

VCD No.2361, Audio Cassette No.2847,
Dated 30.07.17, Clarification of Avyakt vani dated 23.07.17,
(Bapdada's last message)

A recent avyakt vani was narrated but Baba named it 'the message (*sandesh*)' and said: It is the *last* message. This message should be delivered to everyone. The *yagya*¹ is heading towards its completion. Which *yagya*? The *Rudra gyaan yagya*² is heading towards its completion. The time is over. Don't think that 20 years are left now. There aren't 20 years at all. For whom was it said? Was it said for the seed form souls, was it said for the root like Brahmins or was it said for the entire world that there aren't 20 years at all? How many years are [left]? It was said: It takes 40 years for you children to become *satopradhaan* from *tamopradhaan*. If you become *satopradhaan*, will the capital also be established [or] not? And if our capital is established, the game is over. We will go and sit in the capital of the new world, in *swarnim sukhdaam* (the Golden Abode of Happiness). So, what should we think? Are there 20 years for that? How many [years are left for it]? *Arey*, it was said just now. You children, to become *satopradhaan* from *tamopradhaan*... When are the 40-50 years completed? 40 years [are completed] in 17. And in 2028, the complete capital will be established. So, how many years are left for "you children"? How many years are there? Are there 20 years? How many? *Arey*, if the entire capital is established in 28, in a capital, the king, queen, royal officers, the servants and maids (*daas daasi*) of the lower and higher category, the *caandaal* (those who cremate the corpses), the subjects, the *first class* subjects, the *second class* subjects and the *third class* subjects, all are required. So, when will they become ready? Are all of them present in the capital of you children, which will be created or not? Is [everyone] present, from the king, queen, servants and maids to the subjects or not? So, are there 20 years? How many [years] are there? There are ten years especially for us children. Everything is about to happen suddenly.

One more thing, Baba wants to remind you [that] this **body** shouldn't be revealed. Which body? *Arey*, Brahma Baba is certainly speaking through the mouth of Dadi Gulzar, it is the sound of an *audio* (recording) 'this body shouldn't be revealed'. Which body? (Student commented.) Dadi Gulzar? Isn't it revealed? Is she kept hidden? Just Baba's **voice** should reach. Is 'this body' said for Dadi Gulzar? It was said, 'just Baba's **voice** should reach'. Does anyone say 'Baba' for Dadi Gulzar? And this message should reach daughter Janak, so that the daughter can conduct a *class* for everyone. It is because now the daughter has to come to Baba. So, she should give a hint to everyone and then come. It is because the body of the other daughter is **very** delicate now. Which body? (Student answered.) Yes, of Dadi Gulzar. Baba can't *use* that delicate body. This is why, whatever Baba says through this body, through this delicate body, should reach everywhere. If you have a doubt about what [Baba] is saying in this vani, you have failed. Don't think even this: Now, Baba took the body of Brahma. Which Baba? Shivbaba took the body of Brahma, then He took the body of another daughter. Which one? Dadi Gulzar. Now, whose body did He take? Baba took the body He had to take. It is because this body is in a hidden form. Which one? Is it the first one, the second one or the third one? First was said for Brahma Baba, second was said for Dadi

¹ Sacrificial fire; this word is also used for the *Ishvariya* family established by God.

² The sacrificial fire of the knowledge of Rudra.

Gulzar, the third is in a hidden form. It shouldn't come in front of **anyone**. It shouldn't come in front of anyone? Will Baba come in front of the children or not? Then, why was it said: He shouldn't come in front of anyone? Just the voice should reach. The **voice** of the Father should reach as far as you can make it reach. Will it reach? It will reach, won't it?

It is because, there is a lot of knowledge in the children today, but it isn't the Father's knowledge. Of which father? It isn't the knowledge of the Father of the souls Shiva, they have a lot of their own knowledge. They consider themselves to be more knowledgeable than even the Father. Those who consider themselves so knowledgeable, [who think,] they are more knowledgeable than even the Father, their ID (identity) was also mentioned; [the ID] of the main ones. What is mentioned on an ID? The name. Speak loudly. (Students: The name and the address.) The **age** is mentioned. So, it was said, some have passed 20 years considering themselves to be more knowledgeable than the Father. Some have passed 30 years, some have passed 40 years. They have so much ego that they think: We have become the father of even the Father. But, they don't understand: the Father is indeed the Father. Whatever you have become, you have become that because of the Father. Daughter Janak should make all these topics [reach] the *main* places, whoever they are and in whichever *centre* they are and a mission (*abhiyaan*) has come up now. That mission is going to go round the entire world. All the youth is going to reveal Baba together. This will be the *last* message. There will be no message after this. Whatever this mission is, in whoever's intellect this *plan* came... which mission?

All the youth is going to reveal the Father together. Whoever came up with this mission of revealing the Father, he didn't come up with it [on his own]; the Father made him *catch* (understand) it. *Accha*, Baba can't speak so much after coming in the body of the daughter. Which daughter? He can't come in the body of Dadi Gulzar and speak to the extent that the voice could reach the world. The voice should reach everywhere, but what shouldn't reach? (Student: The body shouldn't be revealed). Yes. The voice should reach but this body should be hidden. That voice can't come out through the body of this daughter so much. Why? The daughter is a maiden. How will the daughter do the naked dance (*nangaa naac*)? Whose naked dance is famous in the scriptures? Shankar's. So, he can't speak so much through this daughter in an assembly either. The voice has to go to the world. The mission of the revelation that has been organised through the youth, you shouldn't become unstable in it. You should remain stable. It is because, you have to go home now. Now, see what time will make you do.

There is a lot of body consciousness in the children. They are so entangled in the means of *science*, those who are entangled in the means of science before the power of *silence*, they forgot the power of their soul. Now, nature will show all her [power], won't she? What does nature mean? The entire power of the earth, water, air, fire and the sky. The earth creates big earthquakes. All the *buildings* of the entire world collapse in those earthquakes. Through what will the great destruction happen? Through earthquakes. So, that nature has received an *order*. She will certainly do it. What will she do? She will bring destruction. So, no child should wait for 20 years. It is because you do come out of the iron

cage but become bound in the golden cage. But you have to become free from that cage too, become a *farishta*³ and go to the Father. No, we have to go along with the Father.

If someone understands the directions of the Father, the *shrimat* of the Father and makes fun of the Father and His directions, then the Father is watching them. He will show them **very clearly** what the Father is! The Father hasn't revealed the form of Dharmaraj (the chief justice) till now. Which form did He reveal? What does 'till now' mean? 80 years have passed in the *yagya* of knowledge. Did He reveal the form of Dharmaraj or did He reveal Himself becoming the form of the Ocean of Love? (Students: The form of the Ocean of Love.) There is also the message of Dharmaraj, isn't there? Tell the children, 'Become complete quickly. Come quickly'. Where should they come? They should come close to the Father. Where is the Father? Is the Father far or is He close? Is He in the corporeal world or is He in the subtle *stage* of thinking and churning, in the subtle world? It is because, Baba toured everywhere, in all the *centres*; He knows everything, what is happening where. He knows everything but He won't reveal what is happening where. He won't reveal the secret. He will reveal that secret only in front of them; only they know what they are doing while being in the *yagya* of the Father, while eating from the *yagya* of the Father.

Will the message of Baba reach? Will it **certainly** go [to them]? Yes, Baba's voice should reach Daughter Janak as well. She is *in charge* of which place? She is *in charge* of the *London centre*. Will the voice reach there? He spoke about which voice? *Arey?* The voice that came out of the mouth of Brahma, the mouth of Dada Lekhraj, the voice that came out of the mouth of Dadi Gulzar or what he said now, "The voice should reach but the body should be hidden". So, will it reach? Whether the children deliver it or not, Baba will **certainly** make that voice reach. It is good. [Do it] quickly [but] just pay attention that only the voice of **Baba** should reach. What else? Just the **voice** of Baba should reach. What else? The body should be hidden. Whose body did He take? Who is speaking? Who is saying these words? Which soul? The soul of Brahma Baba is speaking: Whose **body** did He take? Did he (Brahma Baba) come to know this now? Did he begin having faith now? Didn't he have this faith for 40 years regarding whose body He took? Now, in whose intellect did this fact sit? It sat in the intellect of Brahma Baba, whose body He took. 'He took', does it mean that He has taken it in the *past*, is it only about the present or is it about the *future*? It is about the *past* as well as the present. The body in which He entered, that **body** shouldn't be revealed. Why? Why shouldn't it be revealed? What was the condition of this permanent chariot in the beginning? Even his corpse was hidden. There wasn't so much knowledge at that time. Now, we have the knowledge of the delicate time. The entire knowledge is revealed. The Father didn't keep anything to Himself.

It is because, one river is shown hidden among the three rivers. Which river? Saraswati. She is called *vaak devi* [meaning] the *devi* (female deity) of speech. So, the **speech** should reach everywhere. The body should be hidden. Is there any memorial of this hidden body in the path of *bhakti* (devotion)? It will be revealed in front of the children in the world. The whole body won't be revealed in front of the people of the world.

³ Lit. Angel; the one who doesn't have any relationship with the people of the land

Is there any remembrance of that body in the path of *bhakti*? Even the people of the path of *bhakti* didn't recognise him completely. Never mind completely, they didn't recognise him partially either. (Students: The *Shivling*⁴). The previous *vanis* have reached [you] through the *internet*. Did you say it because you have heard them? Isn't the *Shivling* revealed in front of the world? Isn't a memorial made in every village, in every city and everywhere especially in India? (Students: There are certainly the memorials (*yaadgaar*), but the people of the world don't know about it). Yes. No one knows how to ask either: why [people] go and bow their head in front of that stone. The Muslims don't understand it at all. So, they become very angry. What did the Muslims do after coming to India? They broke all the idols [of the deities]. Especially which temples did they break? They broke the temples of the *Shivling*. So, did they recognise [Him], know [Him] in the Confluence Age or did just the thundering voice reach them? The remembrance of that voice is shown in the temples of Shiva. What? The *nagada* (kettle-drum) is shown. That *Shivling* is mentioned to be what kind of *muurti* (personality) in the Gita? It is said: *Avyakt murtinaa* (invisible personality). The corporeal one is called a *muurti, murat*. And [what is] *amurat*? The Incorporeal One is called *amuurt*, the one who isn't visible through the eyes. So, there is certainly the *muurti*. It is also visible to these eyes. It is also seen in memorials that yes, there is a *muurti*. But, for example, there are the idols of the deities in the world, nose, eyes, ears, hands, legs, all the *indriyaan*⁵ are visible on them. Then, they are called *muurti*. And there are no *indriyaan* on the *Shivling* at all. When there are no *indriyaan* on it at all... and it is considered to be the form of God in India.

