerful*? Who is higher? (Student: The souls of the beginning.) The souls of the beginning are higher, aren't they? For them Baba has said, the Point of Light Shiva, the *Supreme Soul* has said through the mouth of Brahma. What has He said? I don't come alone. It means, I am not revealed alone in this world. With whom [am I revealed]? (Student: With three personalities.) I am revealed with three personalities. That is why Trimurti Shiva is famous. What? Not Trimurti Brahma, not Trimurti Vishnu, not Trimurti Shankar. What? Trimurti Shiva. Which three souls? (Students: Brahma, Vishnu, Shankar.) Brahma? Which Brahma? Dada Lekhraj? (Student: The first Brahma [*Adi Brahma*].) Yes, there was a mother in the beginning of the *yagya*, there were two mothers. This has been mentioned. So in between them, one mother was intelligent. What? [She had] a sharp intellect and other mother didn't have a sharp intellect to that extent, but she was sharp in talking. What? [Her] speech was very sharp. So, the one whose speech was very sharp... what happens in the Iron Age? The one who speaks loudly, the one who speaks freely, the one who gives speeches, do the people consider him to be the highest or are those from the intelligent category [of the people] of India, those who study very well, those who are very good [and] intelligent, those who leave Bharat and go abroad and do service after studying considered high? Or do they consider the political leaders who deliver lectures high? (Student: The leaders.) *Pandit soi joi gaal bajaavaa*¹⁴. ☺ The world becomes such a world that those who speak a lot are considered as pandits, scholars, but it isn't so [in reality].

Similarly, when God the Father, the *Supreme Soul* comes in this world, at that time, there are three souls. One soul is the one that became completely inert. What? It will be called the senior mother, the grandmother. You become old, don't you? She became a 5000 years old woman (*budhiya*) through the body. And then, the second is the one who is called the *devi* of the intellect (wisdom). (Student: Saraswati.) Saraswati. And Saraswati is also called the *devi* of speech (*Vaak devi*). *Vaak* means speech; she is the *devi* of speech as well as the *devi* of the intellect. So, there were two mothers. The *devi* of the intellect also heard the visions [but] she didn't narrate them. The one who narrated those visions in front of the seed of the human world, in front of the father of the human world was a babbler (*barboli*). (Student: Jagadamba.) Yes, Jagadamba. She narrated [the visions]. It means, the speaker spoke and the one for whom she spoke to narrate [him the visions] was the most degraded seed of the human world. Was he inert or did he have a living intellect? (Student: Inert.) He had an inert intellect. Who entered him? (Student: Shiva.) The One who is the most sentient (*caitanya*) through the intellect among the souls entered [him] and after entering He *occupied* that body. What is the Father? The Father is the Creator and the one He *occupies*, the one He takes *under* His *control* is the mother. So, he became the mother and after entering that mother, Shiva narrated the secret of those visions. Who heard them? Both the mothers heard

¹³ Cow's mouth

¹⁴ The one who speaks a lot is a pandit

them. One of them just heard, [and] didn't understand. Who? The one who was the babblers, the one who was a great talker. What did she do? She listened, but she didn't understand; and what about the other? She did listen and after listening she assimilated it and thought and churned [over it]. What is the task of the intellect? To churn a little.

So, she decided through the intellect and when both, Brahma Baba [i.e.] Dada Lekhraj and Om Radhe met in the *yagya* - Om Radhe was certainly not present earlier; she came later, didn't she? - So, when both, Om Radhe Mamma and Brahma Baba came together, she narrated [that decision]. She narrated it in front of Brahma Baba. Along with Brahma Baba, she too listened. Who? (Student: Om Radhe.) Om Radhe. So, two souls recognized their form [i.e.] the form of their soul first of all. Who? The first leaf of the world and the first leaf attached to the second leaf. Who? Om Radhe. They realized [and] understood. So, the two [souls] who understood, those who recognized their form of the soul first, they became the first two leaves of the tree like world and the *foundation* was laid there itself in the *shooting period*. When? (Student: In the beginning.) When they heard in the beginning, in the beginning of the world, the *foundation* was laid at that very time. The foundation which was laid in the form of leaves, in the form of souls took a physical form (their part took shape) from 1947 and [he] made a declaration: I am Brahma and what is this gathering that is formed? The Brahmakumari Vidyalaya. The gathering of Brahmakumaris was formed. Om Mandali ended. What is meant by Om Mandali? *Aa, Uu, Ma*. *Aa* means Brahma, the first Brahma, the Supreme *Brahm*. Who is Vishnu? Who is Vishnu? *Arey, 'Vishwa vijay karke dikhlaave tab hove pran puurna hamara. Jhanda uunca rahe hamara'*¹⁵. Did the flag of cloth gain victory over the world? (Students: No.) So, who are those three cloth like bodies? Brahma, Vishnu, Shankar. In 1947 or in 1936 itself? (Student: In 1947.) When will the three souls which gain victory over the world be said to have started? When will it be called their beginning? (Student: From 1936.) It will be said from 1936, won't it? It is because Shiva came from 1936 itself. When He came, three souls were with Him. [They were] Brahma, Vishnu and Shankar. Among them who will be called Brahma? (Student: The senior mother.) Brahma, Vishnu and Shankar. Who is Brahma? The senior mother. Does Brahma mean the one who listens and narrates or the one who understands and explains? (Student: The one who listens and narrates.) Brahma means he listened and narrated to others. What do mothers do? What do they do? They listen to the knowledge and narrate it to others. Do they understand who that corporeal then incorporeal is? Do they understand who he is, who he will be and who he was in the beginning of the world as well? It is said for him: '*haisi bhi sat, hosi bhi sat*'. What? [It means], He is just true, He will just be true and He was certainly true in the past. The one who is true is never destroyed. He is never destroyed even on this stage like world. Who is he? (Student: Shankar.) Shankar? (Student: Nobody saw him being destroyed, did they?) No.

The one who is called Shankar, the one whose idols are made... all the deities whose idols are made [and] are worshipped, is their complete form worshipped or is their *purusharthi*, incomplete form worshipped? (Student: The complete form is worshipped.) The complete form is worshipped, isn't it? (Students: Yes.) So, has any female or male deity, any big deity or Mahadev become complete now? (Student: No.) No. Nobody has become complete yet. When he takes a complete form, when he takes the form equal to Shiva, an indication has been mentioned [for it] in the *avyakt vani*. What? 'Whoever sees [him] through these eyes, whoever listens to even two words [from him] through these ears, this voice

¹⁵ Our vow will be accomplished when we gain victory over the world. May our flag remain high

should come in his intellect, in his soul from the heart and it should continue to come everlastingly: my Father... (Students: ...has come.) ...has come'. For example, when the child is in the mother's womb, nobody says that the child has arrived. Does anyone [say that]? (Students: No.) It is because it is an incognito *part*, isn't it? Is it a son or a daughter, nobody knows whether it will be born dead or alive, whether it will have legs or not, whether it will have hands or not, does [anyone] know anything? They don't know anything. When that child comes out, the members of the family say that the child was born in the form of revelation, don't they? When they see [the child] through their eyes, it is then that they say it, don't they? (Students: Yes.) The neighbours also say it, don't they? Why do they say it? It is because the neighbours also heard the voice through their ears, '*Uuaan, uuaan* (cries of the baby)', didn't they? [And they say:] *arey*, the child has arrived in the neighbourhood. Do they believe it firmly or do they say now that he has come and tomorrow they say that he hasn't come? They believe it firmly.

Similarly, the seed of the human world, the seed from which these 500-700 crore leaves emerge, and merge in the same seed [again], in its memory is the picture of the tree like world, the [Kalpa] Tree prepared on the basis of visions on which the naked form is sitting. All the souls are pulled towards him. What? All the souls are being pulled and going towards him, they are attracted and going [towards him]. The human beings have named him God Krishna. What did they name him? (Students: God Krishna.) Why? Krishna means the one who attracts. He attracts, pulls every living being of the entire world. How? He pulls the human beings in this way; He gives instructions and says through the mouth of Brahma: '*manmanaabhav*'. What does He say? *Man manaa bhav!* '*Man*' means '*mat*', '*mat*' means mine, '*manaa*' means 'in the mind' [and] '*bhav*' means 'merge'. What does He say? In My mind... (Students: Merge.) Who says [this]? (Student: Krishna.) Krishna says [this]? Baba says, actually, Krishna is the name of the first **leaf** of the human world. My name isn't Krishna. What is My name? My name is just Shiva; it never changes at all. It isn't that Shiva can be called Krishna. No. My name is Shiva. The very meaning of Shiva is benevolent (*kalyaankaari*). What? He is benevolent today and He will be benevolent tomorrow as well and He was benevolent earlier too. He never becomes harmful at all, that is why His name is Shiva. As is the task performed, so is the name.

