

**VCD No.2322, Audio Cassette No.2808,**  
**Clarification of Murli dated 05.11.66 (Only for Pbks)**

The night *class* of the 5.11.1966 was going on. The topic discussed in the 5<sup>th</sup> line of the first *page* was: This is the greatest, the biggest study. And the one who teaches it is the Highest of the high Shivbaba, from whom we are to receive the highest of the high inheritance. Children, you shouldn't forget these topics. **You** know. This one doesn't know. Who? This one doesn't know. **You** know. The *followers* of this one don't know. Whose? The *followers* of Brahma Baba don't know. **They** don't know. "They" means who? Those who are very far, the ones from the other religions. **You** know. "You" means who? The children who sit face to face, they know who the Highest of the high in this world is. Brother, it is God (*Bhagvan*). It is *Bhagvant* (God). *Accha*. Now, in the Gita it is written clearly that God says (*Bhagvan uvacha*): I make you the king of kings. I teach you Raja Yoga. In the Gita, these words are written very clearly. Now, those who will study in that school, those who study there have been given beautiful names. It isn't that... It isn't written whether those who study [there] are women and men, or sons and daughters. We don't know. *Gops* and *gopis*<sup>1</sup>. It is a *common* word, isn't it? They will never say in any *school*, any study, any *college* that those who study are *gops* and *gopis*. Who study? What is the meaning of *gops* and *gopis*? (Someone: Those who join a secret relationship with God.) God who comes in the form of the Father, the Teacher, the Satguru and teaches in the form of the *Supreme Teacher*, you are the ones who keep a secret relationship with Him. You are students anyway. You do study the study of Raja Yoga.

Tell [Me], who studies the most among college students? In today's world, among the *students* who study in colleges, do *males* or *females* study well? (Someone: *Females* study well). *Females* study well. Old men and women certainly don't study. Do old men and women study in the *colleges* of today's world? They don't study. Who studies? Among the *students*, who studies [more]? *Arey!* Do *males* or *females* study more? (Someone: *Females* study more.) Of course, the *males* also study, but the *females* study well. So in that [study], the words *gop* and *gopi* is never used; [they don't say] that those who study are *gops*. *Gop* means secret (*gupt*). *Gopis* means secret. They don't say this. The words *gop* and *gopi* are never used in *Satyug* (Golden Age). What? Is there the need to stay hidden there? In *Satyug*? The *students* who study, they will certainly study, won't they? So, do they need to remain hidden there? (Students: No.) No? And here? (Someone said something.) Why? (Someone: A lot are vicious.) What are a lot [of them]? (Someone: Vicious.) Yes, this world is full of vicious [people]. As is their vision, so does the world appear to them. So, in order to save themselves from their bad vision, how do they (*gop-gopis*) study? They study secretly. The ones who study are hidden and the One who teaches is also hidden. And what is also written in the scriptures? How did the Pandavas wander in Bharat? They used to wander secretly.

And there is no other *school* like that, where there is an *aim* and objective and in which there are old women and old men, daughters and sons. Look, all [kinds of people] certainly study here. There can never be such a *wonderful school!* In all the four ages of 5000 years, there has never been such a *wonderful school*, like the one present now in the Confluence age. Ask anyone. Ask an old woman, she will say: I go to a school (*pathshala*), I go to study. Otherwise, old men and women also go to the *gitapathshala* (gita school), but they don't have the happiness that they have come to the school of God (*Ishvar*). There should certainly be the aim and objective. *Arey*, the very meaning of a school is that there is

<sup>1</sup> Cow herds and herd girls; childhood companions of Krishna

an *aim* and objective. It is very well known in all the *gitapathshala* that here there is certainly an *aim* and objective. Brother, what is the *aim* and objective? Why do they go to the *gitapathshala*? They go to study the teachings of Raja Yoga. Why? They go to become the king of kings. There isn't this study in any other *school* and *college* in the world, [the study] to make [someone] into what? To make them into a king or a queen. Here, not even the name "queen" was used. What was said? I make [you into] kings. What are all of you who are sitting? What are you sitting as? You who are sitting, are you men or women? Men will become kings and if they are women, if they think that they are women, what will they become? From a woman they will become Lakshmi. Who is independent? A king is independent. And a queen? She is dependent. And what are you? Are you men or are you women? Tell [Me]! (Students: Men.) Are you men? How? Both our Father as well as us are incorporeal souls. The Father of the souls, the Father of the incorporeal souls is the Incorporeal Shiva. And what is our relationship with Him? What are we to Him? We are His children. And He is our Father. Are we all sons of that Father, or are we daughters as well? What are we first? We are sons. If we are sons, we are men, aren't we? What are we? We are men, aren't we? We are the beads of the rosary of Rudra. What? What are we? We are the beads of the rosary of Rudra. What is the name of this knowledge? The *Yagya* (sacrificial fire) of the knowledge of Rudra<sup>2</sup> (*Rudra gyan yagya*). What? Not the Rudrani<sup>3</sup> *gyan yagya*. Not the Brahma *gyan yagya*. Not the Vishnu *gyan yagya*, not the Shiva *gyan yagya*. What? The Rudra *gyan yagya*. So, whose children are we? We are the children of Rudra.

It was said: so, we have to become the king of kings. What is our aim in the *gitapathshala*? We have to become the king of kings. And in the Gita also there is Raja Yoga. Now, who teaches Raja Yoga? Who teaches this yoga for kingship? (Someone: Shivbaba.) Shivbaba teaches it. The Highest of the high *Bhagvant* teaches the highest of the high study. In none of the other schools and colleges that have been and are in the world, they give such a high aim. There, they will make someone a *doctor*, an *engineer*, a lawyer, a *judge*. Will they make them dependent or will they make them independent, a king? They will make them dependent. And Baba? Baba's slogan is: Be independent, and let others be independent. So look, the kings in today's world, the *government* in today's world, all the members in the *government*, the rule of the subjects over the subjects in the *government*, are all of them dependent or are they independent? (Students: Dependent.) Because the religions, the kingdoms with which the teachers are connected, were the religious fathers of those religions body conscious or were they soul conscious? They were body conscious. And our Father, our *Supreme Teacher* has a soul conscious *stage*. He stays in the highest of the high *stage*. So, we should think, who teaches us Raja Yoga? What? Who teaches [us]? The highest of the high *Bhagvant* teaches [us] Raja Yoga. He is the One who always stays in the soul conscious stage. He stays in the highest of the high *stage*.

They, the *pandits* (scholars), religious gurus, learned men and *aacaaryas* (teachers) of the world sit and teach the Gita. Those who studied Raja Yoga and left.... God speaks: Those who studied Raja Yoga and left, you heard about their *gitapathshala* on the path of *bhakti* (*bhaktimarg*). But it isn't that there is any *aim* and objective in the *pathshala*. Those people [just] go in the *gitapathshala*. They do go to study there, but they don't know that the One who teaches in practice is the Highest of the high. And He teaches the highest of the high study, the very *royal* study of kingship. If anyone asks you, 'To study what do you go there?' 'Arey, we go to study *raaz yog*.' What is it that we go to study? The study which is full of

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<sup>2</sup> A title of Shankar

<sup>3</sup> A title of Parvati

secret (*raaz*). Are those secrets told to everyone? Will they be told to those with a child intellect? Will they understand it? No. These secrets are told to those who are trustworthy. And it is very easy to become the king of kings. It is these ones who are the king of kings. You children should remember that there is no one like this in any other kingdom (*mulk*) at all, in other countries, that there would be some pure kings and the kings who are impure would bow in front of them, or that there would be a temple and the ones who are impure would go and bow their head there. Does something like that happen in the other countries? There isn't. In no other land, whether it is the land of the Buddhists, the land of the Christians or the land of the Muslims, in no other land, in no other place except Bharat is there something like that. Even now, if you go to the house of any king, they will certainly have a temple. In that temple, the king will certainly go and bow his head. About which time was it said? 'Even now'. 'Even now' means when? When this *vani* (murli) was going on, He spoke about that time, that in 66 the very few titleholder kings that were left, or at least the king of Bhutan... there is one even now. The king of which place? *Bhru* means the brow, and *taan* means to skew. *Bhrikuti vilaas srishti lai hoi, sapnehu sankat parhi ki sot*<sup>4</sup>. The one through whose simply skewing of the eyebrows leads the whole world to dissolution... Who can it be? It is the one who takes on a fierce form, who is called the Highest of the high *Bhagvant*. So look, even now, the very few kings for namesake that are left, if you go to their home, there will certainly be a temple there. The king will certainly go to that temple and bow his head. To whom will the king bow his head? He is himself the king. *Arey*, he will definitely think, 'who is the one who makes me into a king? Who is the one who teaches the study of kingship?' So, those kings bow their heads to that One even today on the path of *bhakti*. In whose temple do they bow their head? In the temple of Lakshmi and Narayan. In whose temple? In the temple of Lakshmi and Narayan. In the temple of which Lakshmi and Narayan? (Someone: The ones who become from a man to Narayan on the basis of their own spiritual effort.) Those who become from a man (*nar*) to prince in *Satyug*... first there are eight princes, aren't there? Then after that, they become from a *prince* to Narayan. Do they bow their head to them? (Students: No.) They are certainly not praised. Who is praised? Is there a praise of those who become from a man to *prince*, the eight kings in the Golden Age or is there the praise of the One who makes them into kings? (Someone: The One who makes them [into kings].) There is someone with a higher *stage* than even them, the eight Narayans of the Golden Age who first become princes and after becoming princes take the *title* Narayan. There is someone who makes even them [into kings], and he isn't in *Satyug*. Where is he? (Someone: In the Confluence Age) Yes, there is an age higher than even *Satyug*, where God, who is called the Highest of the high *Bhagvant* comes.

Now look, they are also *maharaja - maharani* (emperor-empress), all the eight [Lakshmi-Narayan] of *Satyug*. What are they? *Maharaja - maharani*. And **those ones** are also *maharaja - maharani*. Who would He have indicated? He indicated the Lakshmi and Narayan of the Confluence Age, **those ones** are also *maharaja-maharani*. So, is there any difference between both the title holders or not? What is the difference? (Someone: There is a difference with the body, one will become [*maharaja-maharani*] after leaving the body. To become that with his very body...) No, there is a difference. They become from a man to Narayan directly in this very birth, by studying the knowledge. What? Not a study of blind faith that the devotees mention or the incomplete Brahma kumar and kumaris understand that they are studying here and when they go to *Satyug* in the next birth they will become a king. Hum? Does anyone study such a study? If someone says: [Students] are made into doctors in

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<sup>4</sup> The one whose mere skewing of the eyebrows leads the world to destruction, can any trouble come to him even in his dreams?

our *college*, there is the study of medicine. ‘*Accha*, when will we become a *doctor*?’ ‘You will become that in the **next birth**!’ If someone says, ‘[students] are made into engineers in our *college*’. ‘When will we become that?’ ‘You will become that in the next birth.’ *Arey*, is anyone going to study such a study of blind faith? To study here, to leave this body and to obtain the attainment in the next birth, only a stupid person will study such a study. We are in fact the children of Shivbaba, God. Whose children are we? We are the children of God. What does God teach us? What does He teach? We are not going to accept anything without *proof* and evidence. Why should we study such a study of blind faith? We are studying that study in which we study here itself and also achieve a high position here itself. So look, you study such study from God. God doesn’t teach any blind faith. On the path of *bhakti* they teach blind faith. And the *shooting* of the path of *bhakti* which is going on through the incomplete Brahmins, they also speak the same thing. What? They do call themselves Brahma kumar and kumaris. They are Brahmins of lower category. They also study, but what is their belief? What is the belief of those who call themselves just **BK**? They don’t tell the name of their father. What do they say? ‘We will study the study here and become a king and a queen in the **next birth**.’ So, the Father says: I am in fact the Intellect of the intellectuals. And you children are the children of the Father with three eyes (*trinetri*). Whose children are you? *Trinetri*. Who, which deity is shown with a third eye? Shankar is shown with it. It is Shankar himself who is called Rudra. He takes such a fierce form, that he finishes all the tormentors in the world. So look, there is such a vast difference between those who study that study of blind faith and those who study this study full of faith and trust!