So, God is called *Heavenly God the Father*, He is considered to be the Creator of heaven (*jannat*). It is because no religious Father could create *jannat, swarg* or *heaven* at all. Could any religious father [like] Abraham, Buddha, Christ and so on do it in *history*? Who accomplishes this task? There is only the One *Heavenly God the Father*, who transforms the world from *dojak* (hell) to *jannat* (heaven). He makes it into *heaven* from *hell*. It is because when the world becomes *heaven*, does it become *heaven* within the *hell*, is heaven established within hell or is any heaven created separately? (Students: I give the inheritance of heaven within hell.) He gives the inheritance of heaven **in** hell. For example a *sample* was shown in the beginning of the *yagya*: rivers of blood were flowing in Hindustan and Pakistan. There were scenes of horrible hell all around. There was just killing, killing and killing. And this gathering of Brahmins was living **very comfortably** on the seashore. The Muslims also considered them to be *khudai khidmatgaar* (those who do the service of God). So, that was the *sample* of the scenes of heaven amidst hell. That was a small *sample*. It was about the beginning. Whatever happened in the beginning itself has to take place in the end in a great form, in a complete form.

So, the capital of the new world that is established, will it be established in a small form first, will the area be small or will it be big? It will be a small area. And the souls who play a *part* in that small area of the new world as instruments, will they have a totally perfect *stage* or will they have some weakness? It is because the *foundation* of the new world has to be laid. This is why the souls through whom that heavenly gathering becomes ready, the

⁴ An oblong stone worshiped in the temples of Shiva.

⁵ Parts of the body used to perform actions and the sense organs

foundation is laid, they are the souls who don't suffer even the punishments of Dharmaraj. How many will they be? There are said to be just eight directions. The world that God created, the new world, there were just eight directions in that new world too: east, west, north, south and their four corners. The *asht digpaal* (the eight guardians) are praised in the scriptures. They are the ones who sustain all the eight directions. *Dig* means directions. The remembrance of those elevated souls is shown in the form of the rosary like gathering of eight [souls] over the *jata* (the hair locks) of God the Father; those children became helpers in creating the new world first of all. When is their time period of becoming a helper, of creating the new capital complete? (Student: 40 years are completed in 2018.)

It is because the year of revelation of the Father was celebrated in 76. And it was said, it was said in the murli ten years before 76, 'The old world will be destroyed within ten years, the old world of the Brahmins will be destroyed and the new world will be established'. After that, the no.1 *aim* and *object* of the Brahmins, which *aim* and *object*? The *aim* and *object* to become Narayan from a man (*nar*) and Lakshmi from a woman (*nari*), that *number one aim* and *object* is achieved in 76. The complete Brahmins who had to reach the complete *stage* through the mind and intellect, they reach [that stage] in the year 76. Among them, two souls who lay the *foundation* originally are proved to be the seed form [souls] of the world. For example, there is a dicotyledonous seed⁶, the seed of the household path. Similarly, the souls of those Lakshmi and Narayan start to be revealed in the Brahmin world from the year 76. Are they revealed in front of everyone at the same time or are they revealed gradually *number wise* (one after the other)? They are revealed *number wise*. So, the year of revelation of the Father in the year 76 means the *board of too late* was displayed for the rest of the Brahmins. For example, when there are examinations in some *university* in the world, the students who have the *top* [results] in the *university* examination are announced first. Then, those who *pass with honour*, those who score above 75% are revealed. Similarly, in the Brahmin world here, within 40 years from the year 36 to 76, the best couple that is revealed, which is famous in the Gita, which great task did God accomplish after coming to this world? He performed the task of transforming man into Narayan and woman into Lakshmi. No one else can give this teaching. In the world, the doctors make a *doctor*, the engineers make an *engineer*. And what does God make here? God makes a God and a Goddess first of all. And what do the God and the Goddess do? Lakshmi and Narayan are revealed. It is because, is God the Giver of kingship or is He the one who takes it?

So, the task of the God and the Goddess is famous in the form of Shankar and Parvati. Is Shankar shown with the crown of kingship? He isn't. He is the uncrowned emperor (*betaaj baadshah*). He is revealed in the year 76 in the form of the father of the human world, in the form of the father of all the subjects of the entire human world, in the form of the most sinful soul Prajapita, but not in the form of a pure deity. In which form? Is it in an impure form or in a pure form? He is called a pure deity when the soul as well as the body is pure and the *indriyaan* of the body are also pure. It is then that he is called a pure deity. And who is the creator? What is shown in the scriptures? The God and the Goddess who are creators, who are shown in the form of Shankar and Parvati in a corporeal form, do they show them to be

⁶ A seed having two cotyledons (seed-leaf) in the seed

the pure deities complete with 16 celestial degrees or do they show [them] to be *kalaatii*⁷? It is the deities who are bound in the celestial degrees. God can't be bound in the celestial degrees. For example, there are the celestial degrees of the moon. The sun can't be bound in celestial degrees. Similarly, the Father of the souls, the Incorporeal Shiva, the One who is equal to the sun with respect to the light of knowledge, He **Himself** is the Sun. He is the inexhaustible store of knowledge. But, in this world, does He play the *part* in the form of the Sun in practice or does He depart just after narrating the *theory*? Does He come to narrate the *theory* of knowledge or does He [play] a *part* in practice as well? Something is done in practice through the body. And He doesn't have His body at all. So, He Himself doesn't play a *part* in practice. This is why He says: I am certainly *Trikaaldarshii*⁸ but I am not *master trikaaldarshii*. You children become *master trikaaldarshii number* wise. You achieve *mastery*. It means, in the *practical* life, just like the sun gives light in all the four ages and also in the Confluence Age in the world or does he give light just in one age? Does it give light to the entire world or does it give light just to Bharat (India)? (Students: To the entire world.)

Similarly, He is the Father of the souls. And is there a soul in every creature or not? Is there a soul in insects, animals, birds and moths or not? And are all creatures influenced by vibrations or not? Or are just the human beings influenced by vibrations? Or are just ghosts and spirits influenced by vibrations? Just like ghosts and spirits grasp vibrations, similarly every creature of the world is changed through vibrations. Among those creatures, whose vibrations are the strongest? It is of the human beings. [It is said]: *Mannaat manushya* (the one who uses his mind is called a human being) because it is the human beings who have a mind. And does God have a mind or is He *Aman*⁹? He is '*a man*', He doesn't have a mind at all. It is because He is beyond the cycle of birth and death, this is why He is *trikaaldarshii* and this is the reason that He needn't generate [good] or bad thoughts in the mind at all. Those who don't know the three aspects of time need to generate [good] or bad thoughts. Human beings come in the cycle of birth and death. The human soul comes in the cycle of birth and death, this is why it doesn't know the three aspects of time. Although the human souls are the cleverest among all the living creatures of the world, but they aren't *trikaaldarshii*. But can they become *trikaaldarshii* or not? They can through the knowledge. The other living creatures apart from the human beings can't take knowledge. Why? It is because their mind and intellect isn't sharp.

Human being can take knowledge, this is why he can think and churn through the mind and intellect. He can contemplate the knowledge and make it his own. And he can give it to others as well. He can also assimilate it himself. The extent he gives [knowledge] to others, will his own wealth of knowledge increase or decrease? It keeps increasing. We children also experience that during the days we donate the knowledge of God in the society, to the others a lot, do we think and churn more or less? We churn more. The more we give, the more the mind and intellect becomes active. Shivbaba also says, He spoke through the mouth of Brahma: Which children do I remember? I remember the *serviceable* children. So,

⁷ The one who is beyond celestial degrees.

⁸ The one who knows the three aspects of time.

⁹ The one who doesn't have a mind; peaceful.

those who remain engaged in the service of God, God remembers them. When those children receive the vibrations of the remembrance of God, will the wire of remembrance be connected from both sides or not? (Student: It will be connected.) So, will their remembrance be good or will their remembrance be light? They remember deeply, they experience the ascending stage, they experience *carhti kalaa tere bahaane sarv ka bhalaa*¹⁰. So, it was said, all the souls in the human form are *number* wise (according to their rank) in bringing benefit to everyone. There must be someone who is the *number* one. The one who is the *number* one, depending on what does he become the *number* one? Does God the Incorporeal Father of the incorporeal souls show some special *partiality*? Does He show partiality towards him? So, on what basis? (Students: The knowledge). On the basis of knowledge? (Students: The remembrance). On the basis of remembrance? *Arey*, he can remember only when he has the knowledge. If there is no knowledge of the Father at all - knowledge means information, the Father is Truth. It is said: *God is truth* - if he doesn't have the information of that True Father at all, if he doesn't have the knowledge at all, whom will he remember? So, what is the basis of remembrance as well? It is the knowledge. That is all fine.

The basis of remembrance is the knowledge and when he becomes constant in remembrance, does the soul stabilize in the incorporeal *stage* or does it become corporeal? It is in the incorporeal stage. Is the incorporeal *stage* subtle or is it in the form of expansion? (Students: Subtle.) There is the essence in the subtle [form] and the essence goes away with expansion. So, the extent to which we become subtle in remembrance, our soul experiences the form of being a point of light: "I, the soul am really a point of light"... When we didn't receive the *Ishvariya* (of God) knowledge, all of us used to consider ourselves to be a body. If someone asked: Who are you? You said: I am a *doctor*, a *master*, an *engineer*, a king, a beggar (*fakir*), a *student*, an old man, a young man and I am this and that. We used to give the introduction of the body. When we become a *yogi* (the one who practices yoga), what do we remember all the time? We are the incorporeal, subtle soul. When the intellect stabilizes in the subtle stage, when the intellect becomes subtle, will more knowledge sit in it or will less of it sit in it? More knowledge sits in it. The subtler the intellect becomes, the more the store of knowledge increases. Which store of knowledge increases first? For example, a mango seed or a neem seed came in front of us, we started thinking and churning, so the entire tree comes to the intellect, doesn't it? Similarly, the more the souls stabilize continuously in the soul conscious stage, they come to know about their clan, they start recognizing their special religion: 'I the soul, in which special religion I am going to play a *part* birth after birth and what *part* I am going to play in which birth'. Then, it is said that the soul is an actor.