So, who said '*manmanaabhav*'? Which soul said [this]? *Arey*, everyone is seeing with their eyes wide open that... Didn't you come to know this yet, who said this? *Arey!* 80 years are about to be completed while following the [path of] knowledge [and] you didn't come to know this very thing, who is saying *manmanaabhav*? (Student: The father of the human world.) Why? Didn't the Father of the souls, Shiva say this? (Student: Well, He is present in him; He is present in that very father, isn't He?) He...? (Student: Shiva is also present in that very father, the father of the human world, isn't He?) So, doesn't He say this? Doesn't the One who is present in the father of the human world say *manmanaabhav*? (Student: He is a point, isn't He? How will He say this? He will say only after entering some body.) No, no, he did take a body, didn't He? (Student: He will say this after entering his body. Shivbaba will say this.) So, is Shiva the one who says [this] or not? (Student: It is certainly Shiva.) Is He? Does He have a mind? (Student: He doesn't.) *Arey*, what is this? When He doesn't have a mind at all, why will He say this? Is He a fool? (Student: He has a mind after entering [him], hasn't He?) Yes, yes, our soul also speaks only after taking a body. Just like our souls are incorporeal, Shiva is also... (Students: Incorporeal) He too took a body. For example, the souls of ghosts and spirits, do they speak without a body? They speak when they enter a body. So similarly, the *Supreme Soul, Param Purush* also entered and whatever He narrated

through the mouth of Brahma in the Veda vani... Vedas emerged from the mouth of Brahma, so, who narrated [them]? (Students: Shiva.) Shiva narrated them. He alone is *Trikaaldarshi*¹⁶, isn't He? He narrated them. Then who says, '*Manmanaabhav*'? Merge in My mind? (Student: Both say it.) Do both say it? Do both make a noise, sing a song together? (Student: The soul doesn't speak, the soul that enters speaks.) It means the one who speaks is the soul [and] the body is a box. For example, there is a *speaker*; it is a box. The soul speaks [and] the *speaker* speaks more loudly. So, who speaks? (Students said something.) Shankar speaks! Does Shankar say '*manmanaabhav*'? He himself is remembering [the Father]. He is himself a *purushaartha*. (Student said something.) Which soul speaks, gives instructions? (Student: The Supreme Soul Shiva.) Shiva, the Supreme Soul? (Student: The Incorporeal One.) The Incorporeal One? (Student: The corporeal father.) Does the corporeal one say [this]? When the combination of the corporeal one and the Incorporeal One says [this], the one who is called Shivraba, does the Incorporeal, the complete soul say it or does the incomplete, *purushaartha* soul say it? (Student: The complete soul.) Does the complete Soul, Shiva have a mind? (Student said something.) You don't know! (Student: He speaks by taking the support of that body, doesn't He?) Yes, does He have a mind? He certainly doesn't have a mind. So, which soul has a mind? (Student: Baba has said, Brahma himself is My mind.) Brahma is My mind. A third soul entered! It means, Dada Lekhraj Brahma says, 'merge in my mind' and die after having a *heart* failure? (Student: No, Brahma's soul has entered the corporeal one now, hasn't it?) Has the soul of Brahma entered now [i.e.] when He is narrating this vani (words narrated): '*manmanaabhav*'?

The vani, the sentence '*manmanaabhav*' that has been mentioned in the murli, which soul says this? (Student: Prajapita's soul.) Is the soul of Prajapita, who is the most sinful saying this? Does it say, merge in my mind, the sinful mind? The sinful thoughts that come in my mind themselves should start coming in your mind? ☺ It has been said in the murli that you shouldn't *follow* Shankar. You shouldn't *follow* the thoughts that Shankar has, the words that Shankar says, the actions that Shankar performs through the *karmendriyaan*. And you are speaking the opposite thing: we have to *follow* Shankar [and become] *manmanaabhav* [with him]! [You say that] Shankar says, merge in my mind! [Ironically:] Shankar drinks poison, so we too should start drinking it. Does the soul of Shankar say [*manmanaabhav*]?' (Student: The soul of Shiva says it.) Does the soul of Shiva say it? (Student: It is He who takes the support of the body and narrates the murli, doesn't He?) (Another student: It is the intellect that controls, doesn't it?) No. Does Brahma *interfere* and speak in the murli or not? (Student: He does.) So, can't he speak? *Arey*, can he speak or not? (Student: He can.) Yes, so, it is he who speaks. That soul of *Parambrahm*, who is *number* one Brahma also interferes and says. What does he say? *Mat manaa bhav*, merge in My mind. In the beginning of the *yagya* also he used to say [this] when he was giving the *clarification* of the *shlokas* (verses) of the Gita in the beginning of the *yagya*. What? What was narrated in the beginning of the *yagya*? The *shlokas* of the Gita themselves were narrated and their meanings were narrated, the meanings were explained. The explanations that the human beings gave, did they give them through a vicious intellect or through a vice less intellect? Through a vicious intellect, this is why all those explanations became false and the explanation that God Shiva gives after coming is the correct explanation. But even in the correct explanations, while speaking with Shiva the *soul* of Brahma also interferes. So, he interfered and said, *Mat manaa bhav*! Merge in My mind.

¹⁶ The one who knows all the three aspects of time

Well, every topic... call it mind or call it heart. In the family, on whom is the father's heart set? (Student: On the elder child.) The child, the elder child. To whom did all the kings who existed give the kingship? (Students: To the elder child.) They gave it to the elder child. So, the *second* when that soul of the father of the human world is in the remembrance of the Father Shiva, in the remembrance of Shiva, in the remembrance of the Incorporeal One, it says at that time: One Shivbaba and no one else. Who should be in the mind? Who should be merged in the intellect? One Shivbaba. 'One Shivbaba' means the remembrance of the one Point of Light. What? What is the complete *stage*? '*Sab taj, hari bhajo*'¹⁷. You should forget this entire world, you should forget everything [including] the non-living and living things. What should you remember? You should remember the One Father, the Point of Light. That itself [is the stage of] the one who is sitting above [in] the picture of the [Kalpa] Tree and is pulling all the souls. *Mat manaa bhav!* Merge in My mind. The Father Shiva doesn't have a mind at all, [so] there is no question of merging in Him at all. And the one who merges in the Incorporeal One, for example, there are religious fathers like Abraham, Buddha, Christ, etc., when they merge in the remembrance of the Incorporeal One, do they remain lying in the Supreme Abode or not? (Student: They do.) So, do you have to always remain lying in the Supreme Abode? (Student: No.) What do you want? What kind of *manmanaabhav*? *Mat manaa bhav*, merge in My mind.