You study to become directly from *nar* to Narayan. And who is the one who teaches? Who is he? (Someone: The Highest of the high God). God? (Someone: Shivbaba.) Not Shiva. Is Shiv *Baap* (the Father), or is he Baba? Shiva is only the Father of the souls. There is no other relationship at all. Other relationships are formed only when the Father of the souls enters some permanent corporeal body. Then many relationships with God are formed. All relationships are formed. So, it was said, what is He called? Shiv *Baap* or Shivbaba? Baba itself means the combination of the corporeal and the Incorporeal. So look, the one who is teaching us is that Shivbaba who Himself also becomes from a *nar* (man) to Narayan. A *doctor* will teach a *doctor*, only an *engineer* will teach an *engineer*. No? Will a *washerman* teach an *engineer*? If he is himself an *engineer*, he will teach the study of *engineering*. If he is a *doctor*, he will teach the study of a *doctor*. So, our Baba... what is our Baba? Our Baba is the Highest of the high *Bhagvant*. All with the *title*, the name Narayan... In the world also there has been *King Edward the first, second, third, fourth*. They have been present, haven’t they? So, in this way [there is] Narayan *the first, second, third* in *Satyug*. Such tradition was established. Through whom was it established? The one who established it is the Highest of the high *Bhagvant*. It is said about Him in the Gita... what is said? *Mam vartmaanuvartante manushyaah paartha sarvasah*. All the people in the world follow only My path. The tradition I established, all the people of the world follow that tradition. So, who established the first, Highest of the high, the most righteous *satopradhan* (pure) tradition of kingship? (Someone: The one who becomes from a man to Narayan first) Was it Shiv *Baap* who established it? (Someone: Shivbaba) Shiv *Baap* narrated the method. Shiv *Baap* showed the path. Shiv *Baap* certainly doesn’t become a king. So, He gave a method and the one who followed that method in practice first of all, as the *number one*... What? So, the one who followed it was made the instrument. What? For what was he made the instrument? To teach the study of yoga. Who is called a *yogi*? The one who has yoga is a *yogi*. If he doesn’t have yoga, will he be called a *yogi*? Will he? Will Shiva be called a *yogi*? Will Shiva be called a *yogi*? (Students: He won’t.) Won’t He? Why? When Shiva comes from *Paramdham* (the Supreme Abode), there is some soul on this stage like world to whom He becomes devoted

and then He comes. Which is that soul to whom He becomes devoted first of all and [for whom] He comes? In the murlī it is said, 'I am a Lover'. What? The Highest of the high Father, to whom there is no father, that Highest of the high Father says: **I am** a Lover. Whose? (Student: Of the beloved.) Who is His beloved? The permanent chariot. The fortunate chariot. What? What kind of a chariot? The fortunate chariot. Is he fortunate if he keeps losing or if he loses or is he fortunate if he goes on winning all the time? (Student: If he goes on winning.) So, tell [Me], is there the praise of anyone in the scriptures? There is only one personality in the scriptures, for whom it is praised that he was always victorious in wars. He never lost. And what does Baba also say? "Children, victory is your birth right."

So look, this study of Raja Yoga is such a study, in which there is such a secret, the secret is: The Soul of the Highest of the high Teacher, because He is beyond the cycle of birth and death, because He sees the three aspects of time (*trikaldarshi*), He is an inexhaustible storehouse of knowledge. What? He is an inexhaustible storehouse. But the attainments that there are from that inexhaustible storehouse, the achievements, the accomplishments that are received, does He obtain those achievements and accomplishments? (Someone: He doesn't even have His own body) He doesn't even have His own body ☺, so there is no meaning in attaining achievements and accomplishments at all. Because happiness and sorrow is experienced only through the body. So, He only tells [us] the method. What? Because He sees the three aspects of time, He tells [us] the method, how the world becomes new and *satvapradhan* and how the world becomes *tamopradhan* (impure). And how we will become the highest of the high, pure (*sattvik*) king in the *satvapradhan* world... How we will become the highest of the high, pure king. What does pure mean? 100 percent pure or *mix* to some extent? The new world that will be established, the capital of the new world that will be established, will it be a 100 percent pure capital or will it be of a low category to some extent? 100 percent.

So, how must the one who establishes it also be? He should be 100 percent pure. *Accha*, He has to be 100 percent true. And what is written in the Gita as well? *Naasato vidyate bhaavo naabhaavo vidyate satah*<sup>5</sup>. There is never a lack of truth in this world. Is there? There isn't. And untruth, falsity doesn't have legs (stability). It runs away head over heels. And is it the truth that remains firm, or is it falsehood? The truth stays firm. And truth... (Someone is saying something.) Yes. In the beginning of the *yagya*, the whole world was on one side. The whole world was on one side and one soul was on the other side. Was he or not? So, the soul who clashes with the whole world, who doesn't feel afraid, is that soul the one who stays firm or does it end and perish from this world? It stays firm. So, that soul is present even now to destroy the wicked ones, but the *drama* is ordained in such a way, like it is written in the scriptures, when Brahma created the world, he created it for the first time, he didn't like it and he destroyed it. So, it is about the *shooting* of which time? Tell [Me]. It is about the beginning of the *yagya*. The Brahmin world that was created through Brahma in 1936-37, at the time of the Second World War, during the Second World War in the unlimited Brahmin world the *hiron ki shama* (lamp of diamonds) was destroyed. What happened? Such bombs of knowledge exploded that the world of Brahmins, the world of diamonds... There are nine categories of Brahmins, from among them the one that was the world of diamonds... What? What name was it given? There is the name on the path of *bhakti* too. What is the name? Nagasaki and Hiroshima. They [the diamonds] were destroyed. Then, what happened? In 1946-47, through Brahma, the world was created for a second time. Wasn't it created? It was created and the name changed. First, the name was *Om mandli* and

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<sup>5</sup> There is no existence of falsehood and there is no lack of truth either.

afterwards the name Brahmakumari Vidyalay was given because it was created by Brahma. Then, when did the Brahma through whom it was created leave his body? When did he leave the body? He left the body in 69. Just like, what happened earlier? He (the first Brahma) left the body in 1942, and after 5 years, the second Brahma who came... Baba has said, "Whoever I enter, I name him Brahma." And Brahma is certainly not the name of a single person. It means that Shiva doesn't enter in only one [being]. He enters others as well. So, the one who was named Brahma - and the name Brahmakumari Vidyalay was given - the Brahma who was the head of that Brahmakumari Vidyalay passed away on 18<sup>th</sup> January 69. So look, did the destruction start a second time as well or not? Did the disintegration start or not? (Students: It did.) In any religion, as long as the religious father is alive, the religion goes right. And when he leaves the body, do his *followers* who sit on the throne spoil his work or make it good? The *gaddinashiin* (those who sit on the throne) spoil it. So, the beginning [of this situation] is made here. As soon as the religious gurus sat on the *gaddi* (seat) from 69, that's it, disintegration began. And that disintegration was revealed when... Baba had already said it in the murli in 66; what did He say? Within 10 years, there will be destruction, the destruction of the old Brahmin world and the establishment of the new world. So, according to this we arrive at 1976. So, in 1976 again the establishment began. A new *sangathan* (gathering) of Brahmins is formed for the third time, with the name *Advanced party*.

And the old Brahmins, who call themselves *BK*, they don't know the name of the Father. If you ask very small children, babies: 'What is the name of your father?' Do they know it? They don't. When they grow up, they will come to know about it. So, in the same way, those infants, who don't know the name of their very father, they didn't recognize God the Father. Did they recognize Him? They didn't. *Arey*, how will they recognize Him? The one who gave birth to them - Brahma, Dada Lekhraj - did he recognize the Father? The Father who sowed the seed of knowledge in the womb like intellect of Brahma: "you are going to be born in *Satyug* in the form of Krishna. In this life you are to play the *part* of Brahma with a white dress. This is the meaning of your visions. Now this old world is going to be destroyed. This is the meaning of the vision of destruction." It sat in his intellect. Brahma, in whose intellect this sat, didn't recognize [the Father] at all. What? Did he recognize Him? He didn't. So, when Brahma himself didn't recognize Him, will the Brahma kumar - kumaris recognize Him? Even they couldn't recognize Him. They haven't been able to recognize [Him] till today. Yes, those among them who were present in their previous birth ... the gathering was destroyed in Hiroshima, those very Brahmins come and go in the *Advance party* number wise (sooner or later). What? Baba has said about it in the murli, 'When all the rust of body consciousness from the needle like soul of you children comes off - from **the soul**, He didn't say, from the body - when all the rust of the soul comes off, you will study **directly** from the Father.' From whom? You will study **directly** from the Father. From which father will you study? From Shiv *Baap*? Will you study directly from Shiv *Baap* or will you study from the father of the human world? From whom will you study? (Students: From the father of the human world.) He spoke about the revelation of the father of the human world 10 years back. When were these Lakshmi and Narayan born? 10 years less than 5000 ago. It means, the revelation like birth is proved to be 76. So, the infant Brahmins as well as the mature (*samajhdaahr*: knowledgeable) Brahmins celebrated the year of the revelation of the father that took place in 76. In 76, was the year of the revelation of the father celebrated or not? The year of the revelation of which father? The year of the revelation of the father of the human world was celebrated. Or was the year of revelation of the Father of the souls celebrated? The Father of the souls, who is called Shiva, the Father of the point like souls, only the Point of Light, His very name is Shiva, He doesn't have a body. He isn't

revealed even now. When is He revealed? There is a memory. What? **Mahashivratri**. **Maha** means great. The greatest night of Shiva, there has never been such a great night of Shiva, nor will there ever be [one] in the future. What? The greatest night of the darkness of ignorance. So, can we call 76 this? Can we call 76 the greatest night of the darkness of ignorance in the world? We won't. Yes, there was the birth of the father of the human world. Birth means there was a revelation. The Brahmins recognized who the father of the human world, who the seed of the human world tree is.

What? The seed that is formed in the first fruit of the tree, does that seed *detach* itself from the whole tree first of all or not? Or does it remain attached? Is there attachment or does it become free from attachment? He becomes free from attachment. *Nashtomoha smritilabdha* (conquering attachment and gaining the awareness [of the self and the Father]). What is the meaning of *nashtomoha*? First, you should be *nashtomoha* for your body. Then, you should be *nashtomoha* for the things related to the body, then you should be *nashtomoha* for the relatives of the body. So, the one who attains such a *stage* first of all, that soul was named the father of the human world. He is the first seed of the human world tree. A fully ripe seed. What kind of a seed? He doesn't have attachment to his body: how will the stomach of the body be filled? Otherwise, the bodily occupations which are mostly meant for the sustenance of the body and the relatives of the body, to attain things related to the body, if someone totally leaves them and engages himself only in the Godly business (*Ishwariya*, of God) for his entire life, without worrying for his body, for the bodily relations, for the things related to the body, is this easy or difficult? (Students replied: It is easy.) Is it easy? Is anyone like this visible in the Brahmin family, who has left the [worldly] occupation and the things related to the body, who doesn't worry about what will happen in the future? Because Baba says that there will be famine. What will there be? There will be famine, you won't get even a drop of water, you won't get even a piece of bread, bundles of (currency) notes will lay on the street and people will be keep starving to death. So, will you have attachment or not? For the things related to the body? For the bodily relations? Is the human being a social being or not? (Someone: He is.) Can he live without a society or not? He can't. In the beginning of the *yagya* as well, everyone was inclined towards the society - Did it happen like this in the Brahmin world? - leaving one [soul]. Did it happen or not? Everyone was inclined towards the society and only one [soul] remained, he didn't care about the society at all. Then, for a second time it happens just like this in the Brahmin world that is created. He doesn't worry at all about the whole Brahmin family. One [soul] doesn't worry and were all the others attached to the Brahmin family in 1976 or not? They were attached, weren't they? So, there is only one number one seed, for whom there is a praise in the other religions. What? *Allah-avvaldiin* (Allah, the One who establishes the number one religion). There is only one soul in every religion who is the number one soul in his religion. He is called the father of that religion. Or you may call him the Prajapita of that religion.