On the stage, in the *broad drama*, the world stage of four scenes, when and how did we change costumes, take on clothes like bodies and play a part? How long did we play a part? Will all of it come to the intellect with the remembrance of the seed or not? It won't? It will. This is why the Father says: We souls are actors. Some soul plays the *part* of the main actor, the *hero*, some soul plays the *part* of the *Director*. He (the Director) always plays the *part* behind the curtain. He is certainly a point soul, He isn't visible to anyone. So, some are ordinary actors and some are the main actors. They are mentioned in the world. For example, the religious fathers are called the *great fathers*: Abraham, Buddha, Christ. So, all those

¹⁰ Everyone benefits through you when you are in the stage of the rising celestial degrees

actors, if they have forgotten their *part*, which *part* they played on the stage or what *part* they have to play, then Shivbaba called those *actors* ‘foolish actors’. And Shivbaba is teaching now. So, is He giving us the teaching to become a foolish *actor* or is He giving us the teaching to become an intelligent *actor*? (Students: To become an intelligent *actor*.) Yes.

So, the Father Shiva comes in this human world and says: **You** are My *direct* children. What was said? Who is called “**you**”? “You are my *direct* children, who sit in front (*sanmukh*). “**You**” not “**this** one”. “I narrate to **you**, this one listens in between.” Who? (Students: Brahma Baba). This one listens in between; and his *followers* too? Do I narrate to this one [or] his *followers*? When I don’t narrate to him, **I** don’t narrate to his followers either. Why? What mistake did this one and his *followers* commit? (Students: They didn’t recognize the Father.) The Father? (Students: They didn’t recognise Him.) Yes. Those who are small children, those who study the *basic* studies, those who study the studies in kindergarten, until the mother gives them the complete introduction, they don’t get any information about the Father. So, “I don’t teach them”. They are the children with a child like intellect and you are My mature children with a mature intellect. This is why “I teach **you** directly”. Why? Aren’t the 5-7 billion human souls, souls? Aren’t they a point? Why don’t I teach them? *Arey*, will there be any reason or is it without any reason? They are receiving punishment without any reason? It is because those souls don’t recognize the Father despite coming in front of Him. They stay with the Father, they even stay [with Him] for a long time, but they aren’t able to recognise the Father in the form of the Father. And you children recognise [Him].

You children understand from within ‘*mujh nirgun haare me koi gun naahi*’ (I the virtue less have no virtues), but the Father says: Whether you have any virtue or not, I have nothing to do with all those virtues. Big saints (*sadhu*), holy men (*sant*) and the great souls (*mahaatmaa*) have great virtues. They look very peaceful. They remain very pure. But when I come, because of body consciousness they aren’t able to recognise Me; and you children? You children recognise Me. You know Me, you recognise Me. This is why, **this** specialty of yours, the specialty of recognizing the Father is of great importance for the Father. Those who didn’t recognise [Him] at all, 80 years have passed, will they reveal the Father? They can’t reveal [Him]. Those who have recognized [the Father], only **they** can reveal the Father. And about the recognition [of the Father], the Father Shiva spoke the words of Brahma (*brahmavaakya*) many times through the mouth of Brahma: “If **you** children have to explain to anyone, whose introduction should you give first? Give the introduction of the Father.” But the Father Shiva just keeps complaining about us children: “The children keep doing their *tik-tik* (babbling), but they don’t give the introduction of the Father at all, which they should give. They keep the picture of the 32 rays, of the *Shivling* in front, in the exhibition at first. Do they keep it or not, in order to give the introduction of the Father? But what do they explain? They explain “In this form of the *Shivling*, the point of light in the middle is the Incorporeal Father, the Father of the souls. These are His 32 virtues.” *Arey*, the Incorporeal Father, the One who is beyond virtues, the One who is praised as the Incorporeal, will He have virtues and bad traits or will the corporeal one have virtues and bad traits? (Students: The corporeal one.)

There is no question of virtues [or] bad traits in Shiva the Incorporeal Father of the incorporeal souls. It is because He doesn’t have a body of His at all. The deities have virtues. And in the human beings and demons, it is different. Human beings have virtues as well as bad traits and in demons there are just bad traits. So, the Father Shiva says: I am not a deity,

neither am I a human being, nor am I a demon. When I am not a deity, how can I have virtues? I don't have a body at all, either of a demon, of a human being or of a deity. Yes, the body in which I enter, through that body, I am revealed in front of the world in the form of the greatest, most virtuous deity. He is called *dev dev Mahadev*. [There are] the deity Brahma, the deity Vishnu, but they are deities, they aren't the greatest deity. The one who is the greatest deity himself achieves **My** stage before becoming the greatest deity. It is **My promise** that when I come on this world, I make you children equal to Myself one after the other and go.

That tradition continues in the world as well. Every father [gives the inheritance] to his eldest child. If the father is a king, what does he make the eldest child before going? He makes him the king and goes. If the father is wealthy, which inheritance does he give before going? He gives the inheritance of wealth. If the father is a landlord, he gives the inheritance of the land to the eldest child before going. What is the Father of the souls, the Incorporeal Father of the incorporeal souls? He is the inexhaustible Storehouse of the incorporeal knowledge. What? He is such an inexhaustible storehouse that if someone takes the entire storehouse, even then it remains complete. So He **is** the inexhaustible storehouse of knowledge. The knowledge is called *theory* or is it called *practical*? It is called *theory*. But there is a belief in the world as well that if someone gets excellent results in *theory* but *fails* in the *practical* [exam], is he considered to have failed or passed? He is considered to have failed. This is why it was said: I am certainly *trikaaldarshii* but I am not master *trikaaldarshii*. It means, while living in the body you should have the knowledge of all the three aspects of time. What? You should have the knowledge of the entire world. For example, nowadays, press any key and whatever you want appears in the *computer*. Similarly, whatever the soul wants to see, it can see while sitting at one place; *bhuatal dekhe shail ban bhutal bhuri nidhaan*¹¹. We should be able to attain the entire knowledge. I give **you children** such an inexhaustible storehouse of knowledge before going. But how are you children who receive it? You are *number* wise.

The one who is the *number* one child becomes equal to the Father. Among the five-seven billion human souls, is there any eldest brother among all the souls who are brothers for each other? [Is there anyone] among the five-seven billion human souls? Is there anyone? Who? The father of the human world. The seed of the human world. He is shown in the Gita in the form of the tree. What is this human world? It was said: It is an upside down suspended tree; it is the human world in the form of a tree. So, there must be seeds in the tree. There will also be the single seed of the entire tree. There will be the roots, there will be the main trunk, there will be other branches that are called *tubes* (branches), and there will be small twigs and branchlets, there will be leaves, there will also be the souls who play the *part* of flowers that give happiness, there will also be the souls who play a *part* in the form of fruits. And what is inside the fruits? Seeds. For example there is a tree, when the tree is fully grown, it bears flowers and fruits, doesn't it? Will there be a first fruit or not? The farmers and the gardeners know, by sowing which seeds there is a good harvest and the plant grows excellently. If the first seed of a tree is sown, it turns out to be *first class*. Similarly, this is the family like tree of the human beings, isn't it? The Father is the seed. The eldest child like fruit that comes out

¹¹ It can easily discover a host of mines on hill-tops, in the midst of the forests and in the bowels of the earth

of it, is it more *powerful* or less *powerful*? No matter how many children are born later on but to which child did the Father or the kings in *history* give kingship? They gave kingship to the elder child.

So similarly, in this tree like world, the first seed that becomes ready in the first fruit, what is the specialty of that seed? That *number* one specialty is in that seed. All the other seeds attain that specialty later on. What is the specialty? (Student : He was born through the *purity* of a long time.) Yes, of course. (Student: It is detached first.) Yes. The first seed of the first fruit detaches itself from the tree first. Those are the physical seeds and this is the living seed of the human world, the father of the human world. The knowledge that is given in the Gita and the easy teachings of Raja Yoga that are taught in that knowledge, the *last* examination of that teaching; what is it? '*Nastomohaa smriiti labdha*¹²'. The children become *number* wise (with different levels) in this examination. You should become detached (*nastomohaa*) from your body, from the *indriyaan*¹³ of the body, the happiness that you get from the *indriyaan*, you should become detached from the attainment of that happiness as well. You should become detached from the relatives and from those who come in contact (*samparki*) with the body, the things which are meant for the sustenance of the body, things to eat and drink, things to wear and cover, houses, palaces, multi-storied buildings, etc. these are things related to the body, aren't they? You should become detached from them as well. [It shouldn't matter] whether you have them or not. They won't make *purusharth* (spiritual efforts) based on that attainment. [They won't say:] We will make *purusharth* only when we get the needful things for the body, if we don't get them we won't make *purusharth*. There are many of such ones – just *khicri*¹⁴ is given in the *yagya* – they look at it and lose enthusiasm¹⁵ and run away. [They say:] 'We won't be able to survive with just this much.' For example, it is said in the path of *bhakti*. What? "*Bhuke bhajan na hoye Gopala, ye lo apni kanthi mala*¹⁶". So, your practice (*saadhanaa*) shouldn't be on the basis of any kind of means (*saadhan*). But what does the Father Shiva say? It is written in the Gita as well: Those who are **My serviceable** children, it is mentioned for them in the Gita as well: The occupation of the Father is the very occupation of the children in their life. For such children, [it is mentioned in the Gita:] '*Yog kshemam vahaamyaham*¹⁷.' Yoga means... 'the things that are necessary in life, I keep providing them to you.' Who provides them? The Father Shiva. 'And the things that are necessary for human life, I protect them as well.' What else do you need? What is necessary to make *purusharth*? Two *rotis* (chapatis) are necessary for the stomach. So, He guarantees: 'It doesn't matter how great the famines and bad times (*akaaal dukaal*) are in the world, although the big millionaires (*lakh-pati*) and multibillionaires (*crore-pati*) die of hunger, My children can't die of hunger.' So is there any difficulty in becoming detached and remembering the One? Is it something very difficult? Is it easy or difficult? Is it easy? For whom is it easy and for whom is it difficult? (Student commented.) It is easy for those who

¹² To gain victory over attachment and regain the awareness of the self

¹³ Parts of the body used to perform actions and the sense organs

¹⁴ A dish prepared with rice and pulses

¹⁵ *Thanda hona* – an expression in Hindi; literally means to become cold.