So, the One who is *everlasting* incorporeal, who is incorporeal today and will remain incorporeal tomorrow as well and was incorporeal in the past too, He never becomes corporeal at all, He is always a point of light, should you merge in His remembrance? If you merge in His remembrance, where will you remain lying? You will remain lying there itself. Does any soul wish to remain lying in the incorporeal world forever? I shouldn't come in the *satopradhaan*, the Golden Age world, which is called the new world? *Arey*, the Muslims also believe in *jannat* (heaven), the Christians also believe in *paradise*. They remember it, don't they? Everyone's mouth waters on [hearing] the name of heaven, doesn't it? Everyone wants to attain heaven, [don't they]? And everyone certainly attains heaven for one birth. Nobody wants to remain lying in the Supreme Abode as an inert soul [and think], we shouldn't enjoy happiness, we don't get happiness at all. For example, when you have a deep sleep at night and don't remember anything, does anyone want such a *stage*? If anyone wishes it, he can have himself bitten by a snake. The one whom the snake bites sleeps in a complete deep sleep. He doesn't remember anything. Will anyone wish this? Nobody wishes this. What does everyone wish? First he wishes that when there is a high fever, when the body is restless, when the mind is restless, he gets peace, it means, the fever should subside. When the fever subsides, he will have relief, he will have peace, won't he? First he wants that (peace). What does he want after that? When the fever has subsided and you don't give him food for two-four days, if you don't give him anything, will the soul become restless or not? So, he wants the pleasure of the *indriyaan*. It is just like this. Every soul of this human world wishes not to get sorrow. What should it get? It should get happiness. Firstly, it wants freedom from sorrow. It should be liberated from sorrow, it should get peace. Then he isn't satisfied just by peace alone. What does he want? "I should get happiness as well". So, if you remember the Incorporeal One, what does the Incorporeal One get? (Student: Peace.) Peace for how many years? Peace and just peace for 5000 years. When He comes in this world as well, does He enjoy the pleasure of the *indriyaan*? Does He? He doesn't. He remains peaceful within, doesn't He? The human beings with a mind, when their mind is excited from within, when they have excitement to enjoy pleasure, they do anything wrong. They don't care whether [the

¹⁷ Leave everything [and] worship or remember God (Hari)

other person] feels happy or sorrowful. Does Shiva ever become excited like this? He is never excited. The body, the permanent chariot He enters, He does perform actions through his *indriyaan* but never becomes restless. And what does a vicious person do? Is a vicious person peaceful or restless? He is restless.

So, this very thing was said, that it isn't the *soul* of Shiva who says '*manmanaabhav*'. Which *soul* is it? (Student: The soul of Brahma.) Which Brahma? (Student: *Parambrahm*.) When the soul of *Parambrahm* is stabilized in the soul conscious *stage*, it says '*mat manaa bhav*', 'merge in My mind'; one Shivbaba and no one else. And while making *purushaarth*, whichever soul merges in the remembrance of the Point of Light, the remembrance that is in the one who is sitting above that [Kalpa] Tree at whichever *number*, that very *number* is fixed for them. There is the rosary of 500 crore, 700 crore human souls. They will certainly have numbers (ranks), won't they? So, whichever soul reaches at whichever *number*, it will get that very *number*. It could be a *number* among the 500 crores, it could be a *number* among the 33 crores, it could be a *number* among the ten crores, it could be a *number* among the nine lakhs. All these are rosaries, aren't they? All these rosaries are bigger or smaller [rosaries] (*numbervaar*), aren't they? It could be a *number* among the 4.5 lakh. When *Rudra yagyas* are organized, lakhs of *Shaaligraams*¹⁸ were prepared in many *Rudra yagyas* that were organised. There used to be such merchants (*seth*) who even prepared two-three lakh [*shaaligraams*]. There would also have been someone who prepared 4.5 lakh *shaaligraams*. So, he was included in the list (*number*) of 4.5 lakh [souls]. Then [some] were included in the list of the rosary higher than that, [i.e.] the 16000 [souls]. The rosary higher than that is the [the rosary of] the thousand arms of Brahma; [some] were included in that list.

The rosary higher than that is the rosary of Shiva. What? The *Rudramaalaa* (the rosary of Rudra); it is the rosary of kings. It is Shiva alone who makes [us into] ...what? (Student: Kings.) He makes us kings. He teaches us to rule. He tells us the secret (*raaz ki baat*). He teaches us Raja Yoga. By teaching us Raja Yoga, He gives us the inheritance of kingship for many births. [Some] were included in that rosary of 108 [beads]. The [rosary] higher than that is the rosary of the eight [beads]. They are the very dear children of Shiva. They are called the eight personalities (*muurti*) of Shiva. They have been called the eight *digpaal* in the scriptures. *Dig* means *dishaa* (direction). [It means,] the ones who sustain the eight directions. There are the four main directions and their four corners; how many are they? Eight. [They are] the eight *digpaal* who sustain all the eight directions. They are such children who obtain the highest *number* (rank) in the knowledge taught by God, in the school, at University. They *pass with honour*. They don't suffer punishments for any sin. They remain in such deep remembrance that they burn all their sins to ashes. Shiva loves those children a lot and the rosary of those eight [souls] is shown to be kept on the head. And even among those eight [souls], just like there is a ring of eight gems [or] nine gems, among them eight [gems] are around [the diamond] and the diamond is embedded in the center.

So similarly on this stage like world, in the human world, there is the *part* of the *hero* actor as well who makes *purushaarth* equal to the Father and attains the *stage*, the incorporeal *stage*. That very incorporeal *stage* is worshipped universally in the world. What? His remembrance is found on the entire earth. There are a maximum temples of Him in the world. So it was said, whose *number* is first in the *list* of 'you yourself are worship worthy [and] you yourself are worshipper (*aape hii puujya, aape hii pujaari*)'? The one who is

¹⁸ Small round pebbles considered sacred in the path of *bhakti*

worshipped first? Who is he? (Students said something.) Is the picture of Ram worshipped? He rules in the Silver Age and is worshipped in the Copper Age, in the descending celestial degrees. When *bhakti* begins from the Copper Age, when the task of worshipping begins, who is worshipped first of all? (Student: The *Shivling*.) The *ling* is worshipped. Is that *ling* alone? Is he in [the path of] renunciation? (Student: The household.) Does he have a companion (*pravritti*)? What companionship has been shown? What has been shown? The companionship of the Incorporeal One and the corporeal one has been shown. The incorporeal diamond, the Point and the corporeal *ling*. The Incorporeal Soul and the corporeal body. What kind of body? Such a *purushaartha* body that remains in the remembrance of the Incorporeal One and forgets his *indriyaan*, he doesn't remember the *indriyaan*. That is why the *indriyaan* aren't shown in that idol. That is why it has been said in the Gita that the entire world is born from that *avyakt muurti* (subtle personality) and merges in that very *avyakt muurti* at the time of great death (*mahaamrityu*). How does it merge? Through remembrance.

Is remembering the Incorporeal One easy or is remembering the corporeal one easy? (Student: Remembering the corporeal one is easy.) Remembering the corporeal one is easy. You have been remembering the corporeal one for many births, in the previous births, so you have the *practice*. Of what? Of remembering the corporeal one, to have attachment for the corporeal one, so he is remembered easily. So, every human being of the entire world is mostly pulled in the remembrance of that corporeal one. In the last time, at the time of the great death, most of the human souls have faith on that corporeal form. What? That he himself is the highest of the high *Allah* (God). What does *Allah* mean? The Highest of the high. In our [country] also it is said, 'the Highest of the high God'. Is [someone] said to be high and low in this world or in the Soul World? (Student: In this world.) [To be] the Highest of the high and the lowest of the low is about this world. So, the Highest of the high God who has been shown on the tree like human world, sitting at the very top pulls not just every human being, but the soul of every living being and merges them in himself, in the point of light form and then starts releasing them one after the other (*numbervaar*) in the initial period of the world.

So, it was said, that very form is himself worship worthy and he himself is the *number one* worshipper. The picture of the Ladder should certainly not be explained first. What? When some souls come to understand [the knowledge], you shouldn't explain that picture first. Which picture should you explain? (Students: Trimurti.) You should explain the picture of the Trimurti. In the picture of the Trimurti, which is the personality for whom the Father says, 'first give the introduction of the Father'? (Student: Shankar.) The personality of Shankar? *Wah! Wah!* It has been written in the scriptures: "*Gururbrahma, Gururvishnu, Gururdevo Maheshwarah*¹⁹." It means, Shankar, *mahaa Ishwar* (the greatest God), Maheswar Shankar; but no, I don't bow before them. "*Guruh saakshaat Parambrahm, tasmai shri guruve namah*²⁰", [meaning] I bow before that *Parambrahm*. It wasn't said for Shankar, nor was it said for Brahma. Brahma means the soul of Krishna. Shankar means the soul of Ram. '*Ram ke bhakt, Rahim ke bande, hai sab ankhon ke andhe*²¹'. When they are asked [about *Parambrahm*], just this will come out [of their mouth]: Shankar. If you ask the Brahmakumaris, what will come out [of their mouth]? Brahma. So, in order to explain the picture of Trimurti first, the Father of the souls, Shiva says through the mouth of Brahma: in

¹⁹ Brahma is the guru, Vishnu is the guru and the deity Maheswar (Shankar) is the guru

²⁰ Even those gurus bow before the guru of the gurus, the Guru incarnate named Supreme Brahma.