So, in this way, in 1976 one soul is revealed, he *detaches* himself and he stays *detached* for a long period, even for up to five years. Nobody becomes his helper. And that soul doesn't care whether someone becomes [his] helper or not. Who becomes a helper first of all? (Someone: Jagadamba.) Yes. If he is the father of the world, if he is the father of the whole world, the entire human world, then the one who becomes a helper first of all to the father of the human world in the task of the creation of the world will be the mother herself, won't it? So, Jagadamba appears along with Jagatpita. For her, it was said in the *avyakt vani* of 1983-1984... What was said? In 83 (*tiraasi*) someone should be 'yours' (*teraa*, the father's), shouldn't he? What does it mean? Until 83 didn't anyone from among the Brahma Kumaris become 'yours'? (Someone: They didn't become 'yours' with the mind and

intellect.) When they didn't recognize him at all, how will they become his? What is the first step? The first step is to recognize, to recognize the father: who is the father of the human world? If someone recognizes him, only then will he belong to him. So, did anyone recognize him? The one who recognized him surrendered. With what did he *surrender*? He surrendered with the body. And in the murli it is said: You have to **completely** surrender the body. It isn't that you surrender the nose and leave the ears. You surrender the eyes and leave the mouth. You surrender the hands and you will leave the legs. No. What does the great sentence (*mahavakya*) of the murli say? You should surrender the body **completely**. So, it was said about some soul who surrenders herself like this: It is the year 83 (*tiraasi*), so someone should be 'yours' (*tera*), shouldn't he? So the question arises, *arey*, so many Brahma kumaris have surrendered. Didn't anyone become 'yours'? *Arey*, will they become 'yours' when they recognize him, or will they become that without recognizing him? (Students: When they recognize him.) So, the one who emerges from those who recognize that 'yours', she herself is called the mother of the world, Jagadamba.

The whole world is born from that Jagadamba. What? The **whole** world. The whole world means people from the dynasties of all the religions; from where are they born? Alright, the very first rosary is the *Rudramala* (the rosary of Rudra), it is even before the rosary of the *Candravanshis* (those of the Moon dynasty). Which rosary becomes ready even before the *Vijaymala* (rosary of victory)? The *Rudramala*. And also in the *Rudramala* there are two beads on the top. Are there or not? (Student: There are.) Those two beads are the main ones, who are close to that Flower (indicating upwards). The bead on the right side and the bead on the left side. One is *first* and the other is *last*. What? Among the children, the people who make achievements, the *first* bead is the father and the *last* bead is the mother. Even today in the families, there has been this tradition in the Indian families; what? A mother doesn't take any right for herself. What? Whom does the mother offer everything she has? She offers it to the children. Now, the Father has come. It was the rule of this corrupt government as well. The mothers didn't have any right to movable or immovable assets. Who had the right? The children used to have all the rights. The mother used to offer everything [to them]. The mothers of India were such epitome of sacrifice. Now, the influence of the foreigners has come up, so the *government* here, which is influenced by the foreigners has framed this rule; what? Mothers too, should receive a share in the family property. Otherwise, as much as a mother was sacrificing and devoted for the children and the family, compared to the Indian mothers, no one was as sacrificing and devoted in the world. So look, from where did this tradition start? (Student: From the Brahmin family.) Yes, this tradition starts from the Confluence Age Brahmin world. Jagadamba offers everything to the children. Many children are born. They are called *Rudravats* (the children of Rudra). They are called the beads of the *Rudramala*.

Among those beads of the *Rudramala*, in each *rudraksh*<sup>6</sup>, there are numerous mouths carved. There used to be some with just one mouth. There are [still]. This single mouth bead is rarely found; rather you can say, it isn't even found. It is very hard to find it. In some there are 2, in some 4, in some 14, they have such mouths carved on them. It is the remembrance of what? It is the remembrance of taking the mouth. What? Who takes their mouth? Just like the number one bead of the *Rudramala*, does he have one mouth or many mouths? He has one mouth. He speaks one thing. It is also said: *Truth is God*. What? Is there one truth [or] many truths? There is one. So, *truth is God* and *God is truth*. What is God? He is true. He is forever true in this world. And Baba has also said in the murli, what has He said? There isn't

<sup>6</sup> The berry of the tree *Elaeocarpus ganitrus* (used for rosaries)



anything permanent in his world. Only one Shivbaba is permanent, who is the seed of the human world. From the beginning of the world, from the time he becomes from a man to Narayan, up to the 84<sup>th</sup> birth, he is present in this world to the end, permanently. And when the new world begins, he is present at that time too. That is why, only that one personality is shown sitting naked on the top in the picture of the tree. Who? Shankar is shown. The seed of the tree like world that was sown below first of all, that very seed mixes in the soil to make a garden of flowers. What kind of a seed is it? What kind of a grain is it? What kind of a grain is it? It reduces itself to ashes (*khaak*) in the earth. He uses all his power from head to toe, his entire power in creating the new tree. Does anything remain after turning into ashes? Nothing remains. He turned to ashes means he is over. So look, he is the seed who merges all his power in the maidens and mothers in the form of the earth. What? He doesn't keep **anything** with himself. This is the secret in *raaz* yoga (secret yoga) that is to be understood. What? Who is the one who teaches *raaz* yoga? Is he present in practice or does he teach only *theory*? (Students: In practice.) Yes. What is Shiva? Is He the *Master* of *theory* or does He [teach] practicals? He Himself says: Children, I am certainly *Trikaldarshi* (the One who sees the three aspects of time), but what are you children? You are *master trikaldarshi*. I'm only *Trikaldarshi*. What about you? You are *master trikaldarshi*, you have a mastership. What kind of mastership? Who is called a *master*? The one who does something in practice. Even today in the worldly exams, if someone fails in the practice, it is considered as a *fail*. He may *pass* in all the subjects in *theory*, he may *totally pass* in *theory*, but if he fails in the practice, what is he considered? He is considered to have failed.

So it was said, you are *Raja yogi* in practice, *number* wise (at different levels). So, the one who is *Raja yogi* in practice... What is the secret in it (*Raja Yoga*)? What is the secret in it? *Arey*, why does the Father Shiva come in this world? (Someone: To establish kingship through *Raja Yoga*). He does come to establish kingship through *Raja Yoga* but His aim is completed through three *murtis* (personalities). What? Establishment, sustenance and destruction. Which of the three personalities is the most powerful and the one who stays in the highest *stage*? Shankar. So, the most powerful *murti*, who is the nearest to *Paramdham*, does He come in him first, does He come in the *murti* in the middle or does He come in the *murti* that is below? In whom does He come first? He will certainly come in the *murti* that is the highest of the high, won't He? Why? Because that is the only *murti* in this tree like world who is very near to the incorporeal *stage*, the incorporeal world. Is the third *murti* nearer to the corporeal world or to the incorporeal world? It is close to the corporeal world. He is corporeal and He (indicating upwards) is incorporeal. And the Father says, 'Children, you should have such *practice*. What kind [of a practice]? In a *second* you should be corporeal, the one who experiences acting through the corporeal *karmendriyan* (part of the body used to perform actions); and what should you become the next *second*? Become incorporeal. In the remembrance of the Incorporeal Point of Light there shouldn't be any experience of taking pleasure through the *practical karmendriyan*. There shouldn't be the experience of any kind of gratification. The one who is in such an incorporeal *stage* has been shown on top of the tree of the human world. Is he naked or is he dressed? He is naked. What is the meaning of being naked? He is in the incorporeal, soul conscious *stage*. And He Himself is the Highest of the high *Bhagvant* in this world. What? He is the Highest of the high *Bhagvant*, whom we call Shivbaba. He is the *hero* actor of the whole world, human world. How is he? He is worshipped all over Bharat since ancient times. Those *ling* idols have been found in the excavations not only in Bharat, but all around the world. What? Idols (*murtiyan*). *Murti* means a big form, a visible (*murt*) form and *amuurt* means something that doesn't have a form (*murti*). So what is He? He is also a *murti*. It means he is corporeal, but despite being corporeal, the memorial of his pure (*satvik*) form was shown in the Somnath temple. What

was it? A diamond was shown.

Whose memorial is the diamond shown in it and whose memorial is the stone *ling*? Whose memorial is the big form and whose memorial is that small form? (Someone is saying something.) Is it the memorial of the Incorporeal Father? And the big form? (Someone: Of the corporeal one.) The memorial of the corporeal one? Do you mean, the big form, the visible form is the memorial of the *murti* of Shankar? The one who is shown with hands, legs, nose, ears? And the diamond? Is it the memorial of the Father Shiva? But does the Father Shiva become a diamond i.e. a stone? Does He? Does He? The diamond is a stone, isn't it? *Arey*, are the nine types of jewels, stones or not? So, the nine types of Brahmins would become the ones with a stone like intellect. The Father Shiva neither becomes a *patthar* (stone) nor does He become *Paras*<sup>7</sup>. What does *Paras* mean? The name *Parasnath* is given. The corrupt form of *sparsh* (touch) is *Paras*. *Sparsh* means to be coloured with the company through touch. Whether it is a touch through the eyes [or a] touch through the ears; do we remember whatever we have heard through the ears or not? A mother remembers her child; she remembers him when she listens to whatever the child says. So the very meaning of *Sparshnath* is to create such magic through touch that you touch any part of His body and you will definitely be coloured by His company. He won't be coloured by the company of the one who touched him. What? All those who touched him, he won't be coloured by their company, but whoever touches him will surely be coloured by his company. It is a memorial of such *Parasnath*. There is a memorial of *Parasnath* among the Jains (a religious sect in India). Among the 24 *tiirthankars* (the preceptors in the Jain religion) in whom they believe, one *tiirthankar* is called *Parasnath, Sparshnath*.