¹⁶ A prayer can't be sung when hungry, take away the rosary of beads

¹⁷ I take up the responsibility of protecting the things that have been attained and the attainment of something that hasn't been attained

after recognising the Father say: Everything is yours, nothing is mine. What? Whatever is with me, everything is *svaahaa*¹⁸ in the *yagya* of God. '*Ishvar arpanam* (offered to God)'; it means it is offered (*arpan*) for the *Ishvariya* service or should we give it to some person? Is it about giving it to some person or is it about investing it in the *Ishvariya* service? What is *Ishvariya* service? Where did it begin? How many years have passed? How many years have passed since the *Ishvariya* service began? *Arey?* (Students: 80 years.) 80 years are about to be completed. What was that service named? *Arey?* When God the Father comes to this world, whatever *Ishvariya* service begins; what is that service named? *Avinashi Rudra Gyaan Yagya*¹⁹. Whose *yagya*? The *yagya* of the knowledge of Rudra.

The Father Shiva says: The name of My point itself is Shiva. That name never changes. When He comes in the body, He is named according to the tasks He performs. So it was said, in the beginning of the *yagya* itself, in the beginning of the *Avinaashi Rudra yagyakund*²⁰, along with the establishment, the task of the flame of destruction had also started. So, some would certainly have become instruments, wouldn't they? The souls who become instruments; the one who becomes the instrument for the establishment is called Brahma. The one who becomes the instrument for the sustenance is called Vishnu. After the establishment of the Brahmin religion, the non-Brahmins remain, meaning those who don't become complete Brahmins, they don't become the Brahmins of the perfect [Brahmin] category, they become the Brahmins of the weak category. The Brahmins of nine categories are mentioned in the scriptures. So, leaving the Brahmins of the *number* one category, are all the rest incomplete or complete? They are incomplete. Should the incomplete Brahmins find a place in the new world? Should they? For example, fresh and ripe fruits are kept in a basket. All are excellent. Not one of it is bad [or] has any defect. Take a fruit from somewhere else, which has started rotting and put it in the middle of that basket. It is said, there is a saying in the world: 'A single fish spoils the entire pond. The entire vibrations are spoiled'. You children understand from within '*mujh nirgun haare me koi gun naahi*' (I the virtue less one have no virtues), the Father says: Whether you have any virtue or not, I have nothing to do with all those virtues. Big saints (*sadhu*), holy men (*sant*) and the great souls (*mahaatmaa*) have great virtues. They look very peaceful. They remain very pure. But when I come, because of body consciousness they aren't able to recognise Me; and you children? **You** children recognise Me. You know Me, you recognise Me. This is why, **this** specialty of yours, the specialty of recognizing the Father is of great importance for the Father. Those who didn't recognise [Him] at all, 80 years have passed, will they reveal the Father? They can't reveal [Him]. Those who have recognized [the Father], only **they** can reveal the Father. And about the recognition [of the Father], the Father Shiva spoke the words of Brahma (*brahmavaakya*) many times through the mouth of Brahma: "If **you** children have to explain to anyone, whose introduction should you give first? Give the introduction of the Father." But the Father Shiva just keeps complaining about us children: "The children keep doing their *tik-tik* (babbling), but they don't give the introduction of the Father at all, which they should give. They keep the picture of the 32 rays, of the *Shivling* in front, in the exhibition at first. Do they keep it or not, in order to give the introduction of the Father? But what do they

¹⁸ An exclamation used on making an offering in the sacrificial fire

¹⁹ The imperishable *yagya* of the knowledge of Rudra

²⁰ The imperishable sacrificial fire of Rudra

explain? They explain “In this form of the *Shivling*, the point of light in the middle **is** the Incorporeal Father, the Father of the souls. These are His 32 virtues.” *Arey*, the Incorporeal Father, the One who is beyond virtues, the One who is praised as the Incorporeal, will He have virtues and bad traits or will the corporeal one have virtues and bad traits? (Students: The corporeal one.)

There is no question of virtues [or] bad traits in the Incorporeal Shiva, the Father of the incorporeal souls. It is because He doesn't have a body of His at all. The deities have virtues. And in the human beings and demons, it is different. Human beings have virtues as well as bad traits and in demons there are just bad traits. So, the Father Shiva says: I am not a deity, neither am I a human being, nor am I a demon. When I am not a deity, how can I have virtues? I don't have a body at all, either of a demon, of a human being or of a deity. Yes, the body in which I enter, through that body, I am revealed in front of the world in the form of the greatest, most virtuous deity. He is called *dev dev Mahadev*. [There are] the deity Brahma, the deity Vishnu, but they are deities, they aren't the greatest deity. The one who is the greatest deity himself achieves **My** form before becoming the greatest deity. It is **My promise** that when I come on this world, I make you children equal to Myself one after the other and go.

That tradition continues in the world as well. Every father [gives the inheritance] to his eldest child. If the father is a king, what does he make the eldest child before going? He makes him the king and goes. If the father is wealthy, which inheritance does he give before going? He gives the inheritance of wealth before going. If the father is a landlord, he gives the inheritance of the land to the eldest child before going. What is the Father of the souls, the Incorporeal Father of the incorporeal souls? He is the inexhaustible Storehouse of the incorporeal knowledge. What? He is such an inexhaustible storehouse that if someone takes the entire storehouse, even then it remains complete. So He **is** the inexhaustible storehouse of knowledge. The knowledge is called *theory* or is it called *practical*? It is called *theory*. But there is a belief in the world as well that if someone gets excellent results in *theory* but *fails* in the *practical* [exam], is he considered to have failed or passed? He is considered to have failed. This is why it was said: I am certainly *Trikaaldarshii* but I am not master *trikaaldarshii*. It means, while living in the body you should have the knowledge of all the three aspects of time. What? You should have the knowledge of the entire world. For example, nowadays, press any key and whatever you want appears in the *computer*. Similarly, whatever the soul wants to see, [it can see] while sitting at one place; *bhuatal dekhe shail ban bhutal bhuri nidhaan*²¹. We should be able to attain the entire knowledge. I **give you children** such an inexhaustible storehouse of knowledge before going. But how are you children who receive it? You are *number* wise.

The one who is the *number* one child becomes equal to the Father. Among the five-seven billion human souls, is there any eldest brother among all the souls who are brothers for each other? [Is there anyone] among the five-seven billion human souls? Is there anyone? Who? The father of the human world. The seed of the human world. He is shown in the Gita in the form of the tree. What is this human world? It was said: It is an upside down suspended tree; it is the human world in the form of a tree. So, there must be seeds in the tree. There will

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also be the single seed of the entire tree. There will be the roots, there will be the main trunk, there will be other branches that are called *tubes* (branches), and there will be small twigs and branchlets, there will be leaves, there will also be the souls who play the *part* of flowers that give happiness, there will also be the souls who play a *part* in the form of fruits. And what is inside the fruits? Seeds. For example there is a tree, when the tree is fully grown, it bears flowers and fruits, doesn't it? Will there be a first fruit or not? The farmers and the gardeners know, by sowing which seeds there is a good harvest and the plant grows excellently. If the first seed of a tree is sown, it turns out to be *first class*. Similarly, this is the family like tree of the human beings, isn't it? The Father is the seed. The eldest child like fruit that comes out of it, is it more *powerful* or less *powerful*? No matter how many children are born later on but to which child did the Father or the kings in *history* give kingship? They gave kingship to the eldest child.

So similarly, in this tree like world, the first seed that becomes ready in the first fruit, what is the specialty of that seed? That *number* one specialty is in that seed. All the other seeds attain that specialty later on. What is the specialty? (Student: He was born through the *purity* of a long time.) Yes, of course. (Student: It is detached first.) Yes. The first seed of the first fruit detaches itself from the tree first. Those are the physical seeds and this is the living seed of the human world, the father of the human world. The knowledge that is given in the Gita and the easy teachings of Raja Yoga that are taught in that knowledge, the *last* examination of that teaching; what is it? '*Nashtomohaa smriiti labdha*²²'. The children become *number* wise (with different levels) in this examination. You should become detached (*nashtomohaa*) from your body, from the *indriyaan*²³ of the body, the happiness that you get from the *indriyaan*, you should become detached from the attainment of that happiness as well. You should become detached from the relatives and from those who come in contact (*samparki*) with the body, the things which are meant for the sustenance of the body, things to eat and drink, things to wear and cover, houses, palaces, multi-storied buildings, etc. these are things related to the body, aren't they? You should become detached from them as well. [It shouldn't matter] whether you have them or not. They won't make *purusharth* (spiritual efforts) based on that attainment. [They won't say:] We will make *purusharth* only when we get the needful things for the body, if we don't get them we won't make *purusharth*. There are many of such ones – just *khicri*²⁴ is given in the *yagya* – they look at it and lose enthusiasm²⁵ and run away. [They say:] 'We won't be able to survive with just this much.' For example, it is said in the path of *bhakti*. What? "*Bhuke bhajan na hoye Gopala, ye lo apni kanthi mala*²⁶". So, your practice (*saadhanaa*) shouldn't be on the basis of any kind of means (*saadhan*). But what does the Father Shiva say? It is written in the Gita as well: Those who are **My** *serviceable* children, it is mentioned for them in the Gita as well: The occupation of the Father is the very occupation of the children in their life. For such

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children, [it is mentioned in the Gita:] ‘*Yog kshemam vahaamyaham*²⁷.’ Yoga means... ‘the things that are necessary in life, I keep providing them to you.’ Who provides them? The Father Shiva. ‘And the things that are necessary for human life, I protect them as well.’ What else do you need? What is necessary to make *purusharth*? Two *rotis* (chapatis) are necessary for the stomach. So, He guarantees: ‘It doesn’t matter how great the famines and bad times (*akaaal dukaal*) are in the world, although the big millionaires (*lakh-pati*) and multibillionaires (*crore-pati*) die of hunger, My children can’t die of hunger.’ So is there any difficulty in becoming detached and remembering the One? Is it something very difficult? Is it easy or difficult? Is it easy? For whom is it difficult and for whom is it easy? (Student commented.) It is easy for those who after recognising the Father say: Everything is yours, nothing is mine. What? Whatever is with me, everything is *svaaha*²⁸ in the *yagya* of God. ‘*Ishvar arpanam* (offered to God)’; it means it is offered (*arpan*) for the *Ishvariya* service or should we give it to some person? Is it about giving it to some person or is it about investing it in the *Ishvariya* service? What is *Ishvariya* service? Where did it begin? How many years have passed? How many years have passed since the *Ishvariya* service began? *Arey?* (Students: 80 years.) 80 years are about to be completed. What was that service named? *Arey?* When God the Father comes to this world, whatever *Ishvariya* service begins; what is that service named? *Avinashi Rudra Gyaan Yagya*²⁹. Whose *yagya*? The *yagya* of the knowledge of Rudra.