²¹ All the devotees of Ram and the servants of Rahim are blind

the picture of the Trimurti, give the introduction of the Father first. So which picture is it? Whom should we indicate? (Student: The introduction of the Father of the souls.) *Arey*, which picture should we indicate? Aren't there pictures in the Trimurti? The pictures are indeed there. So, which picture should we indicate? *Ye lo*²²! *Nau din chale adhaai kos*²³. ☺ What is this? One hour and thirty minutes have passed. The eggs were boiled the whole night, still they remained uncooked²⁴. It was asked, you should explain the picture of Trimurti first and even in that you have to give the introduction of the Father at first. Whose introduction will you give? Of which personality? *Arey*, speak about the personality, won't you? There are personalities in the picture of the Trimurti, aren't there? The introduction of which personality will you give among them? The Father has said, give the introduction of the Father. You don't give the introduction of the Father and sit and tell a long story (*aala gaana*) of the entire world in front of the students, so nothing sits in their intellect at all. They don't come at all. If they come, they don't stay longer. If they stay longer, they run away again after a few days.

Who is that Father in the picture of the Trimurti for whom the Father of the souls, Shiva has said through the mouth of Brahma in the murli: 'nothing is permanent in this world. Shivbaba alone is permanent'. He is always present. The Father Shiva isn't always present. He is the **Father** of the souls. What? He isn't the *grandfather*, He isn't Baba. **Shivbaba** is always present in this world. What? He is the form of Shiva as well as the form of Baba and he is the corporeal too. So, give the introduction of the one who is always present. He is present in the Confluence [Age], in the Golden Age, in the Silver Age, in the Copper Age and in the Iron Age too. He is always present. He is always present in this world. He never disappears, He is never born [and] He never dies either. Nobody says who His mother is, who His father who gives birth to Him is. So tell [Me]! You have to give the introduction in the picture of the Trimurti. This subject has been mentioned for 80 years. (Student: It is Shankar himself, isn't he?) *Lo!* Give the introduction of the personality of Shankar. Is the personality of Shankar sitting in remembrance or not? (Student: He is.) So, when he is sitting in remembrance, is he a *purushaarathi* or is he complete? (Student: He is a *purushaarathi*.) Should we give the introduction of the *purushaarathi*? Who is he? (Student: The corporeal one in the Incorporeal One.) Who? (Student: Baba, the personality of Shankar will become *Parambrahm*, won't he?) Don't [say]: will, will, will (*gii, gii, gii*). It was asked about the picture of Trimurti. Only the mothers are speaking, no brother speaks. (To the cameraman:) *Focus* at distance, completely behind. (Student: Shivbaba is *avyakt*, that is why the introduction of Shankar is given.) [The introduction] of Shankar is given! Isn't there the personality of Shankar? (Student: There is the personality of Shankar, but it isn't *vyakt*.) If it isn't *vyakt*, how have they kept [his] idols in the temples just like there are idols of deities? (Student: A *ling* has been made.) (Student: [The idol of] Shankar hasn't been made and kept in the temples. The *ling* has been made and kept in the temples.) So, is its name Shankar? (Student said something.) He is called Shankar when there is the mixture of many souls. It is then that he is Shankar. The name of the one, the personality of the one towards whom you have to point, whose introduction you have to give, is he Shankar? Has the soul of Krishna entered him? In that personality?

He is just one; he was just one, he is just one and will just remain one. Now also, on this stage like world, in the Confluence Age also, even now he is playing the *part*. He was a *hero* actor in the beginning, in the middle and he will just remain a *hero* actor in the end too.

²² A Hindi expression used to express surprise

²³ You walked for nine days [and] just covered 2.5 miles

²⁴ *Raat bhar ande pakaaye, phir bhi kacce rah gaye*

Which is that picture in the picture of Trimurti? (Student: Vishnu, who is the *combined* form of 'You Yourself are the mother and the father.) Yes, so tell [Me] the name of one personality. Of Vishnu, Brahma [or] Shankar; tell [Me] whatever you want to tell [Me]. It is Vishnu. (Student: The one who is called *Parabrahm*.) Who is it? Where is he in the picture of the Trimurti? [Ironically:] O God! You can't see him in the picture of Trimurti! This is why Baba says: Make the pictures as high as the walls so that the eyes of the blind children of the blind are opened. O God! How Baba speaks! (Student said something.) In the picture of the Trimurti, the *Point*, indicate, give a hint towards that personality. Give the introduction of that one. (Student: *Parambrahm* in practice.) Who is he? (Student: Baba, Vishnu himself is *Parambrahm*, isn't he?) Which is the personality? (Student: The one who is in the middle.) The personality of Vishnu is in the middle; he is *Parambrahm*! Is Vishnu visible in a corporeal *stage* or in an incorporeal *stage*? (Students: Corporeal.) So, is the one who is corporeal *Parambrahm*? Is he a deity or is he *Parambrahm*? He is a deity. *Arey*, the *ling* has been shown above the three personalities, hasn't it? Has it been shown or not? So, why doesn't your intellect go towards it? (Student: Baba, it isn't a personality.) He is God, this is why the intellect doesn't go towards it. (Student: We said this itself.) 'We said this itself, we said this itself', you said, 'Shankar, Shankar'. You didn't say, the *Shivling* that has been shown above. (Student: He isn't a personality.) Yes, He is *avyakt* as well as *vyakt*. He is incorporeal, corporeal, He is incorporeal then corporeal, He is the combined form of both, Bap and Dada, He is a *combined* form of both, the mother and the Father. That is why it has been said in a murli, it is said to be the murli in the Kannada language. [It has been said] that you should neither remember the the Incorporeal One nor the corporeal one, nor the subtle one. All the three have been forbidden [to be remembered]. Then whom should you remember? In the corporeal one... (Students: The Incorporeal One.) It means that you have to remember the One who is firm in the household path in the beginning, middle and in the end as well. This world works just through companionship. This world doesn't work through the path of renunciation, through the path of *sanyas* (renunciation). Even if it works, it works for a short period. The perishable world will work, the imperishable world won't work.

Be it the Islam of Abraham, the Buddhism of Buddha, the Christianity of Christ, do [the people belonging to these religions] survive in the imperishable religious lands or the perishable religious lands? (Students: Perishable.) The religious lands are perishable. Their religions are also perishable, the religious lands as well as the religions are perishable. Today they exist, tomorrow they won't. They certainly belong to the path of renunciation. Their household isn't firm. Today they will catch one [companion], tomorrow another, the day after tomorrow a third, sometimes four [and] sometimes three. Their household isn't firm at all. And the household of you *Suryavanshi* children is a firm household. What? You are firm in the household path. You are the ones who maintain [the relationship]. Your Father also maintains the household. As regards the household in the world, one king [has a relation] with 10 queens [or] 50 queens. The emperor Nizam in Hyderabad had 500 queens. He forms a household with 500 [queens], but he doesn't maintain it with anyone and when God the Father comes, it is famous, with how many did He maintain the household? He maintains the household with 16108, He never pushes and throws anyone out. If they run away on their own, it is a different thing. So, He [i.e.] our Father is firm in the household path. Our Father is firm, so we children are also firm in the household path. So whom will we remember? The One who is firm in the household path, that very form is remembered in the path of *bhakti*. This is why it was said: you yourself [become] worship worthy; you yourself [become] a worshipper. You shouldn't even explain the picture of the Ladder. You shouldn't take [anyone] to the picture of the Ladder first. What was said? Where should you take [them]?

(Students: The picture of the Trimurti.) No, you shouldn't explain that the picture of the Ladder is very good. No. We don't come to know about the souls of the entire world through it. There isn't the information of all the souls of the human world in it. There is just the information of whom? There is the *history* of those who have taken the complete 84 births. In fact, this is the detail about those who have 84 births.