(Student asked something.) What do you mean by here? (Student: Who is the diamond?) The diamond? The diamond in the corporeal? Who is the *hero* actor? In all the four ages, in all the four scenes, who is the highest of the high actor? Who is he? (Someone: Shankar.) Then? (Someone: The body and the soul.) Yes. So the diamond is his soul. Whose [soul]? The soul of Shankar. The memorial is shown in the Somnath temple. He isn't Shiva. He isn't that diamond who becomes the one with a stone like intellect, because He neither becomes a stone, nor *Paras*. Does the colour of His company influence the world, because of which it becomes pure from impure? Does He colour the world with His company? No. The people of the world, the other religions don't even recognize Him. They say, He is incorporeal, He is incorporeal. They don't know what He is in practice. So, will the one who colours others with his company be a bodily being or will he be without a body? That diamond is attached to the body. He was attached in the beginning of the world and even at the end of the world he remains attached. He is without an end (*annant*) and without a beginning (*anaadi*). There is neither his end, nor his beginning. It is shown in the scriptures: Find the beginning and the end of the *ling*. So *Vishnuji Maharaj* went downwards and *Brahmaji Maharaj* went upwards. Both of them returned [and said:] 'We didn't find the beginning and the end'. So, no one knows his beginning and his end. Just like in a family there is a father. There is, isn't there? The father is the seed, isn't he? The whole family was formed with that seed, wasn't it? Starting from the mother, to the smallest child, they too emerged from that father, didn't they? They did. So, the one who is the seed form father, he is the father of the human world of 5-7 billion [souls]. The whole world emerges from him alone. Even today it is written in the Gita: *Visrijaami*, [meaning] I leave [all the souls] at the beginning of the world, and when there is the great destruction, when it is the time of the great death in the whole world, all the souls merge into Me. What? Everyone emerges from

<sup>7</sup> A mythical stone believed to transform anything that it touches into gold

that one seed and they merge back into him. Why, brother? Why do they merge in him? The souls should merge into the Soul World (*Aatm lok*). Why do they merge in the bodily being who stabilizes in the incorporeal *stage*? Because it is said in the *murlī*: You children will bring down even *Paramdham* to this world. It means, there is some number one *sample* of *Paramdham* on this world as well, for whom it was said... what was said? Remember home. Remember heaven (*swarg*). Remember Me. Brother, why should we remember three things? In fact, in the Gita it is written: Remember only Me (*maam ekam yaad karo*). Should we remember "Me alone" - mine is one Shvababa and no one else - Should we remember the One or should we remember three? (Student: We should remember the One.) So, how are both the statements [true]? Because when the Father Shiva comes in the Brahmin world to create and enable the creation of the new world [to be done]... He is Karan Karavanhar (the One who acts Himself and also make others act), isn't He? So, when He comes to make a new world, He says...what? That you children will bring down *Paramdham* to this world.

So, will the children who bring it down be number wise or will everyone bring it down together? (Everybody: Number wise.) So the number one child who brings down *Paramdham* to this world... to bring *Paramdham* down to this world means he stabilizes himself in the soul conscious *stage*. What kind of a *stage*? Like the *Shivling*, shown as a memorial in the temples. The Father says... who says? The Father of the souls says: I neither become worship worthy, nor do I become a worshipper. So, the *Shivling* placed in the temples, which is worshiped, and we used to go and worship it, so, which soul have we been worshipping? Is it His, the one who says, 'I neither become worship worthy, nor do I become a worshiper or is there someone else who becomes worship worthy first in this world and he also becomes the *number* one worshiper? Who is he? *Arey*, is there someone or not? It was said: In 10 years - What? - there will be the birth, meaning revelation of Lakshmi and Narayan. So, the one whose birth like revelation happened in 76, that soul of Ram is proved to be the seed of the world; from [being] a man he becomes Narayan. And he becomes Narayan from being a man only when he stabilizes himself in an incorporeal seed form *stage*. So, who must be the one who stabilizes himself in the incorporeal seed form stage first of all? The soul of Ram, for whom it was said in the *avyakt vani* last year, that it is the 5<sup>th</sup> of December... The 18<sup>th</sup> of January isn't the real *smriti divas* (day of remembrance). The real *smriti divas* is the 5<sup>th</sup> of December, when there is a meeting between the Father and the child for the first time. Didn't you understand? Nobody has heard that *avyakt vani* at all. Hasn't it reached here? (Someone: We have heard it.) Yes. So, tell [Me], why was it said the 5<sup>th</sup> of December? 18<sup>th</sup> January isn't the real *smriti divas* because on the 18<sup>th</sup> January, Brahma who stays in the corporeal (*sakari*) *stage*, who doesn't leave the corporeal bodily *stage* at all... if he leaves the physical [body], he adopts the subtle [body], he becomes even more *powerful*. 5<sup>th</sup> December is about the meeting of the soul who becomes stable in the seed form *stage* first of all and celebrates a meeting with Shiva *Baap* (the Father Shiva). For that seed form soul, an indication was given in 1976: in 1976, there will be the birth, the revelation of the soul who from [being] a man becomes Narayan. It means, the meeting of the soul [meaning] the 5-7 billion souls with the Father of the souls, is that the *first* meeting or is the meeting of the souls with the body *first*? Is the meeting of the soul with the [Supreme] Soul *first* or is the meeting of the soul and the body, the bodily being first? To which [meeting] will you give a *priority*? There is the *priority* for the meeting of the soul with the [Supreme] Soul.

So that Shiva, who is always a Soul, always beneficial, who never becomes a body at all, when that Shiva comes in this world, does He first of all devote Himself to that soul, of whom all of you children become lovers... What? The Soul who is the Father of all the souls, if He Himself becomes the Lover of some soul, whose lover will all the souls also have to be?

*Arey*, the one of whom that Highest of the high Soul became the Lover, will everyone have to be his lover or not? How was his name mentioned in the murlis? One Shivbaba is the Beloved (*maashuk*) and all the others are lovers (*aashik*). It means, you children are lovers of the one Shivbaba. I too... what does He say? I am also the Lover of the one Shivbaba.

So, there are three most elevated souls in the world. One [kind of soul] is He who is *akshar* (the One whose energy is never discharged), He never discharges [His energy], He never becomes impure, He is Shiva. The second [kind] is the souls who are *kshar* (those whose energy discharges). All the 5-7 billion human souls discharge (*ksharit*). And there is also a third [kind of soul], for whom it is said in the Gita: *Paramatma iti udhaarhritah*. [It means] He is called *Paramatma*. What is He called? *Param* means the supreme actor among the souls, the soul who is the highest actor. Shiva doesn't play any *part* in the four ages. He isn't a hero actor at all. So, He can't be called *Paramatma*. And is it said *Paramapita Paramatama* (Supreme Father Supreme Soul) or *Paramatma Paramapita* (Supreme Soul Supreme Father)? Whose name is first? The name of the Father of the souls is first, and whose name comes after that? (Student: The name of the father of the human world.) Yes, the name of the father of the human world is *Paramatma*, for whom the people in the world say even today: *Atma so Paramatma* (the soul is the Supreme Soul). But they have wrongly understood that every soul is *Paramatma*. It isn't like that. There is only one soul who is the supreme actor on this stage like world, although no one is able to recognize him in the four scenes, in the four ages, until Father Shiv comes and gives his identification. Then he is recognized. Before that, no one can recognize that *hero* actor. And will that *hero* actor first realize his own *part*, or will other souls recognize him [first]? First, every soul will realize the *part* of their 84 births, then the others will recognize them. Or the Father will know them. So, the Father, the Father of the souls is above all; and who is after Him? *Paramatma*.

That *Paramatma* is the father of the human world. He is the *hero* actor. That *hero* actor is being worshiped in the temples in the form of the *Shivling*. By mistake, the other religious fathers and their *followers* have understood it to be the incorporeal One. And the Islamic people even took that round stone and installed it in the Kaaba and named it *Sang-e-aswad*. The Jews have also accepted that he is a sphere of red light. The English people call him *Heavenly God the Father*. *Arey*, if he is *Heavenly God the Father*, will he create *heaven* or not? Why is he *Heavenly God the Father*? How will he be called *Heavenly God the Father*? Will he be *Heavenly God the Father* if he creates *heaven*, or will he be *Heavenly God the Father* even if he doesn't create *heaven* in practice? (Someone: When he creates [heaven] in practice.) He is *Heavenly God the Father* when he *practically* creates [heaven]. So look, it is for him that it is said in the Gita: *Paramatma iti udhaarhritah*. He is *Paramatma*. He is the supreme actor among the souls. He can be compared to the other souls who are actors. He (Shiva) doesn't play a *part* on this world stage. Does He? He doesn't. Is He *akarta* (the One who doesn't act) or *karta* (the one who acts)? He is certainly *akarta*. And when does He become *karta*? When He gives an aim to the one He enters: 'I will make you equal to Myself.' What will I make you? 'Equal to Myself'. 'Equal to Myself' means I am a point of light, incorporeal, so I will make you too incorporeal number wise (at your own level). So, the one who is number one 100 *percent* among the number wise [souls], when he becomes incorporeal, his memorial is made as the *Shivling*, that is present all around the world. It (the *Shivling*) is regarded a lot especially in the land of Bharat. That *Shivling* is placed in the centre in the old temples, and the idols of the deities are placed all around. What does it prove? What is proved? He is the supreme actor, he is the supreme *sadguru* (true guru). A beautiful meeting took place when the *sadguru* was found as the middleman (*dalal*).

If the *sadguru* is the middleman, is he corporeal or incorporeal? He is corporeal. And he is also the *supreme teacher*. If he is the *supreme teacher*, will He become the *teacher* only when he teaches through the mouth, when He gives clarification, or will he become the Highest of the high *teacher* without giving clarification? The senior *teachers*, senior *professors* teach the same couplets and poems of Tulsidas, Surdas, Kabirdas (famous Indian poets) that are taught in the *primary school*. The *primary school teachers* don't explain their deep meanings. So, it is the same [here]. Father Shiv alone is the *teacher*, He is in the form of only one *personality*. He is the *teacher*, He is also the Father who sows the seed, in the beginning and He is also the *Satguru* who gives true liberation (*sadgati*). Will He first bring the true liberation of the mind and intellect on the basis of the thoughts, or will He bring [the true liberation] of the body? So, first of all He brings the true liberation of the mind and intellect in the form of the *teacher* by teaching, by giving explanation, [saying] that you should create true thoughts and not wicked thoughts. What is the work of the *teacher*? To explain the poem, the *prose* and *poetry*. The one who gives clarification has been named Kapil *muni* (Sage Kapil). What was he named? Sage Kapil. His memorial is made in Kampil. The city which he established was named Kampilya nagar (the town Kampil). It is written in the scriptures that Kapil *muni* was such a number one thinker that he created the scripture Sankhya. What did he create? Sankhya. *Sah-aakhya*. *Aakhya* means *vyaakhya* (commentary). He used to explain every topic, every word along with explanation. He created all the scriptures along with their commentaries.

Look... Look from the beginning, from the beginning of the Copper Age. Who created the Vedas? He is called Ved Vyas. But there was another *granth* (scripture) that was created even before the Vedas. Which *granth* was it? The *Shrimad Bhagavadgita*. In the beginning of the *yagya* as well, when the *Rudra gyan yagya* started, He used to sit and narrate the meanings of the very Gita. Whatever happens in the beginning happens at the end as well. The world is not going to accept [the knowledge], the scholars, pandits and teachers of the world are not going to accept [the knowledge]. They have made a resolution, even if Brahma descends [to this world], we are not going to leave the scriptures. The main scripture among the scriptures is the Gita. There have been maximum commentaries of the Gita in the world. There haven't been as many commentaries, clarifications of the other religious scriptures in the world as there have been of the Gita. So, certainly there is some secret in the Gita, isn't there? The Gita that human beings have written, human beings are vicious, so their clarifications in the form of commentaries are also vicious. That is why, there is a praise: *Kay samjhe kavi, kay samjhe ravi*<sup>8</sup>. What? Either the Sun of Knowledge Himself should come to this world, then He can give the correct clarification of this first scripture of the world in the form of the Gita, or the soul of that poet himself should come to this world, then the correct meaning of it will come out. Apart from them, no commentator, no bodily guru can give a correct clarification of the Gita. And it is also the reality. Pick any Gita and read it, you will find a *contradiction*. The clarification of one [commentator] cuts (contradicts) the clarification of the other. Like the Gita of Madhavacharya says, there are many souls and there is one Supreme Father who is separate. And what does the Gita of Shankaracharya say? What does it say? *Eko Brahma dvitiyo naasti*. [It means] there is only one [being], there isn't anything else at all. Look, what a great difference, a contradiction on the fundamental level itself! So, how will you find the truth? How will you find the truth? That is why, it is said in the *murli*: Only the Father can give the Father's introduction. What? Who can give the introduction of the Highest of the high Father who doesn't have any father? When that Father Himself comes to this world, we will get the correct introduction; otherwise no one can get it

<sup>8</sup> Either the poet or the Sun (God) Himself can explain the meanings of the poems

at all. And that is what happens. The clarifications of that Gita were narrated in the beginning. The clarifications of the Gita, which were narrated through *Piu* in the beginning, the *vidharmi* Brahmins, the Brahmins of lower categories buried that Gita. They performed this *shooting*. What did the Muslims do? They came in Bharat and buried the scriptures of Bharat, they burned them into furnace, they tore and threw them in the rivers. So, the ones who destroy the truth are also present in this very world. And you children are those who sustain the truth, you are the ones with whose help *Satyug* is established.