The Father Shiva says: The name of My point itself is Shiva. That name never changes. When He comes in the body, He is named according to the tasks He performs. So it was said, in the beginning of the *yagya* itself, in the beginning of the *Avinaashi Rudra yagyakund*³⁰, along with the establishment, the task of the flame of destruction had also started. So, some would certainly have become instruments, wouldn’t they? The souls who become instruments; the one who becomes the instrument for the establishment is called Brahma. The one who becomes the instrument for the sustenance is called Vishnu. After the establishment of the Brahmin religion, the non-Brahmins remain, meaning those who don’t become complete Brahmins, they don’t become the Brahmins of the perfect [Brahmin] category, they become the Brahmins of the weak category. The Brahmins of nine categories are mentioned in the scriptures. So, leaving the Brahmins of the *number* one category, are all the rest incomplete or complete? They are incomplete. Should the incomplete Brahmins find a place in the new world? Should they? For example, fresh and ripe fruits are kept in a basket. All are excellent. Not one of it is bad [or] has any defect. Take a fruit from somewhere else, which has started rotting and put it in the middle of that basket. It is said, there is a saying in the world: ‘A single fish spoils the entire pond. The entire vibrations are spoiled’.

So similarly, the complete Brahmins who become ready are the *Suryavanshi*³¹ children. Those *Suryavanshi* children, those *Suryavanshi* stars who are the stars of the day

²⁷ I take up the responsibility of protecting the things that have been attained and the attainment of something that hasn’t been attained

²⁸ An exclamation used on making an offering in the sacrificial fire

²⁹ The imperishable *yagya* of the knowledge of Rudra

³⁰ The imperishable sacrificial fire of Rudra

³¹ The souls who belong to the Sun dynasty

keep their light of knowledge merged in the light of the Father. Whatever knowledge they narrate to others, they won't prove that light of knowledge to be their own. What will they say? "It is the knowledge of God the Father. God the Father narrates it. It isn't my knowledge." And what will the stars of the night do? They diminish the light of the moon. That moon is called *Raakaapati*. *Raaka* means night, the lord of the night. Who? The moon. They decrease his influence and they exhibit their influence in the world. Are there such Brahmins in the Brahmin world or not? What do they do? They do say: We are Brahmakumars; we are the children of the Moon of knowledge Brahma, but when that same *soul* of the Moon of knowledge Brahma comes in Dadi Gulzar and says, "The capital is being established in Delhi. Bapdada is establishing the capital in Delhi", the children close his mouth. Many [of you] must have seen it on *T.V*, or didn't you watch it? It is in the *avyakt vani*. If you didn't see, you should see it. It means, the stars of the night who increase the night of ignorance, who increase the darkness of ignorance in the world spread their own influence in the world. They decrease the influence of the Father. And those who are the children of the Sun of knowledge increase the influence of the Father. They don't worry about increasing their influence. The Father says, "The Father shows sons and the son shows the Father." They, who reveal the Father, are children. And the Father reveals the children. So look, these are the stars of the earth, the living stars, who study directly from the Father Shiva, who become the *direct* children of the Father and take the inheritance directly from the Father. Inheritance of what? The inheritance of *mukti* (liberation). What does *mukti* mean? (Student commented.) Not life (*jiivan*). There is no question of life (*jiivan*) in *mukti*. *Mukti* means liberation from the bondage of the body. Whenever someone wishes, he can enter the body and if he doesn't wish, he won't enter the body. Whenever he wishes, he can enter his body and perform a task and whenever he wishes, he can enter the scientists and turn their intellect; because they are not able to gather courage, so that they can *use* the *atomic energy* that they have created 20 years ago. Are they able to gather courage? They aren't. So, he enters to give them courage, to increase their zeal and enthusiasm, and they should be so full of enthusiasm, they should be so inspired that they should accomplish that task of the Father, which no religious father of the world could do. What? The destruction of the old religions and the old kingdoms. Until the old traditions are destroyed, the value of the new traditions can't be proved in the world.

This is why, there is a special tradition in India even today. The tradition is generally followed in the world but it is especially followed in India. If they keep the name of the *firm*, if they keep the name of a shop, [they write] the name of the father first and after that [they write] '... & son's company'. They don't keep the name of the children. Whose name do they keep? They glorify the name of the father. And the Moon of knowledge Brahma, the Moon, who is called *Raakaapati*, the lord of the night, what do his children do? Do they glorify the name of Brahma in the world or do they end the honour of Brahma's beard? Are temples of Brahma built in the world in his memory or not? They aren't. It is because the children of Brahma themselves didn't save the honour of Brahma's beard. They performed such actions in front of the world.

The time of the revelation of everyone's [actions] has arrived now. Everyone's face is going to be revealed. If there is a demonic face in the scriptures as *yaadgaar* (physical representations, rituals, attitudes or belief in the broad drama, which originate from the shooting of the Confluence Age), those demonic faces are also becoming ready in the Brahmin world. And the faces of the deities are also becoming ready. The revelation is just

about to take place now. ‘*Pardaa uthne vaalaa hai, tamaashaa hone vaalaa hai, koi hasne vaalaa hai, koi rone vaalaa hai*³². There will be the sounds of victory on one side and there will be the cries of despair on the other side. The tug of war is going on now. The army of Ravan is pulling towards its side and the army of Ram is pulling towards its side. Now, it is the time for every soul to perform actions being independent, after thinking and understanding what they should do, towards which side they should invest their power. Should they recognize Ram and invest all their power on the army of Ram or should they invest all their powers towards Ravan? The community of Ravan is the demonic community. They give sorrow to themselves and they do give sorrow to the others anyway.

For example, in the land of India mainly, how many incarnations is God considered to have? Ten incarnations (*dashavataar*). Among the ten incarnations, there is one human incarnation of Buddha as well. Are the remaining nine incarnations visible in the world *history*? They aren’t visible. And is the incarnation of Buddha within *history* or is it out of *history*? It is within *history*. He was in practice in *history* and his *followers* too are seen. Is that incarnation a human incarnation, a demonic incarnation or is it a divine incarnation? Human? Meaning, what is his special slogan? “*Ahinsaa parmo dharm*³³.” The foreigners attacked India, the Muslims attacked, they surrendered themselves [saying:] ‘We won’t fight the war because...’ what did they argue? “*Ahinsaa parmo dharm*”. Non-violence itself is the greatest religion this is why, we won’t fight war. And what teachings does the Gita give? Should we fight a war or not? Should we fight a war in order to face the tyrants or not? (Students : We should.) Why? “*Ahinsaa parmo dharm*”. Non-violence itself is the greatest religion. So why should we fight a war? Do the great sages, saints and great souls in the world teach violence or do they teach non-violence? They narrate topics of non-violence. They are great souls, **great** souls (*mahaan aatmaayen*). And the One who is the Supreme Soul (*Paramaatmaa*) must be higher than even those great souls, mustn’t He? Will He narrate topics of violence? Will He? He can’t tell [us] that. And it is certainly true. God says, “You shouldn’t give sorrow to anyone, you should give happiness and take happiness. Giving sorrow itself is violence”. So should we accept Mahatma Buddha to be God on the basis of this principle of non-violence? Just like the other religious fathers didn’t make the world heaven by teaching the concepts of their religions. What did the world continue to become? It continued to become hell. It is because all the religious fathers were in the form of *nar* (men); they were in the human form. *Nar* makes hell (*narak*.) What? *Nar* makes hell (*narak*). And God who isn’t *nar*, He makes *nar* into Narayan. That Narayan remains in the stage of the self in heaven. *Swadharm*³⁴. ‘*Swa*’ means soul. Does he remain in the remembrance of the soul continuously or does he forget it? He remains in the remembrance of the soul.

So, God certainly makes a human being into a deity, He makes *nar* like Narayan. And what did Mahatma Buddha do? Did he make all his followers who appear to be human beings into deities? Did he make this world heaven? What is seen? Did he make heaven where nature (*prakriti*) herself provides everything to the deities? The deities need not make any

³² The curtain is going to rise, the drama is going to be enacted, someone is going to laugh and someone is going to cry

³³ Non-violence is the greatest religion

³⁴ The religion of the self, the soul.

effort or hard work. And are the *followers* of the Buddhist religion begging today or is their kingship visible? What are they doing? They beg. They mislead the world, [they say] “We follow the highest rule of all in the world: *ahinsaa parmo dharma*”. But when they surrendered during the time when the Muslims attacked, they didn’t attack; the attackers spared them. The attackers who came to India, they all wanted the same: “Bow; if you don’t bow, we’ll kill you”. They (the Buddhists) surrendered. When they surrendered, were the wives and children of the Buddhists under their control, were they the members of their family, did those attackers, the foreigners subordinate them and made them servants and maids (*daas-daasi*) or did they give them the position of kingship? They made them servants and maids. So, the one who can’t safeguard his own creation, who can’t give them happiness, who pushed them in the pit of sorrow for many births, how can he donate non-violence in the world? Can he? First is the improvement of the home, then is the improvement of the others. When they couldn’t take care of their own creation, when they couldn’t give protection to their own creation, how will they protect the world? If we see from this point of view, is the slogan of the Buddhists ‘*ahinsaa parmo dharma*’ opposite to the slogan of God, the knowledge of the Gita given by God or is it according to it? What is it? It is opposite. In fact, Arjuna is given an instruction in the Gita. What should you do? Fight the war. Those who oppose the truth, who are on the path of falsity, should we fight them or should we run away? This is why the massive civil war of Mahabharat is standing in front. The *gateway to heaven is the Mahabharat*. This massive war of Mahabharat opens the gates of heaven. Only they can pass through the *gate*, only they will go through the *gate* who will participate in the war. They who don’t participate in the war, if they run away, they won’t be able to go to heaven. And who gives this instruction? Who is the general of the army? Who is the *marshal* of this spiritual *military*? Shankar is said to be the *marshal*.