First is that topic. Which topic? Which picture is to be explained first? (Student: The Trimurti.) The picture of the Trimurti and Shiva. Even in the picture of Trimurti [you have to explain about] Shiva. The name of My Soul itself is Shiva, the name of My Point itself is Shiva; that name never changes. When He becomes corporeal, the names also change, the relationships also change. Because the Trimurti is just said for these three Brahma, Vishnu, Shankar, isn't it? There is no other picture of Trimurti Shiva at all. Next [picture to be explained] is that of Lakshmi-Narayan. All the other pictures are wasteful. What was said? You have to give the maximum stress, the maximum explanation, you have to explain the deep topics of which picture? (Students: The Trimurti.) Of the picture of the Trimurti. So many pictures have been kept in the path of *bhakti*. There are innumerable pictures, numerous pictures. Those with eight arms, with ten arms. For example, Baba narrated that they depict so many arms to the mother Kali in Calcutta. What is meant by arms? (Students: Helpers.) Helper souls. Who worries about the helpers? The one who just makes this firm everlastingly: 'mine is just one Shivbaba and no one else', will he worry about the arms? Who is shown with more arms? (Student: Mahakali.) The other Brahmans at different levels (*numbervaar*) are shown with [many] arms. The number one *Parambrahm* doesn't require arms. Shankar, his *purusharthi* form isn't shown with [many] arms either. And what about Brahma? He is shown with numerous, thousand arms. Why? *Arey*, so many foreign invaders came in Bharat, they attacked Bharat, what did they think [about Bharat] and they attacked it? (Student: By considering it weak.) Why? Why did they consider it weak? (Student: Matriarchal...) No. In *history*, all the foreign invaders who came [to Bharat], they brought their helpers numbering lakhs and came. They considered themselves to be very brave and considered Bharat to be weak because these people (the kings of Bharat) didn't use to have so many helpers, such a big army. What is the belief of the *Bharatwaasis* (residents of Bharat)? In fact, the *Bharatwaasis* were Pandavas. In whom did the Pandavas believe? Whose support did they have? Of God. One God and no one else. '*Ek bharoso, ek bal, ek aas, vishwaas*', [meaning] we have faith on the One, the One Himself is our strength [and] we have hopes with the One.

So tell [Me], who is more *powerful*? The one who just has hope with the One, the one who just has faith on the One. Except the One... *Tumahi chaan gati duusro naahi, ram baso tinke man maahi*, [it means], O God Ram! In whose heart should You reside? Reside in the mind of those who don't have any destiny other than the One at all. You didn't understand? So it was said, [there are] these [deities] with ten arms, with eight arms. For example, this Mahakali of Calcutta, she has so many arms. Well, there is no such picture at all. Is there any living picture like this in the world who has so many arms? There isn't [any picture like that] at all. When the soul becomes complete, it goes alone and comes back alone. Does it go with any helper arm? (Student: No.) Does it bring any helper with it? No, not at all. Neither anyone has eight arms, nor six arms; they have nothing at all. Not at all. Because He is certainly the Highest of the high, the Incorporeal One. Who? The Highest of the high God, the One who lives above, the One who lives with us souls. Where does He live? With the souls. The one who lives in the highest *stage* with the souls with a complete *stage*. That's all. The rest is this entire human world of the deities, *Kshatriyas*, the people of Islam, Buddhists,

Christians, etc. This entire world cycle, the cycle of the human world rotates. What? This entire human world rotates.

So first of all, whenever you explain to anyone or say anything, ask [him], ‘what is your aim?’ You have come here, after coming here, you take this inheritance from your Unlimited Father. From whom? (Student: From the Unlimited Father.) Which inheritance? We obtain the inheritance of heaven. Which inheritance do we take from the Unlimited Father? We take the inheritance of heaven. When you take the inheritance from the [*lokik*] father, if the father has land and property [to give as] inheritance, he will give the inheritance of land and property [to his children]. If the father has palaces and buildings [to give as] inheritance, he will give the inheritance of palaces and buildings [to his children]. He will, won’t he? If the father is a *multimillionaire*, he will give that [wealth as] an inheritance. If he has many factories and mills, he will give the inheritance of factories and mills. Should the father have the [possessions for the] inheritance first or will the children have it first? (Student: The father.) So, give the introduction of that father, won’t you? The introduction of which father? *Arey*, the Incorporeal Father about whom you are talking, everyone [including] Abraham, Buddha, Christ, Guru Nanak etc. have been saying [this] for that Incorporeal Father. What have they been saying? That He is incorporeal. That isn’t something special. The souls are also incorporeal. When the ant is incorporeal (formless), the father of the ant will also [appear] like an ant. If elephant has a hefty body, its father will also have a hefty body. If the snake is very long, its father is also very long. We souls are incorporeal points of light. It has been written in the Gita: ‘*anoraniyaansamanusmaret yah*’, [meaning] the soul is subtler than an atom. That soul is the most incorporeal; so, the Father of the souls is also incorporeal. That isn’t something new. Then what is something new? The new thing is something which neither the deities nor the *Kshatriyas* knew from the beginning of the world itself, from the Golden Age itself; neither the *maharshis* (great sages) of the Copper Age or the sages and saints knew. No human being in the Iron Age knew either that this world is a stage; so who is the *hero* actor of this stage? Did anyone know [this]? Give the introduction of the one whom they didn’t know. The Father has come to give the introduction of that very one. What?

The Father of the souls does give this introduction originally, in the *basic* form. What? You souls are points of light, your Father is also a point of light, but all the souls are points. How will you come to know who is your *special* Father among these points? Who is the father of the human world? Who is the father of all the religious fathers? How will you know that? In order to give that introduction the Father Shiva has to enter the body of Dada Lekhraj Brahma and narrate the Veda vani. What? The Veda vani which isn’t understood by anyone in this world, the very first portion of that Veda vani from which all the Vedas emerge [i.e.] the Gita, the Bhagwad Gita, the world doesn’t know the meaning of that either. To give that very knowledge, to give the knowledge of the Gita, the Soul of Shiva, the *Supreme Soul* who is free from the cycle of birth and death has to come. Since He is free from the cycle of birth and death, He is the One who knows all the three [aspects] of time. We souls pass through the cycle of birth and death, so we forget the events of all the three [aspects] of time, we are ignorant. So, He comes and gives the *basic knowledge* to us, [meaning] all the human souls of the human world who are ignorant [saying:] you are souls and the Father of you souls, the Point of Light, the Supreme Father Supreme Soul is also a point of light. But He also speaks in that vani about the permanent chariot in this human world, through which the Point of Light, the Supreme Father Supreme Soul is especially playing a *part*. You children have to give **that** introduction, [the introduction of] the one

through whom you get the inheritance of heaven in practice. I am indeed the Father, [but] I am the incorporeal Father. Will you get the incorporeal inheritance from the the Incorporeal One or will you get corporeal inheritance? (Student: Incorporeal.) The incorporeal inheritance is knowledge.

So, you did receive that incorporeal inheritance, [the inheritance of] knowledge but it has also been said for that knowledge: you will be intoxicated if you yourself churn the knowledge²⁵. The more someone churns that knowledge [the more he will be intoxicated], because it has been said, if you have love for the murli, you have love for the *Murlidhar* (the Narrator of the murli), love for the One who holds the murli. If you don't have love for the murli, you can't have love for the *Murlidhar* either. [It means] you didn't recognize the *Murlidhar* at all, you won't recognize [Him] at all. This is why the Father says, the children keep talking unnecessarily (*tik-tik*) [but] they don't give the introduction of the Father at all. Well, what will the poor children do? They themselves haven't understood who the true Father is in the picture of the Trimurti, [the father] from whom the inheritance of heaven is received. Who is he? Is he Shiva, the Father of the souls from whom you get the inheritance of heaven or is he the father of the human world? (Students: The father of the human world.) It is the one who himself becomes the most senior deity among the deities first and then gives the inheritance of divinity, the inheritance of heaven to the human souls. He gives the inheritance of heaven to every human soul to a greater or a lesser extent (*numbervaar*). Some receive the inheritance of heaven for a long time, for 2500 years and some receive the inheritance for one day. Some receive the inheritance for one birth. Abraham, Buddha, Christ who come, the *saatvik* (pure) soul comes from the Supreme Abode, does it suffer sorrow in the body it enters? It can't suffer [sorrow] at all. In fact, it is a *saatvik* soul; it will enter whenever it wishes [and] go away whenever it wishes. The soul of that bodily being feels sorrow. The souls that enter don't feel any sorrow.