It was said, ‘Remember that Father’. For many days, Baba is giving this *clarification* on the picture of the Trimurti. Give the introduction of **the Father** in the picture of the *Trimurti*. So, what do the Brahma Kumaris do? They take the picture of the *Shivling* with the 32 rays [of virtues], and keep it in the exhibitions first. What introduction do they give? This is my, your, everyone's Father. What? This *Shivling* is my, yours and everyone's Father. He has 32 virtues (*gun*). *Arey!* The One who is *nirgun* (beyond qualities), the One who is *nirakar* (incorporeal), the One who is praise as *nirgun nirakar*, does He have virtues and bad traits (*avgun*)? Can there be virtues and bad traits in Him? No. He is *nirgun*. And His children are from the society of the *nirgun* children (the ones without any virtues). Those *nirgun* children are saying from inside even today: You yourself, show mercy on us, there isn't so much strength in us that - What? - that we can become *nirakari*, *nirvikari*, *nirahankari* (incorporeal, vice less, egoless), that from [being] humans we become deities. So, Baba gives an example in the *murli*. On the path of *bhakti*, there was a community of *nirgun* children. How was that name given? Is there this community of *nirgun* children in *Dwapar* and *Kaliyug* or in *Satyug* and *Treta*? It is in *Dwapar* and *Kaliyug*. And where is the *shooting* performed? It is here. In the Confluence Age, we are climbing up the ladder. What? What ladder are we climbing? We are climbing up the ladder. It was said about climbing up the ladder that when you children enter the steps of *Tretayuga*, your *discharge* will stop. So, has the *discharge* of anyone stopped? Nobody will say [yes]. Nobody will proudly say that his *discharge* has stopped. It means, are we still climbing the ladder of the dualistic *Dwaparyug* or have we entered *Treta*? (Somebody: We are in *Dwapar*.) We are still in *Dwapar*. A voice is coming from within: You Yourself, show mercy on us! There is no strength in us. So, ‘You Yourself show mercy on us’ ...

Who should do it? Who should show mercy, who should do favours? To whom do they say this? (Someone is saying something.) Yes. That Incorporeal One doesn't become Parasnath. He doesn't become *Sparshnath*. Through His touch none of the religious fathers, who believe in the Incorporeal One, become a deity. You children become deities. From [being] a man, you become like Narayan. When do you become that? When do you become that? (Someone: With the company). *Arey*, you will get the company only when you recognize Him. Did you recognize Him from 76? 1976, 77, 78, 79, 80, 81, 82 and it is in 83 that it was said: in 83 someone should become ‘yours (the Father's)’ (*tera*). It means that even up to 83 no one became “yours”. Why did no one become [“yours”]? Because no one recognized him at all. The one who became “yours” in 83 becomes renowned as the *Jagat janani* (World mother) of Jagat Pita (World father). When any family is created by the father, which person becomes cooperative first of all? The mother does. So, that World Father, the father of the whole human world is certainly revealed in the year of the revelation from 76, but nobody recognizes him in such a way so as to surrender himself, to offer himself with his body, mind, wealth, thoughts, time, relatives [and] contacts. So it was said: The year 83 has come, so someone should be ‘yours’. “Should [become]”, so did anyone become [yours] or not? If we say no one did, how are so many people sitting here? Answer! Why are so many people sitting in the *Advance Party*? Where did they come from? How did they have a

revelation like birth [realizing] ‘we are the beads of the rosary of Rudra’? It is after recognizing him, isn’t it? So, this is what was said, the mother recognizes [him] first. And after recognizing... (Someone commented.) No. She touches *Parshvanath*, *Sparshnath*. Why? *Arey!* To become pure through the colour of the company. That is why, from that time onwards there is this praise for the husband on the path of *bhakti*. What? *Pati* (husband) means protector. For him, there is this praise. What? Only you are my everything. Only you are my *Pati Parameshvar* (husband and Supreme God). So later, all the human beings... *mamvartmanuvartante manusyaha parth sarvashah* (the entire world follows the path that I tread). All the human beings started thinking this. What? This is my wife, I am her *Pati Parmeshvar*.

Now tell Me, will there be one *Param Ishvar* (Supreme God) for many births or will there be many? (Someone: There will be one.) It is the praise of the One who is the only *Pati Parameshvar*. It isn’t the praise of everyone. And that *Pati Parameshvar* teaches Raja Yoga in practice to the souls who come in the royal family, who become king or queen in some or other birth in this human world. What does He teach? *Raaz yog* (yoga full of secret). He doesn’t teach *naraaz* (angry) yoga, does he? What does he teach, Shitala mata? ☺ Does He teach *raaz yog* or *naraaz yog*? He teaches *raaz yog*. What kind of *raaz yog*? He teaches such a secret, that he tells [us] that the whole world degrades as well as reforms through the colour of the company. But through the colour of whose company? After recognizing the one who is the Highest of the high, the world reforms through the colour of His company. And after forgetting Him, by forming relationships with many, by touching many with the *indriyaan*, the world degrades by becoming adulterous. The eight Narayans of *Satyug*, what does even their condition become when they come in *Dwapar yug*? They become mothers of the other religious fathers who descend, by coming into a relationship. They forget the Father. Whereas that father, the father of the human world is present in this very world as the *hero* actor in *Dwapar yug* as well. Is he there or not? He is. Even then, because of not recognizing him, what do they do? Whoever comes... It is the habit of the *Bharatvasis* (the residents of Bharat). What? The *Bharatvasis* degraded because of hearsay. Whatever the *powerful* religious fathers narrated after coming, they heard it and that’s it, they were influenced.

Even today, this is the habit of the mothers. What? They will take the complete knowledge of the Father. In the pure stage they will understand, this is my Father. What? He is the Highest of the high Father. Then what happens? They start coming in contact and connection with others. The Father has said, you should listen only from the One. If you listen from many, the knowledge will become adulterated. But what do especially mothers do? Whatever someone tells them [they say,] ‘yes, it is exactly like this, I have also experienced this, it is the truth’. That’s it, they make someone else their guru. Then a third one came and narrated a third topic, a fourth one narrated a fourth topic. They don’t pay attention to the topic they listen from the Highest of the high. So, will the colour of the company of many be applied or will [the colour of the company] of the One be applied? [The colour of the company] of many is applied. These ones (indicating the gathering sitting in front of Baba) are called *Bharatvasis*. The residents of which place? *Bha* means who in the light of knowledge, *rat* means remains engaged. Vyas, the soul of Ram, in what does he remain engaged? He stays engaged in the light of knowledge, be it through actions, be it through speech, be it through thoughts, be it through *vibrations*, that soul whose name is the living Bharat stays engaged only in the light of knowledge. It isn’t the name of the non living land. The non living land doesn’t stay engaged in the light of knowledge. There is some soul after whose name... What? The *Bharatvasis* are named the residents of which place? The residents of Bharat. It means, in the human world tree, starting from the bottom, up to the top,

they are the residents of a single trunk. The neither *convert* here, nor do they *convert* to the branches there. What? If they *convert* to the branches on this side (left), they go to the foreign religions. If they *convert* to the branches there (right), they will become Buddhists, Shankaracharya, Sikh etc. The residents of which place? Through the mind and intellect they are the residents of the trunk which goes from the bottom to the top. In what is their mind and intellect engaged? He alone is my *Paramdham*, he is my Father. It is from the father that all the children emerge, through the mother. If someone asks, from whom were you born, what do they say? ‘We were born from the mother.’ *Arey*, you were born from the mother! The mother received you later or did she receive you before? (Someone: Later.) The subject of the mother comes later. Even before the mother, the *embryo* which gets ready, the seed of the *embryo* which is called *shukraanu* (sperm) is put in the earth first. The mother is called the form of the earth. Then, the revelation like birth takes place **later**. So, **you** children were born from that mother first of all. What was said? The *Chandravanshi*, *Islamvanshi*, *Bauddhivanshi* (those of the Moon dynasty, those of the Islam dynasty, those of the Buddhist dynasty) are born later. Who is born first of all? Were you born in practice from that Jagadamba in the form of the earth or not? You were.

So, he is our Father, she is our mother. Who? Who? Who is the mother? Jagadamba. Jagadamba also has two forms. One is the body, the combination of the five elements, the best example of the five elements. In the pictures, among the *devis*, is any *devi* shown very beautiful? Is anyone shown [beautiful]? Who? Durga. They show Durga, don't they? When Durga herself becomes *tamopradhan* she becomes Mahakali. And her previous birth is very famous. So, Jagadamba is the main one who gives birth to all the religions in the entire world and their *followers*. Is the *number* of you children first, is your *number* in the middle or is your *number* last? It is the first *number*. So, are you the elder children or the small children? So, will you, the elder children receive the inheritance of the Unlimited Father which is happiness and peace, *mukti* (liberation) and *jiivanmukti* (liberation in life) first, or will the ones of the other religions of the world receive it? Who will receive it?

*Jiivanmukti* means to be free from sorrow and pain while being alive, the inheritance of happiness. And the inheritance of *mukti* (liberation). *Mukti* from the body and the vices of the body, the soul separates from the body, it *detaches* itself. It is called *mukti*. It became a resident of *Paramdhaam* (the Supreme abode). Who is the first, *number* one *Paramdham* in this world? *Arey!* (Someone: The body of the corporeal father.) Yes. The body of the corporeal father, the chariot of the father of the human world itself is our *Paramdham*. All of us human souls come from that *Paramdham* *number* wise (according to our rank) to this world and at the time of Great death, all of us merge in that itself. Look at the *shloks* (verses) of the Gita. The Father also says the same. Recognize the father from whom you receive the inheritance of *jiivanmukti*. Do I come into life in the cycle of 84 (births)? What does He say? Do I receive *jiivanmukti*? I don't. So, a wealthy father will give the inheritance of wealth. If he is a *multimillionaire*, he will give the inheritance of *multimillions*. If he is a billionaire, he will give the inheritance of billions. Will someone who doesn't have *jiivanmukti* at all give the inheritance of *jiivanmukti* whilst living? He won't. So, recognize who that one is. That one (Baba is indicating above) comes and gives His introduction. Who? That Highest of the high *Bhagavant*... He won't be called *Bhagavant*, He is the Highest of the high Father. What? He comes and gives His introduction. What? Learn *raaz yoga*, the yoga which is full of secrets. If you have yoga with Him, if you have love for Him, if you have attachment with Him with the mind and intellect, if you have the attachment of the *indriyaan* with Him, if you apply the attachment of the body, if you apply the attachment of the wealth (to Him), if you join (give) the attachment of the relatives of the body as well to Him, what will be the *result*?