In the scriptures, either they gave Shankar the form of God or they gave Krishna the form of God or else they gave Ram the form of God, but in reality, are all these three people, these three personalities the same person or are they different personalities? These are the different names of the same *personality*. Stories have been written in different ways. It is certainly about one God the Father who plays a *part* in practice. Who is that God who plays a *part* in practice through a body and becomes the instrument for the establishment of the corporeal heaven? The Incorporeal Father gives the incorporeal knowledge to the incorporeal souls, for example, in the year 76. Before 76, the incorporeal Father Shiva, [gave it] through the mouth of Brahma. The *mukhvanshaavali*³⁵ children who were created, who listened, understood and assimilated the knowledge narrated through the mouth [of Brahma], those children recognized the Father, they recognized the task of the Father, they became helpers in the task of the Father, they became *Ishvariya sevadhaari*³⁶. Will they become helpers if they recognize God or will they become helpers without recognizing [Him]? If they recognize [Him] in the point form, [if they recognize] that the Father of us point like souls is a point of light, will He be recognized then? Why? Why won’t He be recognized? *Arey*, all the souls are certainly points of light but not all the souls are the inexhaustible store of knowledge. So how can we come to know **this** Point of light is the inexhaustible store of knowledge, it is

³⁵ Progeny born from the mouth, meaning the knowledge.

³⁶ Those who do the service of God

this special Point of Light, He is the inexhaustible store of knowledge? The Brahamakumaris say: Make a round form and place a point in it, write 32 virtues around it and that is the store of virtues, the store of knowledge. *Arey*, to be the store of knowledge is a different thing and to be the store of virtues is a different thing. Demons don't have virtues. Deities have virtues. Those who are the children of Diti are demons. Diti means the one who has a corrupt behaviour, a degraded behaviour and Aditi means the one with unbreakable celibacy. *Maryaadaa Purushotam*³⁷ Ram is praised in Bharat.

We should take the company of the **One**. We should listen just to the **One**. We should listen to the knowledge just from the **One**. If we listen to many, the knowledge will become adulterated. Those who are the children of Aditi, they became non-dualistic deities. Whose children? The mother herself is like this. It is said in the world even today and especially in India: If the *dharitri* (mistress) of a home is good, the home becomes heaven. If the *dharitri*, the mistress of the house is not good, if she performs wicked actions, the home becomes hell. So, it is shown that sage (*rishi*) Kashyap had two wives.

'*Kaashya*' means the lustre of remembrance '*pa*' means the one who drinks. It means, there was the special power of **yoga** in the one who drank the lustre of remembrance (*yaad*). He was a firm *yogi*. He was *yogishvar*, the Ishvar (Lord) of the *yogis*. He is also called Ram. '*Ramyate yogino yasamin iti Rama*' [meaning] the one in whose remembrance the *yogis* delight. In whose remembrance? Is it in the remembrance of the one who holds a bow and arrows? No. If there is a bow and arrows, is he ready for war or did he finish the task of war? He is ready for war. Did he win or does he have to gain victory? He **has to** gain victory. He isn't *vishvavijai*³⁸ now. So, which is that form which is the *vishvavijai* form? He is the *controller* of the entire world and he is also a knowledgeable soul. He is the inexhaustible store of knowledge and along with it, he is also a *yogi*. Will the Father Shiva be called a *yogi*? Will the Father Shiva, the Point of Light, the One who is the Father of the point like souls be called a *yogi*? (Students: No.) Why? *Wah* brother! The Father Shiva isn't a *yogi* at all! If it is said, He is a *yogi*, with whom does He have yoga? Will you get an answer? You won't. *Arey*, definitely, no one is higher than Him. He is everyone's Father, no one is His father. He is the Father of even the father of all the human souls, [of the one who is the father] of all the religious fathers in the human world, the one who is the *great-great grandfather*, the one who is called Baba. He is the Father of even the father of the human world but no one is His father. He is the **Supreme Father**. There is His *supremacy* in this *title* 'Father'. There is no Father for Him who gives the inheritance. Yes, this is certain. It is said in the Gita as well: *Nahi gyaan sadrisham pavitram iih vidyate*. It means, **nothing** is as pure as knowledge in this world and only through the power of purity **all** the tasks of the world are accomplished. The best tasks as well as the worst tasks are accomplished through the power of purity. The Father Shiva is certainly the inexhaustible store of knowledge, but how does He use that inexhaustible store of knowledge? Is He the Father or not? If He is the Father, is He the Giver of the inheritance or not? He chooses His eldest son on this world. He is Truth; He is *Satt* (true), *Citt* (living), *Aanand* (blissful), *God is truth*. It is said: *Truth is God*. So, He gives the inheritance of what? He gives the inheritance of true knowledge. Whatever He tells [us], does

³⁷ The one who follows the highest code of conduct [Ram].

³⁸ The conqueror of the world.

He tell [us] just the truth or does He tell [us] something false to some extent? (Students commented.) Yes. And truth alone is Shiva, so the One who tells [us] the truth, does that Soul perform true actions and prove Himself? (Students commented.) Why? It is because He doesn't have *karmendriyaan* at all.

He gives the inheritance of truth to the father of the human world or He gives the inheritance of truth, of the inexhaustible store of knowledge to the soul who is like the eldest brother among all the souls who are brothers for each other and then departs. On the basis of that inexhaustible store of knowledge, that father of the human world becomes a *yogi* in practice. What? What is the basis of remembrance? *Arey?* The knowledge. The knowledge is received from Him (Baba is indicating above). The actions are performed according to that knowledge. And the actions that were performed, were those actions equal to the Father's [actions] or were they performed according to his own opinion? (Students: Equal to the Father.) Which is the greatest action equal to the Father which the Father performs through a human body after coming to this world? He gives knowledge through the mouth. What is the occupation of the Father? To give knowledge. So what is the occupation of the children? To give knowledge and to take knowledge. The one who does this greatest occupation is called the greatest Brahmin. The one who is the greatest Brahmin himself becomes the greatest deity in the world. He becomes the greatest deity in the Golden Age, the greatest *kshatriya*³⁹ in the Silver Age, the biggest *vaishya*⁴⁰ in the Copper Age, the one who performs and begins the *vicious* actions. How? Is he the one who performs *vicious* actions in the Copper Age or is it the soul of Abraham who performs *vicious* actions? Or is it the one whose support Abraham takes, the inert form who performs *vicious* actions? Or the seed from which the root is born? From what is the root born? From the seed. The seed from which the root is born, that seed performs *vicious* actions. *Arey*, will there be a main seed of the Islam religion or not? There are nine groups of twelve [souls] of the nine religions among the seed form souls. Will there be a head in the group of the twelve [souls] in Islam or not? So, he is the seed of all the twelve [souls], isn't he?

Will that seed be more *vicious* or will the soul of Abraham that descends from the Copper Age be more *vicious*? (Student: The soul that descends.) The soul that comes descended from the *Aatmalok*. It came from the *Soul World*. It came from the Abode of Peace. It came from *Brahmlok* (the Supreme Abode). It is called *Paarlok*⁴¹. The Abode of Happiness is beyond the Abode of Sorrow. And beyond the Abode of Happiness is the Abode of Peace. It came from there. So, there is no defect in it at all. It falls because of the colour of the company of the soul it enters. What was said? Is the one whom it enters *negative* or is the one who enters *negative*? (Student: The one whom it enters is *negative*.) The one whom it enters is *negative*, meaning the mother. There are two types of electric plugs, aren't there? One is *positive* and one is *negative*. So, in this world too, *Parampurush* is *positive*. *Purush* means soul. Which soul? ***Param purush***, [it means] there is no soul higher than Him in the world. That *Parampurush* is *positive*. And does He take anyone's support after coming to this world? Doesn't He? The one whose support He takes is *negative*. Whose support does He

³⁹ The one who belongs to the warrior class

⁴⁰ A member of the *vaishya* or third *varna* of the Indo-Aryan society

⁴¹ The world that is beyond.

take? *Parambrahm* (the Supreme Brahma). “I name the one I enter Brahma.” So, the very first person named Brahma is *Parambrahm*. Is that same soul of *Parambrahm* the *number one negative* [soul] of the world or is he *positive*? He is *negative*. Yes, is someone saying something? (Student: More negative than the father...) Which father? There are two unlimited fathers. One is the Father of the souls and the other is the father of the human world. Both are unlimited fathers. You are talking about which father? (Student: The Father Shiva is negative.) The Father Shiva isn't *negative* in any way. In fact, He is **Parampurush**. He is **Parampurush** (Baba is indicating above). Will that *Purush* take the support of the female body in order to create the world or will He take the support of a male? Does He need a male or a mother? So, does He need the *negative* or the *positive* mother? Who is the most *negative* for Him on this world? The seed of the human world alone is the most *negative*. For this, the Father Shiva says: In whichever body I enter, whether it is the body of Dada Lekhraj or it is the body of Prajapita, I name him ‘Brahma’. Will I name him ‘Brahma’ based on the task he performs or is it without any task? I name him Brahma based on the task he performs. So he is Parambrahm. What is his first creation? What is the creation that is created through Parambrahm?