So, from whom does the religious father who comes from above get the inheritance of happiness for one birth or one day? Is the Father Shiva revealed in front of them? Is the Father Shiva revealed in front of those religious fathers? Do they recognize Him? Do they recognize [Him]? (Student: No.) They don't recognize [Him] at all. So, who recognizes [Him]? The one who recognizes Him 100 percent himself is the father of the human world. How does he recognize Him? If you have love for the murli, you have love for the *Murlidhar*. If there is no love for the murli, there isn't love for the *Murlidhar*. Murli itself is our walking stick (*laathi*), murli itself is our knowledge. It is the knowledge of the Gita. The Father Shiva gives us the knowledge of the Gita through the mouth of Brahma. That knowledge of the Gita is indeed the knowledge of the Gita, [but] it isn't what? (Student: It isn't nectar.) It isn't what? (Student: It isn't nectar.) It isn't the **nectar** of knowledge. It has been said in the murli as well, what? When Brahma Baba was alive, it was said: it won't be called the nectar of the knowledge of the Gita now. What will it be called? It will be called the knowledge of the Gita, but it won't be called the nectar of the knowledge of the Gita. Why not? It is because at that time, neither Brahma nor the Brahmakumar-kumaris who followed him churned that knowledge. As long as Brahma Baba was alive, no Brahmakumar-kumari churned the knowledge.

For example, there is a cow. A cow eats [something]. So you would have seen, those who rear cows would know that when the cow stops ruminating, what do they think?

²⁵ *Apni ghot to nashaa carhe*: lit. means, you will be intoxicated if you brew your own wine

(Student: She is sick.) She is sick. When she ruminates, she is healthy. If she doesn't ruminate, then she is sick. Similarly, [it is said that] the sons of Brahma who used to churn the murlis, the murlis of knowledge ... [but actually,] they didn't use to [churn it] at all. Baba has already denied it [by saying:] it is the knowledge of the Gita, it won't be called the nectar of the knowledge of the Gita at all at present. So, from when will it be called the nectar of the knowledge of the Gita? After Brahma left his body, there is a child who churns the vani (words narrated) emerged from the mouth of Brahma. He thinks and churns, he ruminates like a cow. If you put the food in the mouth and swallow it, will the juice, the blood be made? No. When is blood made? When it (the food) is chewed. When you chew, after chewing, juice is made through it, blood is formed through it. Similarly, those who churned whatever was said through the mouth of Brahma, call it the Veda vani, call it the knowledge of the Gita, call it the murli... so certainly, nobody churned it while Brahma was alive. The children who come after [the death of] Brahma, the ones who left the body in the beginning of the *yagya*, they left their body and come again after being reborn. Will they bring the reward of their previous births and come or not? They do. Those children are at different levels (*numbervaar*). What kind of children are they? What kind of children are they? (Students: *Numbervaar*.) [They are] souls like Ram who left the *yagya* and went away; did they *fail* or did they *pass*? (Students: They failed.) They failed. Why? It is because there wasn't complete knowledge at that time. This is why they failed. Still, did they take some knowledge or not? (Students: They did.) So, those who take the knowledge of God, is it perishable or imperishable? (Students: It is imperishable.) It is imperishable. It is the knowledge of the Unlimited Father, [so] it will definitely be imperishable. The knowledge that is received from the limited father is perishable. They study medicine today and forget it in the next birth. They study *engineering* in this birth and forget it in the next birth. It (the knowledge of God) isn't perishable knowledge.

So, when they are reborn and come again after Brahma left the body, those souls bring the reward of knowledge of the previous birth with them and come, about this the Father says, as regards the elder child, if by chance the elder child separates from the father, does the true father give him the income of the grandfather (*dada*), the *property* of the grandfather or not? He does. So, He gave the arrows of knowledge to the soul of Ram. What? [He said:] Go and hunt. Hunt, kill and eat. And He gave a bow, which is called *caap* (bow) in the scriptures. [It is said:] *Nanak caap jahaaz. Shankar caap jahaaz, jehi carhe utare paar nar*²⁶. It has been said in the murli: "*Chandrakant Vedant Jahaaz*²⁷". So, what is that *caap*? What is that bow which becomes very flexible? Which bow is good? When it is stretched, if it is stretched less, it isn't good. If it is stretched a lot, it is very good. If it is very flexible, it is very good. If it is less flexible, it isn't that good. This is why that bow has been named the bow of Shiva (*Shiva dhanush*). What kind of bow? (Students: The bow of Shiva.) The bow of Shiva. It is said that the bow of Shiva was made with the bones of Dadhichi. What? What did sage Dadhichi do? He gave them in donation to the king of the deities, the chief of the deities. What? He gave his bones. It was a bow of bones. Well, whom has Baba named Dadhichi? Brahma Baba. Did he sacrifice every bone in this knowledge of God or not? He sacrificed every bone. So, it is also famous about the bow made of the bones of Brahma, meaning sage Dadhichi, what did Ram do to it? (Students: He broke it.) He even broke the bow of Shiva. It means he even broke, moved ahead [i.e.] crossed the *purushaarth* that Brahma Baba made

²⁶ The bow like body of Nanak is like a ship. The bow like body of Shankar is like a ship. All the men who ride on him sail across [the ocean like world].

²⁷ Ships named Candrakanta and Vedanta mentioned in the scriptures

through his chariot like body, through his bones. So, Ram has been shown like this. It means, it isn't about a [physical] bow, it isn't about a ship. It is about what? (Students: The corporeal one.) No. Call it a boat like body [or] a ship like body, it is about that. That ship like body has been shown sitting above the tree like human world. All the human souls ride on him through the mind and intellect, in his remembrance. This is why it is sung: *Shankar caap jahaaz, jehi carhe utare paar nar*. The Sikhs have said: *Nanak caap jahaaz, jehi carhe utare paar nar*. So, it is about that chariot like human body. The Boatman of that chariot like human body, call it a boat or a ship is the Supreme Father Supreme Soul Shiva, who says through the body of Brahma: I am the only Father who is the Boatman of both, your soul and boat like body. What? I will take your soul across and I am also the One who takes across your boat like body too. What is meant by 'He is the One who takes across'? He will take you across this ocean of vices, this river of vices; He won't drown you. Through whom? You all are Parvatis. It means, you all are Parvatis who take [others] across. The Parvatis make [others] do such *pururshaarth* that they sail them across, they don't drown them, they don't sit opening the doors of hell, they open the doors of heaven. This is why the Father gives them this *title*. What? The gates of heaven ... *hum*? You maidens and mothers, who are the Parvatis will open it. So, it is the boat like body. It has been said for that boat like body that we obtain this inheritance from the Unlimited Father. The inheritance of what? (Student: Of heaven.) The inheritance of heaven. We obtain this inheritance from **that one** (*unse*). Why did He make him distant by saying 'that one'? The Speaker was sitting in him, in Brahma himself; Shiva who speaks is sitting in [Brahma] himself, then why did He make him distant by saying 'that one'? It is because that *part* is going to be revealed in the future; in his remembrance the Brahmakumar-kumaris celebrated the year of the revelation of the Father. Its declaration was made in the murli. What? There will be the destruction of the old world and the establishment of the new world within 10 years. In the destruction of the old world everyone will be destroyed, everyone [including] the Brahmins who are called Brahmakumari-kumaris will lose faith. Nobody will know who their Father is in this world. Brahma himself didn't know. Did he know who his father was? Did he know? So, there is no question of the Brahmakumar-kumaris knowing this at all. [There will be] the destruction of the entire Brahmin human world and the establishment of the new world after ten years, [this] declaration was made in the murli.