If you surrender everything, will you receive the complete inheritance of 21 births or not? You will. So, He gives his introduction. Through whom? (Students: Through the corporeal father.) Yes, it isn't that we received the introduction through Dada Lekraj Brahma. Did anyone receive the introduction of the father of the human world from 1976-83? If someone received it, did he belong to him? He didn't. So, it was said that nobody except the Father can give the introduction of the father of the human world. What was said? What was said? Nobody except the Father can give the father's introduction. He gave the introduction of the Father of the souls to the first soul of the human world. Who received the introduction? The father of the human world means the soul of Ram. The soul of Ram receives the introduction of the Father of the souls. What? Who receives it first? The soul of Ram, who is the eldest brother among the souls. Is he or not? (Someone: He is.) So, is he *dada* or not? And who is the Father among the souls? (Someone: Shiva.) Shiv *Baap* (Shiva the Father). Whom did you use to call BapDada till now? (Someone: The souls of Ram and Krishna.) They were called BapDada, but who is the number one BapDada even before them? Shiv *Baap* is the Father and the soul of Ram is *dada*, the eldest brother. If Shiv *Baap* comes, will He give the inheritance to His eldest child or will He give it to the young children? (Student: The eldest child.) This tradition has been continuing in the world. What? All the kings who have been in *history*, in India, whom did all of them give their inheritance of kingship? They gave it to the eldest child. *Mamavartmanu vartante manusyaha partha sarvasaha*. [It means,] the world follows My path, the path that God made. So look, whom did Shiv *Baap* give His inheritance of *mukti*? (Students: The eldest child.) Yes, He gave it to the eldest child. Who is the eldest child? He gave it to the soul of Ram. Did the soul of Ram churn the *murlis* of Shiva, which came through Dada Lekhraj Brahma or did some other soul also churn them? It is about thinking and churning and recognizing one's own part. Did anyone recognize it? Within the first seven years, starting from 76; 76, 77, 78, 79, 80, 81, until 82, did any human being recognize his own *part*, what his highest *part* on the stage like human world is? *Arey*? Did someone recognize it? *Arey*, why don't you say that the soul of Krishna, who is the first leaf of the human world, recognized [his part]? Didn't he recognize it? Didn't he used to say: I will go in the Golden Age and become a *prince*, I will become Krishna? Didn't he recognize it? Did he recognize it or not? He did recognize it. But along with it, he believes that he himself is the corporeal God of the Gita, so did he recognize it? He sat saying '*Shivoham* (I am Shiva)' for himself. He sat saying, '*aatma so parmaatma* (the soul is the Supreme Soul)' for himself. So, did he recognize Him or was he confused? He was confused. Whether he recognized or not became the same. Just like people in this human world say even today, '*shivoham*', '*aatma so parmaatma*', '*aham brahmasmi* [meaning] I myself am Brahma'. So, did he recognize God the Father or was he confused? He was confused. So, the one who recognized the Father of the souls, and after recognizing, the first lesson, what is the first lesson of the Father of the souls? I am a soul; I am a point of light soul. You are a soul. I am a soul. What? With this *practical* teaching to stabilize in the soul conscious stage, in which no thought should come apart from [the consciousness of] the point of light; *nis-sankalp* (the stage without thoughts), if such a stage is achieved, the teaching is in practice. If there are other thoughts again and again, [the thoughts] of the body, the bodily beings, the things related to the body, if the thoughts of the relatives of the body keep coming and going, will it be said that he has become a soul? At least, it should be for 4-6 minutes. How many years have passed? How many years have passed? *Arey*, how many years have passed since you became a child of the father? Did you become a child of the father of the human world or not? (Student: We did.) So, it is different for everyone [to say] that they have become a child of so many years. What?

We have become the child of the father for so many years, since we went to the house

of the father and had a birth in the form of faith. A child goes and is born in the house of the father, only then is he called a child, isn't he? If he doesn't have a revelation like birth, if he stays in the womb itself, is it called a birth? So, every soul who is in the *Advance* [Party] became a child of the father, of the incorporeal father. Whose child did it become? [They become the child] of that incorporeal father of the human world, who stabilizes himself in the incorporeal *stage*. It was said in the *avyakt vanis* so long ago. What? *Practice!* What *practice?* Become *akari* (subtle) right now, become *sakaari* (corporeal) the next moment, and become *nirakaari* (incorporeal) the very next moment. So, will someone grasp this from the *murlis* and keep it in his mind or not? Or was it said in vain? Someone will certainly keep it [in mind]. So, among the children who keep it [in mind] number wise, those eight are revealed after 40 years. After how many years? After 40 years. About which it is said in the *murlis*: It takes 40 to 50 years for you children to become *satopradhaan* from *tamopradhaan*. So when will 50 years be completed? In 2028. When those years are completed, the gathering like rosary of you children will become ready. And you will become the garland around the Father's neck. Will you become a physical rosary, or will you become a garland in practice, like a child becomes a garland around the father's neck? They have become a practical rosary around the neck, will they become this when they have taken the colour of the company in practice or will they become this just like that? [When they have taken the colour of the company] in practice. A child is a child of the father in practice if he has the same occupation as the father's. [There is] the occupation of the soul and the occupation of the body, the occupation of the bodily fathers and the one who stabilizes in the stage of the soul, there is his remembrance – of becoming that Father's child - in the temples of Shiva. You will become a child only when you are this in practice or will you become a child if you aren't in practice? (Students: If you are in practice.) How will you be in practice? *Arey!* *Arey!* (Someone: After recognizing the Father.) After recognizing [Him]? Haven't you recognized Him till now? (Someone: We should have faith). You have to have faith! Haven't you had faith till now? Why did you write a letter of faith? Liars! Is it to *bluff* the Father? (Someone: Now we are Brahmins of nine...) Now we are Brahmins of a low category. We haven't become a Brahmin of a high category, of the Sun dynasty (*suryavansh*). We haven't become the children of that Sun, for whom it is written in the Gita: When I come, whom do I give the knowledge first of all? I give the knowledge to the sun. We haven't become a child of that sun now. (Someone: We have but we have faith today and lose it tomorrow.) You have faith today and tomorrow you lose faith; and now the last year has arrived, 40 years are completed. When there will be the *final paper* of Maya, will you *fail* or *pass*? (Someone: Fail.) Then? (Someone: We will be *number* wise, won't we?) It means, you have made it firm that out of the *number* wise 16000 [beads] you will take the 16000<sup>th</sup> *number*. Is it so? If that too isn't possible, you will take a *number* in the 900 000. The 900 000 will become souls anyway. 450 000 are those who enter and 450 000 are those in whom they enter. So, will all the 900 000 become souls in the soul conscious stage at the time of the Great Death, the great destruction, till the last time or not? They will. So, have you made it firm that you will remain only [in the category of] *number* wise (high or low ranks)? (Someone: I will become *number* one.) *Arrr!* [To the student:] You took a *high jump* very quickly. *Accha*. Some people are probably getting anxious inside to go home. (Someone: No.) No? Alright... So, we were talking about kings, that the kings build temples in their home and go and bow down in the temple without fail. Where will they do the *shooting* of this? (Someone: In the Confluence Age.) Would those kings be doing the *shooting* here in the Confluence Age or not? Whom will they settle in the temple of their mind? Which *murti* will they place and keep? About these children Baba has said, 'Those who don't call the Purifier of the impure - [saying:] Baba come quickly, our stage is deteriorating! - they don't become pure from impure' They don't even call. Those who become pure from impure also call Me. What do they say when they call?

*Patit Pavan* (Purifier of the impure)... (Student: Sita-Ram.) They *add* the name Sita-Ram. They don't *add* the name of Radha-Krishna, do they? Do they? They don't. This is just the glory of Sita-Ram. O, Purifier of the sinful, come! It means, the souls of Ram and Sita become instruments to make the impure pure. How do they become instruments? Is it in the corporeal, incorporeal or subtle, by becoming ghosts and spirits? They become instruments in the corporeal. What do you children become [by] coming in the colour of their company? You become pure from impure by coming in the colour of their company. This is because of the colour of the company. If you leave all the worldly occupations and do the Father's task, if you stay with the Father, you will be coloured as well as you won't be influenced by the bad food of the world. What? Will you be saved from the colour of the company of the influence of bad company and bad food (*sangdosh*, *anndosh*) or will you be engaged in it? You will be saved. There is the importance of *sangdosh* and *anndosh*. You were influenced by *sangdosh* and *anndosh* from the Copper Age; [you were influenced] by the *sangdosh* and *anndosh* of the *vidharmi* religious fathers. What? The *vidharmi* religious fathers and their *followers* don't even see heaven. Do they see it? In fact, they come from the Supreme Abode in the Copper Age, when heaven has ended. They don't even see it. They don't know it and they don't accept it either. They become such *nastik* (atheists). So, by coming in the colour of their company, we *Bharatvasi* – what? – started calling ourselves Hindus instead of deities. And it is the Hindus who *converted* to other religions. Those belonging to other religions never *convert*. The *Bharatvasi* who were deity souls kept converting from the Copper Age and the number of the *Bharatvasi* in the world decreased. And the number of worldly people increased a lot. What should we do now? The worldly people have dominated us. We have become slaves of the worldly people. What? Slaves in what way? In what way are we slaves? Whatever is given to us to eat, *packed* food... what? *Fast food*. We have become used to eating it. "We will eat *double roti* (bread)." Will you eat it or not? Do you like it or not? *Wah!* If you drink milk, you will drink milk from a Jersey cow that has come from foreign countries. What? By drinking the milk of that Jersey cow, numerous diseases are born in the world. You don't drink milk from a *desi* (that belongs to the country) cow. You send the *desi* cows to slaughter; where? [You send them to] the Muslims, the butchers. The Father says: It isn't about those animal cows at all. Those of the path of *bhakti* have shown the animal cows. It is about which cows? It is about these living cows. The *dharmshala* (rest houses), Baba calls them slaughter houses made for the living cows, are marriages conducted in them or not? They are slaughter houses. They marry them and cut those cows. What? They make them used to taking pleasure from the demonic *indriyaan*, the corrupt *indriyaan*. Consider them to be dead! Then, they don't like any Ishwariya (of God) knowledge in the world. They make them like this, they slaughter the cows. Now, a campaign has started on the path of *bhakti* as well. What? Stop the cow slaughter. Whose voice is particularly heard among them? Of Jay Gurudev. Whose voice? Of Jay Gurudev. And the Prime Minister of India is supporting him. What? What is his name? Narendra Modi. *Nar* means human being. *Indra* means king. The king of the human beings. Narendra **Modi**. The king who turned (*mor di*) the intellect of everyone. That one is the limited Narendra Modi who turned the intellect of the Indians. *Arey*, now the unlimited *Bapu* (Father), the unlimited Narendra Modi, who is going to turn the intellect of the whole world, has come. He also *supports* [the idea] that slaughtering the unlimited cows should be stopped. They are your mothers, **mothers**. Who are they? Mothers. Don't behave like child Krishna with these mothers. What does Krishna do? What is Krishna doing? He has sat as the husband of the mother Gita. What do the Brahma Kumaris think? Whom do they believe to be the Husband of the mother Gita, God of the Gita? The soul of Krishna. The Father says: Everything turned the wrong way. Maya made it turn this way. Now you children should *change* (correct) the confusion! What should you do? God of the Gita isn't Krishna. The Husband God of the Gita, God who controls the