Accha, wait. It's not like this. Baba has said: In the picture of the Trimurti, had Jagdamba, Mamma been kept in the place of Shankar, it would have been very easy to explain. How? (Student: The *shaktiyaan*⁴² are the ‘destroyers of the demons’.) Yes. It is because it is said for Shankar, “destruction through Shankar”. But does Shankar do it? The Father Shiva says: Shankar doesn't do anything at all. So who does the destruction? The *shaktis* are praised to be the destroyers of the demons. Who is that *shakti* who destroys the demons? Jagdamba. She is Jagdamba in her *satvik* form and she herself becomes Mahakali in her *tamsi* (*tamopradhaan*) form and destroys all the demons of the world; she is praised as ‘the destroyer of the demons’. She is this in practice, isn't she? The mother has the soft form as well as when the mother takes on the fearsome form, she is Mahakali too, for the *vidharmis*⁴³. Who is the female destroyer in practice? Which soul is it? Is it the mother or is it the Father? It is the mother. Anyway, it is said in the *avyakt vani*: In the beginning of the *yagya* itself, the flame of destruction was also ignited along with the establishment. Who became the instruments? Whose name was mentioned first? Brahma. The name of the Father could also have been mentioned first. The Father's name wasn't taken first, whose name was mentioned? Brahma. So similarly, that Parampurush Shiva - Shiva means the Soul, the Supreme Soul. *Parampurush*, the One who plays a part comfortably in the abode like body - when He comes to this world, does He play the *part* comfortably, does He play the *part* with *aman-cain* (peace and contentment) or does He the play *part* with discomfort? Is there any soul who plays the *part* of *aman-cain* more than Him forever? There is no one. So, He (Baba is indicating above) is *Parampurush*. What does that *Parampurush* need in order to create the new world? For example, in the world, what does a father need first in order to create the family? He needs the mother. Or does he need someone *positive* like himself? Does he need a male? What does he need? He needs the mother. Similarly, what does that *Parampurush* need when He comes to this world? He needs a *female*.

⁴² Lit. the embodiment of power; consorts of Shiva

⁴³ Those who have a religion opposite to the father's religion.

What is the greatest *power* in the world, in the human beings? Are the *karmendriyaan* the greatest *power*, are the *gyaanendriyaan* (sense organs) the greatest *power*, is the mind the eleventh *indriya* the greatest *power* or is the intellect, which is called the soul, the greatest *power*? (Students: The intellect.) It is, isn't it? So, when Shiva comes to this world, just like the religious fathers come to this world, the more powerful the religious father is, will he require a *powerful* support to that extent or will he require a weak support? (Students commented.) And the *Supreme Soul*, whom the Muslims call '*Allah avval diin*' [meaning] the One who establishes the *number* one religion, is the greatest religious Father. Which religion is it? (Students: The Ancient Deity Religion.) No. The greatest religion before the Ancient Deity Religion is the Brahmin religion. What? He establishes the Brahmin religion. The one who becomes a complete Brahmin himself becomes a complete deity. So, when He comes to this world, although He came in a male body, what name is given to him? *Maa* (the mother), Brahma. He gives him [that] name. And what task does the mother do? *Arey*, what is the greatest task of the mother in the world that is seen? Only the mothers do that task; that virtue is not present in anyone else, in males, in the *kumars* (bachelor), in the *kumaris* (maidens). That virtue is only in the mothers. Tolerance. Tolerance is also of two types. Which [two types]? (Student: We must tolerate within the family.) Yes, tolerance in any situation. If we say '*Vasudhaiv kutumbakam*', the entire Earth is our family, shouldn't there be tolerance for that? If a father has a small family, the one who becomes the mother, she has tolerance for that small family. Similarly, this **entire** world is a family. When the entire world is a family, its father is Prajapita and he alone was made the mother first, Parambrahm.

This is why, it is sung in the world, '*Tvamev maata ca pita tvamev*', [it means] You alone are my one mother and You, the Soul alone are my Father. There is just one personality. There aren't two [personalities] that there is a separate male and a separate female. He alone is called *Shivling*. The Father Shiva said for him: When I come, I make you children equal to Myself and then depart. What does "equal to Myself" mean? 'I make you incorporeal, vice less, ego less, *avyakt svaruup* (a subtle form) and then depart'. The *satvik* remembrance of that *Shivling* is the Somnath temple of the beginning of the Copper Age. Why was the stone *ling* in the Somnath temple **red**? The *ling* was of red stone, wasn't it? Why? The red colour is the remembrance of what? The upper cloth in the flag is also red. It is the remembrance of the revolution (*kraanti*). When those very mothers become *Shivshakti*⁴⁴, they bring the revolution in this world. Who is the mother among them who brings the *number* one revolution? (Student: It is Parambrahm.) Parambrahm? Had Parambrahm been the mother who brings the *number one* revolution, should there be victory of the mothers, should the *Vijaymaalaa* (the rosary of victory) be ready or should they be defeated? (Students: They should gain victory.) They should gain victory. But was he killed or was he alive? Was he killed? When there is a war, when a war happens in the battle field, there is a big massacre; there are a lot of killings. So those who kill a lot must be the greatest sinners. (Student commented.) Why? (Student: They fight for truth and the country.) **Yes**. They fight for truth. This is why it isn't a sin. This is true that there **is** violence in a war but '*bhaav pradhaan vishva raci raakhaa*'. [It means,] in any type of action, the action shouldn't be seen, [we shouldn't see] what action someone is performing, but what the intention behind

⁴⁴ *Shakti* – lit. power; consort of Shiva

the action is. Is the intention good or is it bad? So, what was the intention of the mother who was in the beginning? What was her intention? Although, he had a male body, he was an actor in the form of Parambrahm, was his intention good, was his intention to reform by giving the colour of his company or was it to bring disintegration? (Students: To reform.) So, did that feeling come in the intellect of Brahma? It didn't. The soul of Brahma used to say: I used to explain to those children a lot, "Don't indulge in vices. Still, you didn't agree. Now, look what your condition is!" So, there wasn't the feeling in Brahma's intellect. There was the feeling in **his** intellect but because of the lack of knowledge he couldn't *grasp* that feeling completely and bring it in life in practice. What [topic]? The souls who gathered in the gathering of Brahmins in Om Mandali, did those souls have the *foundation* of the path of *bhakti* to a greater extent or did they have *foundation* of the path of knowledge to a greater extent? Which type of souls were large in quantity? The souls of the path of *bhakti* were in large quantity. Was Brahma Baba also included in them or not?

Do devotees grasp the topics of knowledge, do they go in the depth of knowledge or do they grasp the topics of blind faith? Is [having] visions, visions and dreams blind faith or is it something related to knowledge? What is it? Is having visions something related to knowledge or is it the blind faith of the path of *bhakti*? It is blind faith. So Brahma and the entire gathering that came along with Brahma, all those souls had blind faith. On the basis of those visions Brahma made his faith firm from within. What? What faith did he make firm? Whatever *clarification* of the visions I got is true. Actually, I have to play the *part* of the white dressed Brahma, the new world is going to arrive, the old world is going to be destroyed and in the coming new world, we male and female will play a *part* by harmonizing together our speech, actions, *vibrations*. Or will we fight? We will play the *part* becoming one means the part of Vishnu is ours. We will become Vishnu from Brahma. But he didn't recognize the main topic. What? Who the **Giver** (*daataa*) of this knowledge is. The knowledge of his own soul sat in the intellect of Brahma, "I will go and become a *prince* in the new world." Who sat in his intellect in the form of the one who sowed the seed of that knowledge? Did anyone sit [in his intellect]? Why didn't anyone sit [in his intellect]? What is the reason? It is because, the person through whom he had the realisation of the visions, he had a firm experience, the idea was firm in his intellect, that person used to work as a servant, in his shop. Although he had a high position, he was a *manager*; but even the *manager* of a shop is a servant, who takes a *payment*, isn't he? That feeling was firm in his intellect: after all, he is my servant. So will he recognise the Father because of body consciousness?

If the Father could be recognized based on body consciousness, the Father wouldn't have said the *Brahmavakya*, *Vedvakya* (words of Brahma, words of the Vedas) through the mouth of Brahma in the murlis, He wouldn't have said the *Vedvakya* through the mouth of Brahma - What? – first, consider yourself to be a soul, then remember the Father. What? Until you have confirmed to yourself to be the soul, until you haven't experienced it, until you haven't stabilized in the soul conscious stage, the remembrance of the Father won't be stable. That *foundation* itself is weak. So, Brahma Baba kept opposing from the beginning till the end. And all the souls who were sustained on the lap of Brahma, who are in the *yagya* till now, who have taken the happiness of the lap, who recognized only the happiness of the lap and considered it to be the highest [happiness], - the lap is called *kukh* (womb). *Kokh* means the lap - so are they the *kukhvanshaavali* souls (children) or are they the *mukhvanshaavali* souls of Brahma? Is the *kokh* higher or is the *mukh* (mouth) higher? The lap is lower and the mouth is higher. God was speaking through the mouth. The words that came out of the

mouth, the knowledge that came out of the mouth of Brahma, the information, meaning *vid - vid* means information, *vid* means to know, [from it comes the word] *vidvaan* (scholar) - the information that came out, the information of truth, was it of Brahma, of Dada Lekhraj or was that of the *Supreme Soul*? Those who recognized the *Supreme Soul* grasped the murli narrated through the mouth of Brahma. The murli became the walking stick (*laathi*) for their life. And those who didn't give importance to the *vani* narrated through the mouth and kept playing a lot on the lap gave importance to the lap. It means, did they give importance to the body or did they give importance to the *vani* of God? They gave importance to the body. So, all of them, whether they are the children of Brahma, the Brahmakumar-kumari, or they are the *Chandravanshi*, the children of the Moon of knowledge, all the nine religious dynasties that came to the world from the *Chandravanshis* to the Islam, the Buddhists, the Christians, **they all are** bodily religious dynasties. What? Not even one will be called the child of God. Are they the followers of the bodily beings or are they the followers of God? They are the followers of the bodily beings. Will there be body consciousness in them or not? There is body consciousness in them. So, those souls kept opposing that *part* in the beginning of the *yagya*. And when the mother, Parambrahma didn't accept their words, those souls exposed it in the outside world: "He does this, that. It happens like this here, it happens like that". The Sindhis, the rich people of the outside [world] became furious and the *Anti Om Mandali* was formed. And the war went on in the court and its offices. When the *Anti Om Mandali* saw that they aren't gaining through court and cases, what did they do? They finished (killed) him. It has come in the murli: The corpse was also hidden. So if someone's body perishes in the war field while fighting the war, is he defeated or is he victorious? (Student: He is victorious.) Did he become victorious? (Students commented: His intention was good.) **Yes.** The feeling within him was definitely firm, "I was engaged in the task of world benefit."