So, it was said that Lakshmi and Narayan come. Lakshmi and Narayan is the name of the king [or] emperor. It (Narayan) is the name of the one who becomes Narayan from a man (*nar*). Is it the name of the one who is mature or is it the name of a child? Narayan is the name of the one with a mature intellect, isn't it? He will certainly be a child earlier, [won't he]? So, it was said that it is said for that child. What? That the entire human world was flooded, there was ocean and only ocean and who came first of all in the ocean? Who came first of all in the entire world, when the new world began? (Students: Krishna.) Earlier, Brahmakumaris used to write in a picture in front of their *centre*, they used to hang a big *board* and show the picture of Krishna in it. In that picture, [Krishna] is kicking hell and carrying heaven on the [hand] palm. It was written on it in bold letters. What? 'Shri Krishna is coming'. What? Shri Krishna is coming with the inheritance of heaven, carrying heaven on the [hand] palm. This very picture was shown. Now they have removed that picture because they didn't come to know at all after 76, where the new world has come, where Shri Krishna is, where he isn't [and] how he came. Well, this is the language of the poets, it is the painting of the artist with emotions. The sculptor sculpted the idols. It is about the emotions, it is something to understand. This *tiiri* means the [hand] palm. What is meant by [hand] palm? What is this [hand] palm? This is in the limited. In the unlimited, it is on palm like intellect.

There is a palm like intellect of a human being which came in 76. Where did it come? In the ocean. What kind of ocean? An ocean of vices. Sensual enjoyment is spread in the entire world. Sensual enjoyment delights the intellect of everyone. One [soul] Krishna came, who has the map of the new world, the *planning* of the new world on the [hand] palm like intellect. When a house is made, is it made in the subtle form, in the intellect first or is it made physically? (Students: In the subtle form.) So similarly, this is the house like world. This also becomes ready in the intellect first. It is the soul in the form of *Parambrahm* who becomes such a [hand] palm like intellect in this ocean like world while thinking and churning the knowledge that the *planning* of the new world comes in it (the intellect). The one in whose intellect the *planning* of the new world comes, he kicks the old world of Brahmins [saying:] go in the ditch. If you don't want to listen, then don't listen. If you don't want to believe, then don't believe it. The new world begins.

It has been mentioned in the scriptures too, when Brahma created the world, he created it thrice [and] destroyed it three times. Did he create it in the beginning of the *yagya* or not? He did, but he didn't like it, he didn't find it good. So, it was said in the murli: from when did the flame of destruction ignite? The flame of destruction ignited from the beginning of the *yagya* itself and when there was the Second World War in the [outside] world, when there were *atomic* explosions on Hiroshima [and] Nagasaki, at that very time, the Hiroshima in the unlimited Brahmin world - *shama* means the lamp of light, the lamp of diamonds, a lamp of diamond like souls. There were *atomic* explosions on it and that world of Hiroshima and Nagasaki was destroyed. The world created by Brahma was destroyed the first time. Then the second time, in 1947, the name Brahmakumari Ishwariya Vishwavidyalaya was given, the new world of Brahmins began and when did it end? For when was the declaration made? The declaration was made for 1976. There will be destruction of the old world and the establishment of the new world. So, it took place. When that new world is established, the *planning* of the new world comes in the intellect of Krishna once again. Now the destruction hasn't taken place yet, for the third time. Has it? Of the Brahmin world? But the Brahmin world, [the world] of the *advance* [knowledge] Brahmins that has been created for the third time, those who say that they have found the Father, they have found God, do they shake within or not [thinking:] sometimes we have found [Him and] sometimes we haven't? Sometimes they have an intellect with faith, they are the Father's children and sometimes they have a doubting intellect. The faith is uprooted. Is it uprooted and settle or not? The intellect of which soul shakes the most? Who passes through the cycle of faith and doubt the most? (Students: Brahma Baba.) The first leaf. Does he come [in that cycle] or not? When the first leaf itself passes through the cycle of faith and doubt so much, will the remaining leaves, the ones who come later pass through the cycle of faith and doubt to some extent or not? (Students: They will.) Do they come or not? (Students: They do.) You experience that when you came in the *advance* [knowledge] initially, you were very happy. In the memorial of that stage, the Muslims also sing, they sing in their *qawwalis*²⁸: '*Bara lutfi tha jab kunwaare the ham-tum*²⁹'. They become elated and sing a lot like this.

So, you were very happy in the childhood. Now the life span has become long in the Brahmin world, hasn't it? When your life span has become long in the Brahmin world, did you become *tamopradhaan* or *satopradhaan*? (Students: *Tamopraadhan*.) You are becoming more and more *tamopradhaan*. Do you experience this or not? (Student: We do.) New

²⁸ Songs sung by *qawwals* (usually a Muslim musician)

²⁹ There was great pleasure when I and you were unmarried

children won't be experiencing this. They [will say], no, we don't experience this; we have firm faith that God the Father has come. Then it has been said in the murli: you should listen to the knowledge from the One. After listening to the knowledge from the One [it should be] 'one Shivbaba and no one else'. If you listen to the words of others and if you listen to it intimately [saying], 'yes, yes, this is correct. I too experience this'. So [those words] are merged in the ears and the churning began, [then] that's it! The Father says, if you listen to the knowledge from others, if you assimilate it, even if you assimilate it for a short time, the knowledge will become adulterous (*vyabhicaari*). What kind of knowledge will it become? (Students: Adulterous.) Will adulterous knowledge take you to the adulterous religions or will it keep you in the unadulterated Sun dynasty (*avyabhicaari Suryavansh*)? Where will it take you? (Students: To the adulterous religions.) Which are the adulterous religions? (Students: Islam.) Islam, Buddhism, Christianity [and] all the dualistic religions that come from the Copper Age, where there are two religions, two languages, two clans, two opinions, two kingdoms, it is called a dualistic religion. What are those dualistic ones called? Demons (*daitya*). Whose creation is it from the Copper Age? The creation of demons. Demonic actions begin through the demonic *indriyaan*. So it was said that this *foundation* of the knowledge of the One should be firm. You should listen to the One when you have faith on the One, when you have accepted Him, got to know Him. The same thing happened in the beginning of the *yagya* as well. People used to give in written with blood that they have found God the Father. Then look, there was destruction there as well. Here also, people give it in written on a *stamp paper*, many also has it notarized, they write and give an affidavit; then what do they do later on? Do they listen to the One? Do they think and churn on the words heard from the One or do they listen to many? Do they listen to the words of many or not? They do. So, the knowledge becomes adulterous. They take adulterous knowledge [and] the *foundation* is laid. When the *foundation* is laid, it will be revealed gradually there, from the Copper Age.

Those souls will continue to *convert* to other religions and in the Golden Age of the deities too, they won't come in the generation which is perfect with 16 celestial degrees. Where will they come? They will become the subjects of the Narayans with fewer celestial degrees [like] the second Narayan, the third, fourth [or] the eighth Narayan. Will they become weak deities or complete deities? (Students: Weak.) They certainly won't become complete deities. They will become incomplete deities; so, the souls of the religious fathers coming from above continue to enter the incomplete deities. They are weak souls, aren't they? This is why they (the souls coming from above) *control* them. It is the same way here as well. Those who don't think and churn the knowledge deeply, those who don't pay attention, those who don't attend the *class* daily at all, those who remain busy in their own business, those very souls who don't become the Brahmins who study the Gita (*Gitapaathi Brahmin*), they then listen to the words of others and are influenced by them. And to be influenced means [to become] subjects. They become their subjects.