mother Gita isn't Krishna, like the mothers of today think. What? What do they think? My children should *control* me. If by chance, the husband dies, whose support do mothers take? (Students: The children.) They will all their property in their name. The child says: I want this. [She says:] Yes, child, take it! I have 100 *percent* faith in you. Then what happens? They catch hold of her by the ear and chuck her out. There are such demonic children. Whom are they following? They are following Krishna, who sat as *Pati Parmeshwar* (the Husband God) of the mother. It has been said in the *murlī*: They have committed an atrocity (*julum*). What did they do? They have committed an atrocity (*julum*). They are committing such a big sin. They control even the mother. Otherwise, the *history* says that in the ancient times, in Bharat, mothers were given so much regard. If the father died, the children considered themselves to be very fortunate to remain under the *control* of the mother. What? They are reared under whose sustenance? They are being reared under the sustenance of the mother. Now look, what have we become coming in the colour of the company of the foreigners! What a difference between what we were and what we have become. We had the highest thinking and we have become the lowest. What? Which is the lowest religion? The *nastik* (atheist) religion. Russia. How is it the lowest? They are filled with so much ego that (they think:) we will create such a thing for destruction that we will finish the whole of your country in a *second*. What did they make? They made the *atom bomb*. Because of anger, they don't even consider that what they are doing is the lowest task, they have become *caandaal*<sup>9</sup>. Just like Baba says in the *murlī*, "If you become angry, what should you consider yourself to be?" What? I'm going to be born as a *caandaal*. As many times we become angry after Baba's explanation, if we keep becoming angry, what will we become for those many times? (Students: A *caandaal*.) So, how many births will there be of a *caandaal*? *Arey*, Baba has come to make us the Highest of the high king. Higher than the *caandaals* are those *caandaals* who belong to the royal family. Higher than those *caandaals* of the royal family are the maids and servants, the *third class* maids and servants, the *second class* maids and servants, the *first class* maids and servants. Just like the souls of Ram and Sita become maids and servants of Radha and Krishna. They are the *first class* maids and servants. And a position higher than the maids and servants in the kingdom is the position of the royal officers. Is it or not? The royal officers. The position higher than the royal officers is of the queen. And which position is higher than the queen's? (Someone: The king's.) No. It is of the queen mother. And a position higher than even the queen mother's is of the king. A position higher than even the king's is of the *maharaja* (emperor). So look, you listen to Baba's *vani* everyday but it doesn't stay in the intellect. You forget. The intellect is a great gift. What have we received from God in this birth? What is it that God has given to each of us separately? The intellect is a blessing, a blessing obtained from God by birth. We have received the great gift of the intellect. *Arey*, think using the intellect, 'what are we doing'? Are we following the path shown by God or Maya the deceiver (*thagani*), Maya Ravan - what is the form of *kaam* (lust), *krodh* (anger) *lobh* (greed), *moh* (attachment), *ahankar* (ego)? Maya, Ravan - are we following the path told by him (Maya, Ravan)? Whose path are we following? (Someone: Maya) We are following the path of Maya. *Arey*, we have found God. Now the tug of war is going on. What? There is the community of Ram on one side and the community of Ravan on the other side. What happens by coming in the company of Ravan's community, by listening to their words with our ears? The community of Ravan does pretend to follow the path of knowledge but from inside, they do such things that the work of God fails on the same day.

They have been such opponents. And they are [opponents] even now. What will be the condition if you take the colour of their company? If we listen to their words, they will

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<sup>9</sup> Those who cremate the corpses

make us opponents. *Tajo man hari vimukhan ko sang, jinke sang kumati upjati hai parati bhajan mein bhang*<sup>10</sup>. What? [It means,] Oh mind... What should you do? What should you do? (Student commented.) Yes. By keeping their company, we get a wicked mind, a wicked intellect, we start going against *shrimat*, we start following the path opposite to the path shown by God... Which path did God show? Tell Me that number one *mahavakya* (great sentence), which is the Highest of the high *mahavakya* He said. No one remembers. *Arey*, there is just one highest of the high mantra which He said, did you forget? (Someone: *Manmanabhav*.) Yes, *manmanabhav*. What was said? Merge in My mind. What is the meaning of *manmanabhav*? Merge in My mind. Who said it? Which soul said: Merge in My mind? Shiv *Baap* can't say it. Shiv *Baap* doesn't have a mind at all. He doesn't have *indriyaan* at all. He doesn't have the chief of the *indriyaan*, the mind either. Which is the 11th *indriya* that makes the other *indriyaan* work? The mind. He doesn't have that either. This mind is a horse, without reins. The reins like intellect aren't put on it. *Arey*, call it an ox (*bail*). Not even an ox, call it a bull (*saandh*). Are the reins put on a bull? Bull which produces calves with cows. Does it have a nose-string? Does it have a nose ring (*naath*)? It doesn't. So it was said that this mind is a *saandh*. This mind is a horse without reins. It will take you into a pit. It **is** taking you [into a pit]. This horse like mind, bull like mind is also shown in the temples of Shiva. Is it shown or not? In which direction is its face? Its face itself is towards the drain. Why? It is because the one who is the mother, the World Mother, the *Jaladhaari*<sup>11</sup>, the mother who assimilates the water of knowledge, he sat as her husband God of the Gita. What did he become for her? He sat as her husband. He becomes the husband for the mother Jagadamba who becomes Mahakali when she becomes *tamsi* (*tamopradaan*). He sits on her forehead like a king. All the mothers experience this. What? My child fully controls me. He has sat on the head<sup>12</sup>. Tell Me, do they experience this in today's world or not? They do. Now Baba says: Children, recognize that ox, recognize the bull which is showing obstinacy. In whom? He enters the soul of Ram and acts like a *saandh*. Now, is that bull riding Shankar, or is Shankar riding the bull? What is it now? That bull is riding Shankar. It is upside down. But Baba says, When Shankar takes a *high jump* in remembrance - What? - and rides the bull. What? Whom will he ride? He will ride the bull then the *mahashivratri* (the Great Night of Shiva) of that Highest of the high Father will be praised. Didn't you understand? What? (Student replied.) Yes. Call it the soul of Krishna, call it a bull, call it a *saandh*, call it a horse without reins who hasn't taken hold of the reins like intellect, he hasn't recognized the Father, the Intellect of the intellectuals at all. When such horse without reins comes under the reins, under the control of Shankar, *mahashivratri* is praised. It means, in that night everyone falls asleep in the darkness of ignorance. *Arey*, the whole world of five-seven billions is already sleeping in the darkness of ignorance. Is it sleeping or not? But, the ones who call themselves Brahmins, Brahma's children, they may belong to whichever category, they will also merge in the darkness of ignorance, Maya will take such a *final paper*. It isn't like it was said in the beginning of the yagya 'Ram failed'. So, he alone fails. Maya doesn't spare anyone. So, did that *final paper* happen now? It is about to happen now. The sounds are also heard. What? The Confluence Age Krishna, it is famous in the scriptures that Jarasindh<sup>13</sup> used to attack him again and again. What? He attacked innumerable times. Krishna, in order to protect his subjects from this trouble, what did he do? (Someone: He lifted the mountain Govardhan.) No, he did lift it. He went across the ocean. He went and established his capital in *Dwarkapuri*. Where did he establish it? *Do-arika*.

<sup>10</sup> O my mind! Abandon the company of those who have turned away from Hari. (Because) with those men, delusion is born and it becomes an obstacle in the *bhajan* (of Hari).

<sup>11</sup> The cup that holds the lingam

<sup>12</sup> To be spoilt by kindness or indulgence

<sup>13</sup> Villainous character from Mahabharat

What? Call it *do-arika*, or call it *Dwaparyug* (the Copper Age). Call it *Dwarika*, or call it *Dwapar*, where there are two cities, two kings, two kingdoms, two religions, two languages, two families, two opinions, he went and established his capital in such a world. He was saved from Jarasindh as well. Then, Jarasindh didn't attack further. So what will happen? Will there be famine or will the *Bhaaratvasi* become prosperous? What will happen? (Someone: There will be famine.) How? Baba has said in the murlī, 'In future, there will be such a horrible famine that people will crave for even a single drop of water to drink. They will be troubled over two pieces of bread.' There will be such famine. It was said: You children shouldn't fear. What was said? Which children? **You** children. Which children? Those who have the same occupation as the father. *Nashtomoha smritilabdha*<sup>14</sup>. Such children won't die of hunger. In the murlī it was said many times: My children can't die of hunger. *Arey*, which children? Is it the children who *convert* to other religions? Is it the children who have the husk of the other religions on them? If they belong to the *Christian* religion, which husk will they have? *Arey*? (Student: Anger.) They will have the husk of anger. For example, when the husk is very thick, it is removed only with beatings. Like the *singhara* (water-chestnut). It grows in water. When it ripens, it is collected and dried on the roof. Then, if you want to break it with the hands, its cover won't break. What is done? When there are the beatings of Dharamraj, it breaks. The Father also says: Children, how will I take you? I will take you like **mosquitoes**. Just like a mosquito doesn't have the flesh of body consciousness at all. Is there flesh in a mosquito? If it had flesh, the Chinese would cook it and eat it as well. It doesn't have flesh at all. So, I will take you after removing your flesh of body-consciousness, like mosquitoes. This is why, is it good to reform quickly, the father has come, is it good to reform being under the shelter of the Father, or do you want to reform being under the shelter of those demons? It is because after 2027, all those demons will have taken the whole world under their *control*. Which world? The whole world that hasn't come in the rosary of 108. They won't have become the beads around the Father's neck. They will totally *control* them. So, don't you like the Father's love? The love of the Father is famous. What is famous? God is the Ocean of love. Nobody says: Dharamraj is the Ocean of love. God is the Ocean of love. For Dharamraj, it will be said that he is the ocean of beatings. And how is the picture of Dharamraj shown among the eight deities? Did you see the picture of the eight deities? How is it? It is a fearsome picture, [with Dharamraj] riding a buffalo. So, the Father says: The kings prepare the temple of Lakshmi and Narayan in their home even today and bow their head. To whom? They bow their head in the temple of Lakshmi and Narayan. Where is the shooting performed? Whom do they place in this temple of their mind? Do they place the incorporeal Shiva, the Point, or do they remember Lakshmi and Narayan again and again? [They call:] Come, come, come! Oh, Purifier of the impure, come! Whom do they call? (Student: Sita Ram.) You *Bharatvaasis* call Him. The foreigners and *vidharmi*<sup>15</sup>, who don't become pure from impure, don't call Me at all. So, the children who call Me do [play of] the shooting there on the path of *bhakti*: they make a temple in their home, however degraded the world has become. There can be the rule of the subjects over the subjects, even then, they make a temple in their home and worship them. So look, there are two types of Narayan. One is.... One is? The Narayan with decreasing celestial degrees. And the other is the Narayan with only increasing celestial degrees. In which age? He is revealed in the Confluence Age. Is there any difference between the two Narayan? These are a king and a queen and those are also a king and a queen.