The companions didn't understand, because were all those companions those who laid the *foundation* of the path of *bhakti*, were they the community of devotees, were they the community of the knowledgeable ones or were they the community of those who had *vairaag* (disinterest)? There are three paths in the Indian tradition. What? The path of *bhakti*, the path of knowledge and [the path of] *vairaag*. '*Gyaan* (knowledge), *bhakti* (devotion to God) and *vairaag* (detachment from the world)'. When someone receives knowledge, he has *vairaag* for the ostentations of *bhakti*. Until we receive knowledge, we won't have renunciation from the topics of *bhakti*. And from where do we receive the knowledge? (Student: From the one Father.) Does the knowledge come first or does the Giver of the knowledge come first? (Students: First the knowledge comes.) The knowledge comes first; but the knowledge too, works only when the Giver of the Knowledge is experienced in practice. It was said in the avyakt *vani* as well: Whoever sees, whoever listens through the ears, it should come out from his mouth in this life forever (*everlasting*), for the entire life, he would never retreat - what? - [he will say:] 'My Father, the *Supreme Soul*, *God the Father* has come.' So did He come? Did He come? What is the *time* of the arrival in the path of *bhakti*? The **great** night of Shiva (*Mahaashivraatri*). What kind of night? '**Mahaa**' means the greatest. There wasn't a greater night of ignorance in this world before and nor will it ever be again. Such night of ignorance that the entire world of five-seven billion human beings was anyway drowned in the darkness of ignorance and it **is** drowned in it even now, but those who boast, "We have found God the Father through Brahma", they are also in darkness because they recognized Brahma in the corporeal form. Is Brahma the creator or the creation? A question has been asked in the murli many times: Who is Brahma's father? He just questioned and left it. No one pays attention to it. If it is asked, isn't an answer required? So, will there be a father of Brahma, meaning the

senior mother or not? Will there be the creator of Brahma or not? So, the one who was the creator of Brahma was the same person who in the beginning of the *yagya* sowed the seed of knowledge in the intellect of Brahma, who gave the meaning of the visions. But because of ego, because of bodily ego, Dada Lekhraj Brahma couldn't accept him as the Father.

He didn't recognize the Father. When Brahma himself didn't recognize the Father... Brahma, who became the instrument to create the second gathering like world of the Brahmins... It is said in the scriptures that Brahma created the world of Brahmins three times and all the three times he rejected it". So, the first time, the world of Om Mandali was created. For the second time, the Brahmakumari Ishvariya Vishvavidyalay began in 47. For the third time the *Advance Party* began from 76, to which the Brahmakumaris gave the name 'Shankar Party'. He (Brahma) didn't like all these three types of worlds. Why? Why didn't he like them?

It is because, they say through the mouth: One Shivbaba and no one else, but if we see in the life in practice, leaving aside the soul who plays the *part* of the father of the human world, there is no human soul in the Brahmin family who doesn't follow [the knowledge] on the basis of *gurudam*⁴⁵. They have made their own gurus. They have made those gurus their support. Someone gives importance to someone, someone gives importance to someone else and others give importance to someone else. And the one to whom they give importance, they get entangled and die with the chain of their attachment. There were the iron chains in the *lokik* world and here in the Brahmin world, these golden chains are formed. Do you find these golden chains to be costlier than the iron chains or do you find them to be less costly? You find them to be costlier. To break the golden chain is very... does it happen that we break it and throw it away? We aren't able to do that. The *final paper* that was mentioned: *Nashtomohaa smritii labdhaa*⁴⁶. Detachment from your body, detachment from the things related to the body, detachment from bodily relatives and contacts, then? One Shivababa and no one else. This is why it was said: It is the meeting of the three rivers: knowledge, *bhakti* and detachment.

Was it the year of the revelation of the father meaning, was it the year of the revelation of the father of the human world or was it the year of the revelation of the Father of the souls? It was the year of the revelation of which father? (Students: The father of the human world.) The year of the revelation of the father of the human world was celebrated. Ram is called the father in the murlis. Ram is called the father. Krishna is called a child. The soul that becomes the first leaf of the human world in the form of Krishna is the creation, the very first creation of the human world. And will the one who gives birth to him be incorporeal or corporeal? *Arey*, the first leaf of the tree like human world in the Golden Age, will the one who gives birth to him be the Incorporeal One or the corporeal one? (Students: He will be corporeal.) He will be the corporeal one. Does the one who is corporeal become Narayan directly from *nar* (man) in that *purusharthii* life⁴⁷ itself or does he leave the body? His body remains because he is the only personality on the human world, the soul who

⁴⁵ The rule of gurus.

⁴⁶ Being detached and regaining the awareness [of the self].

⁴⁷ The life of making *purusharth*.

assimilates, the one who is always present on this human world. He is called 'satt'. The *satt* that is true is present forever. The one who is false runs away. For example, in the land of India, many attackers, the foreigners, attacked. Did they run away or did they remain stable? They ran away. It is the same [here]. Only one soul on this human world is true, he is *chitt* [meaning] in a living (*caitanya*) form and his *part* in the beginning... what is his *part* in the beginning of the human world? What is it? *Arey*, is the *part* of Brahma of the end of the human world or is it of the beginning of the human world? (Student said something.) Yes.

The age of Brahma is of 100 years. The age of Brahma ends in *mrityulok*⁴⁸. So Parambrahm, who is the first Brahma, his age is 60 years in 37-36 (1936-37). If 40 years are added to 36, it comes to 1976; [it is] for [the year] 76. So, the 100 years are finished in *mrityulok*. Is it about the soul, the actor soul or is it about the *part* of the body? Is it about the soul? Didn't he play the *part* of Brahma through the body? The 100 years of Brahma, of the first Brahma are completed, aren't they? So, are they completed in *mrityulok* or are they completed in *amarlok*⁴⁹? 100 years are completed in *mrityulok*. Where does that soul go after crossing *mrityulok*? Where does it go through the soul, through the mind and intellect? It goes to heaven. It means, will it experience happiness based on thinking and churning or because of something, some problem, some circumstance, will it experience sorrow? (Student: It will experience happiness.) '*Gyaan ko panth kripaan ko dhaaraa.*' [It means,] the path of knowledge is like a sword (*talvar*). Whatever obstacle or obstruction comes, keep cutting them like you cut with a sword. He can't experience any sorrow. If the *Ishvariya* knowledge sits in the intellect completely, there can't be any sorrow. This is why it is said: Remember the Father, remember the home and remember heaven. Why should we remember the three? It is because all the three are the same actor. For him, it is said, "You children will bring down the Supreme Abode, home on this earth." Will you bring it number wise or will you bring it down together? So, will there be someone in the first *number*? The one who is the first number brings down the Supreme Abode on this earth, meaning he stabilizes in that remembrance within. In which remembrance? He is stabilizes in the remembrance of the Supreme Abode. And he feels within, his point of light soul to be in the Supreme Abode. And is he always happy, is he in [a state of] happiness or is he in [in a state of] sorrow? He will always be happy. So whom should you remember? Should you remember the Abode of Happiness, should you remember the Abode of Sorrow, should you remember the Abode of Peace or should you remember the Father? All the three are contained in the one Father. And it is also experienced. It is indeed said: Those who become pure from impure call [God] saying, '*patit paavan Sita-Ram*⁵⁰'. They who don't become pure from impure don't call Sita and Ram either. "O! Purifier of the sinful ones, come", this voice doesn't come from their heart. It comes from whom? Even in the *shooting period* of the Confluence Age, who call again and again? The voice comes from within, "Come. Come. Come quickly. A lot of time has passed." Who call? Do those who become pure from impure call or do those who don't become [pure] at all call? They who become pure from impure in this life itself call [them].

⁴⁸The mortal world.

⁴⁹The immortal world.

⁵⁰Sita-Ram who purify the sinful ones.

Those who belong to different religions or those who *convert* to other religions, those Brahmins are also sitting in this Brahmin world. They are sitting among the *basic* Brahmins, among the root souls and in the world of the seed form Brahmins too, those seed form souls are sitting in the form of the beads of the *Rudramaalaa*⁵¹. Many mouths are shown on them. The *rudraaksh*⁵² with one mouth are rare; in it, only the One enters. And in the others? Numerous souls enter others. And it is seen in practice as well. Among the *Candravanshis*, did the Moon of knowledge Brahma leave his body suddenly, did he leave his body *accidentally* or did he die an ordinary death? He had a *heart* failure. It is called an accidental death (sudden death). His *heart* failed, it means, it is certain that he has to become a ghost, a spirit. His *age* was left [incomplete]. In order to complete that *age*, he had to *play a part* with the subtle body. Those who suffer an untimely death have to take on a subtle body. So it is inevitable for [the soul of] the Moon of knowledge Brahma to *play the part* with a subtle body. What will be inevitable for his followers too? Whom will they too *follow*? They will follow Brahma alone. They keep leaving the body suddenly and take on a subtle body. No matter how big a Brahmin or Brahmini they are, no matter how knowledgeable they are considered, no matter how much honour and a position in the Brahmin world they have but ultimately, they leave their body suddenly and wander after taking on a subtle body. They enter some or other body and play a *part*. To whatever place someone is connected to, to whichever religion, they will play a *part* entering them alone. They can't enter someone else and play a *part*. So the part is being played. The **Father** has also said: These ghosts and spirits, these souls with a subtle body will also be uplifted through **you** children. How will it happen? (Students commented: By entering us.) Yes. It is because they are taking knowledge by entering us Brahmin children. [According to] the karmic accounts of the previous births, did we become big kings or did those souls become big kings? In the previous births? What does the knowledge say? Are we the souls who come in the big royal families or are they the souls who come in the big royal families? **We** are first. The kings, the souls who become kings from the beginning of the Copper Age till the end of the Iron Age, did they give sorrow to their subordinated subject souls or not? They did. So those who gave sorrow and those who became sorrowful, will they come and settle the karmic account or not? (Student: They will.) So the whole karmic account is being settled in this *last* birth. They will certainly settle the karmic account of whatever happiness and sorrow they have by entering. They are settling it. Om Shanti.

⁵¹ Rosary of Rudra.

⁵² The seeds of the tree *Eloeocarpus ganitrus*, used for rosaries.