So, we take this unlimited inheritance from the Unlimited Father. 'We' means who? **We** take **this** unlimited inheritance. He used to indicate the picture of Lakshmi-Narayan. What inheritance do we take? We take the inheritance of becoming Narayan from a man and Lakshmi from a woman. We take the inheritance of heaven. We take the inheritance of stabilizing in the stage of the self (*swasthiti*) complete with 16 celestial degrees. [We take] the inheritance of heaven because that one (*vo*) is the creator of heaven. What was said? The creator of heaven is that one, not this one (*ye*), not the followers of this one, not I. What does 'I' mean? (Student: Shiva.) What does 'that one' mean? (Student: The father of the human

world.) Yes, ‘that one’ means the *part* which is going to be revealed in 76, the one for whom the year of the revelation of the Father is celebrated, an indication was made towards him. What does ‘this one’ mean? (Students: Brahma Baba.) This Brahma Baba isn’t [the creator of heaven]. ‘I’ means, Shiva isn’t [the creator of heaven]. Look, He is the Highest of the high God, isn’t He? He wants the children to support the words said by Him in front of them. Look, He is the Highest of the high God, isn’t He? It means, why does He want the children to support Him? It is because the children have considered something else. *Arey*, whom have they considered the Highest of the high God? (Student: Brahma Baba.) We Brahmakumaris are sitting considering Brahma [to be God]. *Acchaa*, what about those from the *advance* [knowledge]? Those from the advance [knowledge] are sitting considering whom as the Highest of the high God? (Student: Shankar.) Are they sitting considering Shankar to be [the Highest of the high God]? (Student: The father Ram.) When you entered the path of knowledge, when you did *bhatti*, didn’t you use to remember the incorporeal Point of Light? You speak lies. Speak up. (Student: We did.) Whom did Brahma remember? (Student: The Incorporeal One.) He remembered the Point of Light, didn’t he? He didn’t remember the household, did he?

So, the children of Brahma, we too were the children of Brahma, weren’t we? We took knowledge from Brahma, didn’t we? We were Brahmakumars, weren’t we? Or were we Prajapita Brahmakumars from the very beginning? (Student: No.) We were Brahmakumars. So, whom did we use to remember? What is our *foundation*? (Student: To remember the Incorporeal One.) To remember the Incorporeal One. That is why the Father wants the children to support Him. What? Look, He is the Highest of the high God, isn’t He? We have been speaking about the picture of the Trimurti for many days. What? These murli’s that are being narrated, they are especially being narrated on the picture of the Trimurti. He is the Highest of the high God, isn’t He? So, in which direction did Baba point in the picture of the Trimurti? Towards Brahma, towards Vishnu, towards Shankar, towards whom? (Student: Towards the *Shivling*.) Towards Shankar? (Student: Towards the *Shivling*.) Yes. The *Shivling* that has been shown above, above the Trimurti, is *avyakt* as well as *vyakt*. It indicated that *avyakt muurti* (subtle personality) [saying:] He is the Highest of the high God, isn’t He? It means that even in the picture of the Trimurti He is the Highest of the high. Higher than Brahma, higher than Vishnu and higher than Shankar as well. So, it is the Highest of the high who will give the highest of the high inheritance, won’t He? What? What is the highest of the high inheritance? Is it the Abode of Happiness or the Abode of Peace? (Students: The Abode of Happiness.) Isn’t the Abode of Peace the highest of the high inheritance? The souls of all the religions will go to the Abode of Peace. Will those who are against the religion, those who are completely atheist also go or not? (Students: They will.) They will also go. So, is that the highest of the high inheritance? (Students: No.) No. Then what is the highest of the high inheritance? (Students: The Abode of Happiness.) The Abode of Happiness is the highest of the high inheritance. The highest of the high inheritance of happiness that the children receive from the father, will the father give the highest of the high inheritance only when he [himself] has it or will the father who doesn’t have it give it? (Student: The father who has it himself will give it.) If the father is a land owner (*zamindaar*), he will give the inheritance of a lot of land to his child. If the father doesn’t have land at all, will he give the inheritance of land? (Students: He won’t.) So, this inheritance of heaven... what? Which inheritance? (Students: The inheritance of heaven.) The inheritance of heaven, then which father will give it? (Student: The corporeal father.) The father for whom it has been said in the murli, it has been said through the mouth of Brahma: “if the world of heaven belongs to me, doesn’t the world of hell belong to me?” What? He has the hereditary right over the world of heaven and he has

the hereditary right over the world of hell too. He is the chief (*sardaar*) of the world of hell as well as the chief of the world of heaven. He says, both the worlds belong to me. Which father says this? (Student: The father of the human world.) The father of the human world says this.

The Father Shiva doesn't come in the world of happiness at all. Why will He say this? So truly, when the *jayanti* (birthday) of Shivbaba is celebrated in Bharat, what was said? When Shivbaba's *jayanti* is celebrated in Bharat, whose *jayanti*? (Students: Of Shivbaba.) Is it the *jayanti* of the Father Shiva or the *jayanti* of Shivbaba? (Students: Shivbaba's *jayanti*.) Shiv**baba's** *jayanti*. Do they celebrate it now or not? The residents of Bharat, the people of the world also celebrate it [and] the Brahmakumar-kumaris also celebrate it. So, those who celebrate it, do they celebrate the false *jayanti* or the true *jayanti*? (Students: The false *jayanti*.) Why is it false? (Student: They don't recognize [Shivbaba] at all.) *Acchaa*, they don't know. Do we or do you know? They don't know, the people of the world don't know, the Brahmakumar-kumaris don't know. They don't know, that is why, have they been following the people of the world and celebrating it on the very day of *Shivaraatri*³⁰ in the path of *bhakti* from 1936 or from 1947. Have they been celebrating it by copying the world or do they know when Shivbaba came [in reality]? Baba says in the murli through the mouth of Brahma. What does He say? 'Nobody comes to know at all when I come and when I go. Does this Brahma come to know? Even Brahma doesn't come to know when I come and when I go. So, the Brahmakumar-kumaris think that it is about the Point. This is about the Father of the point souls, the Point of Light.

Arey! Is there the *jayanti* of the Incorporeal One or the corporeal one? (Students: Of the corporeal one.) There is the *jayanti* of the corporeal one, isn't there? Whose birthday is celebrated? [The birthday] of the corporeal one is celebrated. That is why even in the scriptures, the birthday, time, date [of birth] of Krishna, everything is mentioned, the month is also mentioned. The time and date is also mentioned. What? There is no question of mentioning the time and date [of the birth] of Shiva and that time and date is fixed in this world too, for which Baba has said: there is a time and date for all the religions; [they mention,] these many years have passed for this particular religion. The Vikram Era has been continuing since [the time of] Vikramaditya. The Christian Era has been continuing since [the time of] Christ. Khrist Era has been continuing since [the time of] Mohammad. From the time every religion begins, the era of that religion is introduced with [the name of] its religious father. So, as regards the Ancient Deity Religion, it would also have begun at one point of time in the new world, wouldn't it? Nobody knows that era at all. Baba tells [you about it]. What does He say? *Arey*, Baba has mentioned the era. (Student: Era 1.1.1.) Era 1.1.1; it has been written below the picture of Lakshmi-Narayan. The Brahmakumaris should say that. They won't say it. They will say, 1936. *Acchaa*, [ask them:] tell me the time and date. Will they tell you? They won't. Ask those who call themselves Prajapita Brahmakumar-kumaris. [Ask them:] tell me the day of *Mahashivaraatri*³¹, the time and date, the month. Then they will say, the month of *Magh*³², the month of *Phalgun*³³. That is just like the [outside] world. Actually, will it be called the Era 1.1.1 only when the Era 1.1.1 [i.e.] the capital of the new world is revealed in the world, when its *foundation* is laid or not? It hasn't happened yet. Has it to happen or has it happened? (Student: It has to happen.) It has to happen.

³⁰ Lit. means the night of Shiva

³¹ Lit. means the great night of Shiva; a festival celebrated among the Hindus in the honour of Shiva

³² The eleventh month of the Hindu calendar (January-February)

³³ The twelfth lunar month of the Hindu calendar (February-March)

As for the rest, the year of the revelation of the Father, which was celebrated in 1976, it is about the the arrival, the revelation of the father of the human world. We can understand that the soul of Ram, who brought the inheritance of the arrows of knowledge, the bow of knowledge [and] the quiver like intellect from the previous births is revealed from 1976. He is shooting sharp arrows to the Brahmins like Ravan and Kumbhakarna in the Brahmin world; they are becoming distressed from within and what about us? Are we becoming distressed or are we becoming happy? We are becoming happy. So, it was said: definitely, what does He do after coming? He alone is called the Supreme Father Supreme Soul, the Purifier of the sinful as well. So, what would He have done after coming? He is the Creator, isn't He? The Englishmen also believe in *Heavenly* God the Father. Why did they add the word '*Heavenly*' before God the Father? [Because] He is the Creator of *heaven*. He will be the Creator of heaven, won't He? Om Shanti.