These are also a *maharaja* (emperor) [and a *maharani* (empress)] and those are also [a

<sup>14</sup> The stage of conquering attachments and regaining awareness of the self

<sup>15</sup> Those whose beliefs and practices are opposite to that set by the Father

*maharaja* and] a *maharani*. It is because there are *maharaja* and *maharani* in the Golden Age and there are *raja* (king) and *rani* (queen) in the Silver Age. They are well-known. So, these *maharaja*, *maharani* and *raja*, *rani* are in Bharat. What? Here there have been both *maharaja* and *raja* and *rani*. Now when they bow their head, the poor ones don't have knowledge at all. It is very easy to explain to them. What? The ones who make the temple of Lakshmi and Narayan in their home and are bowing their head today, it is very easy for you children, to explain to them. So, you are also a king and those to whom you bow your head are also a king [and a queen]. What is the difference? How did they achieve that kingship? The ones to whom they bow their head making a temple in their house, how did they achieve that kingship? Give a reply! How? (Someone: By making *purusharth*. According to their *purusharth*.) Yes. *Purush* means? (Students: Soul.) You have to act for the sake of the soul. Whatever you do, whom should you do it for? For the soul, you shouldn't do anything for the body. You will become a *raja* and a *maharaja* when you attain such a stage; otherwise you won't. This was the answer to the "how". What? How did they achieve the kingship? With spiritual effort (*purusharth*), if you invest such power, from head to toe... What [power]? That you don't at all care for the stomach, the body, the relatives of the body, the ones with whom you have come in contact in your lifetime, the materials for the body. He did such *purusharth* with attachment. One Shivbaba and no one else. *Ichha matram avidya* (without a trace of the knowledge of desire). They achieved kingship in this way. They are pure. You are now impure. What? Those whom they worship sitting in their house, in the temple, what are they? They are pure. You are impure. What is this? They **are** pure. Are they? Are they pure? *Arey!* Is the one who becomes directly Narayan from *nar* in the Confluence Age pure? Is he? (Someone: Now, he isn't.) Now, he isn't! This is double talk. Decide! Vote! (Somebody: He is becoming pure by making *purusharth*.) He is acting for the sake of the soul (*purush*), he is making *purusharth* (effort), isn't he acting for the sake of the body? Is he acting for the sake of the body or is he acting for the sake of the *purush* meaning the soul? (Somebody: For the soul.) So? If the whole *purusharth* isn't for the body, if someone doesn't care for the body, if someone does everything only for the soul through the body, the mind, the wealth, is he pure or impure? Is the aim right or wrong? The aim is right. They (Lakshmi and Narayan) are pure because the *foundation* at the level of the thoughts, is it of purity or of impurity? What is the aim? The aim is to become pure. Although the one who rides a *cycle* falls again and again, '*hariye na himmat bisariye na (ram)*'<sup>16</sup>. You are defeated when you lose courage. There is victory if you have courage. If someone loses courage, he is defeated. If someone doesn't lose courage it can't be said that he is defeated. Is it firm that he was defeated or is victory certain? Victory is certain. So, they are pure, you are impure. So their kingship, those who were pure, where did their family go? Those who are worshiped, making of their home a temple of Lakshmi and Narayan, where did their family go? Where did the members of their house go, whom they (Lakshmi and Narayan) used to hug and feed like children, whom they looked after and sustained? Where did they go? Where did they go? *Arey*, where did they go? Are they above or in the nether regions? Where did they go? Aren't you able to remember? *Arey*, are they sitting here or did they go somewhere above or below? (Someone: They are sitting here.) Then? Where did their family go? It means those who were the members of their house in the Confluence Age, when they became Narayan from man, where did their whole family go? Where did the family, which used to be a rosary around the neck, go? You have heard about the rosary around the neck, haven't you? Haven't you heard about the rosary? Eight are sitting on the head. The rosary of 108 is hanging over the neck. 16000 are the rosaries around the arms. Haven't you seen the picture? You have seen it, haven't you? So, all of them are his family. It is a family, the royal family. What kind of a

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<sup>16</sup> Neither lose courage nor forget Ram

family? The ones who are going to become kings... If they don't become kings, at least they will certainly become *princes* and *princesses* in one or another birth. At least by the end of the Silver Age, the number of 16000 *princes* and *princesses* will be completed for sure. All of them are the royal family. Call it the 16000, the 108, the 1008 hands of Brahma, the eight; where did that family go? Where did it go? *Arey*, they are sitting here itself, aren't they? Doesn't it come to your intellect that we ourselves used to belong to that family? Did even this disappear from your intellect? Did it disappear? (Someone: It became almost extinct (*prayahlop*.) What became extinct? (Someone: It means, something of it is still remaining.) What is complete? (Someone: It didn't become extinct completely.) It didn't become extinct completely? There is one sitting on a chair in the corner now. There is one [person] even now. Those poor ones don't even come to know that they have become pure (and) of that very family. What was said? We **have** become [pure]. For whom was it said? (Someone: Lakshmi Narayan.) Yes, those who become Narayan from a man, for whom the kings make a temple in their house to worship them, they don't even know this. What? They don't even come to know. They do attain such a stage of *purusharth*, but they don't know that they **have** become pure (and) are of that same family. What? We **have** become pure. So will we become pure by taking the colour of their company or will we become impure? (Someone: We will become pure.) Is it after recognizing, or without recognizing [them]? First, we should recognize: Yes, the speed of their *purusharth* is such that...what...what kind of *purusharth*? It isn't for the body. The soul is called *purush*. Whatever they do, they don't do it for the body. For what do they act? They do it for the uplift of the soul. It is said in the Gita, '*udharet aatma atmaanam*'. *Ut- haret; ut* means up, to grasp and take (*haran*) the point of light soul up, the mind and intellect... (To a student:) *Arey* brother, [don't look] here and there, pay attention to one place. What was said? Those who are drawing the attention are accumulating sins anyway. Tell them twenty times; what? "When you come, leave your *mobile* at home or switch it off", they won't accept. You shouldn't pay attention to that direction at all. You should *control* yourself. So, what was said? Those who become Narayan from *nar*, who are being worshiped by the kings on the path of *bhakti*, who are placed in the temples they have made in their homes... they don't even come to know that they **have** become pure (and) are of that same family. On what basis was it said that they have become pure? On the basis of *purusharth*. What kind of *purusharth*? *Purush* (soul), *arth* (for the sake of). For the sake of what? The soul. Whatever we do, for whom will we do it? We will do it for the benefit of the soul. We won't do such action through the *indriyan*, because of which there will be the degradation of the soul. Aren't you able to understand? *Arey*, there is only one *satsang* (gathering) like this in the world, in which you are allowed to ask if you have any doubt. What? It is written in the Gita, *pariprashnena sevaya*. [It means,] you should solve everything with the help of questioning and taking answers. So, they will also come and listen one day, won't they daughter? Who? For whom was it said? It was said through the mouth of Brahma Baba in 66. What was said? Even these children who become Narayan from *nar* will come one day and at least listen, won't they? Did He tell a lie? Baba has made it clear that in the future, in the near future, these children are going to come and they will at least listen to this knowledge, won't they? One day, they will listen. This one will also listen. What does it mean? It isn't that only you children are listening. Who will listen? The ones who are to become Narayan from *nar* will also listen when you explain that here, you become a king of kings. What? What will you explain? This is the only gathering where you become a king of kings. You will narrate this. Now, you will have to explain to the kings as well. What? Till now, the exhibitions that you organized, the fairs etc. that you organized, the *conferences* you organized, [the service that they were doing with] *projectors*, were they preparing subjects - it was said about 66 - or were they preparing kings? They were doing the service of preparing subjects. Even now, are those Brahma Kumar-Kumaris doing the service



of the subjects or are they doing the service of teaching the kings? (Someone: Of the subjects.) They are doing the service of the subjects. They haven't studied Raja Yoga at all, then how will they teach it? So, you have to explain to those kings as well. They will also come one day. Who? The ones who are to become 108 kings, the children who are to become a garland around the neck, they will also come one day. No one should think that they won't come. What? All of those children who belonged to the royal family will come. Don't think they won't come. No. They should be sent an invitation for Delhi. What was said? An *order* was given in the *murli* for the future. What? They should also be sent an invitation to come to Delhi. They are scattered all around India.

They are studying or they might be studying. Did he say something wrong? *Arey*, it is a murli of 66, isn't it? It was said about the future, that all those who are to come in the royal family will come. They should also be sent an invitation for Delhi. Why for Delhi? Why not for Mount Abu? (Someone: The capital is [established] in Delhi itself.) Yes, in the avyakt vanis of the last year, Baba gave this hint in 2-4 avyakt vanis. 'The capital is being established in Delhi. Everyone will have to go to Delhi. You children will also go to Delhi.' The Brahma Kumaris were stopping Baba from speaking, [through] Gulzar Dadi. [They said:] Baba, you are sitting in Mount Abu, you are not sitting in Delhi. They think the soul of Baba has become old and has forgotten everything. *Arey*, he is the mother, isn't he? It is the speech of the mother, isn't it? *Arey*, why do you disobey the mother so much! Like a muzzle (*musika*) is applied on the mouth. What do they do when they close someone's mouth? They apply a muzzle on the mouth. So, you have to write to them, to the kings from the royal family, "the king of the kings". You **have** to write. No one has written till now. You **have to** write to them, "How these kings of the kings, meaning Lakshmi and Narayan, who were the pure kings of even these impure kings, how they become that". It was said, "How he becomes that". How he becomes a king, a *maharaja* of the impure kings, come and understand **in this** exhibition. In which exhibition? Was it said about the exhibition that was organized in 1966? Yes. *Arey*? [It is about] the living exhibition, the exhibition of such pictures, on which it is printed, the matter should be imprinted in the intellect, the whole knowledge should be imprinted in the intellect. What does Baba say? Make such pictures... How? In which there is the writing of knowledge. Don't make such pictures in which there is no writing of knowledge, there is no knowledge imprinted. So what type of exhibition of pictures was mentioned? Is it of the non-living or of the living pictures? (Everyone: Of the living pictures.) Prepare an exhibition of the living pictures and write 'Come and understand in this exhibition'. When the invitation is about to be sent, [write:] 'Those who used to be worship worthy kings and queens have themselves become worshippers and how they worship their own past lives on the path of *bhakti*, come, we will explain this to you'. Children, it is like this, isn't it? You, yourselves were worship worthy and you yourselves were worshippers. Whether it is in the form of the Shivling, whether it is in the form of the *murtiman* (corporeal) deities. What are all of them? You yourselves become worship worthy and after the Copper Age, you yourselves become worshippers on the path of *bhakti*. They themselves are kings and queens worthy of worship, when they become worshipper kings and queens, they worship the very soul of their own first birth. In which age is the very first birth? In the Golden Age. They make a picture of them and worship it on the path of *bhakti* in the Copper Age. This is such a point to understand. What? Is the *shooting* happening now or not? Now the shooting is also happening. It is something to understand. You can explain to the kings as well, can't you? What? Just as you can explain to the subject category, can't you explain to the kings? It isn't that you can't explain. It can also be explained in a letter. What? That the capital is being established in Delhi. Come and see, understand how a capital is being established. This can also be explained in a letter. So this should be shown very clearly on the

picture of the ladder, that the ones without light... what was said? Are there pictures of the ones without [the crown of] light on the path of *bhakti*, or not? There are. The ones without light; those with light who then become these kings and queens. Those who are shown with the light of purity or those who have taken the crown of the responsibility of the yagya – it is shown in the form of light, isn't it? – they wore the crown. They themselves are these king and queen. It is the picture of Lakshmi and Narayan that should be prepared. Those who make worshippers here... What do they make? *Arey*, what do the gurus make? Do they make worship worthy deities or do they make worshippers? They make worshippers. And where does the *shooting* happen? The *shooting* is happening in the Brahmin world now. What are they making? Are they making worthy of worship deities or are they making worshippers? They are making worshippers. The kingdom of Lakshmi and Narayan, then these very king and queen, without a crown, without a [crown of] light, bow their head. It is shown in the picture of the ladder. It can be also seen in practice. What? What? The kings don't even have a crown. Do they have a crown? They don't have the crown of responsibility and they don't have the crown of light either. They bow their head. That's it. This is a great explanation. Of what? About who is worship worthy and how is someone a worshipper. They are *number* wise among the worshippers and they are *number* wise among the worship worthy ones as well. Om Shanti.