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Dated 25.03.18, Clarification of Murli dated 16.05.67 (Night class)

The night *class* of the 16.05.1967 was going on. The topic being discussed in the end of the middle part of the second *page* was: Whether he is a king or a subject at the end of the Iron Age in this world, as the king, the subjects (*yatha raja tatha praja*) are all corrupt. Not a single person performs actions with the elevated *indriyaan*¹ like the deities in heaven perform actions with the *indriyaan* that give joy, the elevated *indriyaan*. [In] the dualistic world that is created through the number wise bodily religious gurus from the Copper Age, whoever becomes a king in whichever religion, [in their] religious land, not a single one performs actions with the elevated *indriyaan*. The most corrupt *indriya* among the corrupt *indriyaan*, the *indriya* giving the most sorrow is the *kaamendriya* (the organ of lust). ‘Lust is the biggest enemy’. This is also said in the Gita, isn’t it? So, they perform corrupt actions through that very *indriya*. What is a corrupt action? To give sorrow. What is an elevated action? To give happiness. So yes, all are corrupt in the corrupt world, in this *forest* of thorns. This world is a jungle of thorns. From when? Just like when a thorn pricks someone, it gives so much sorrow and pain. In the same way, when a child is created, a maiden would feel so much pain! It is as if they sting [them]. Even the thorns of the *babuul*² don’t give that much pain in this world. So, this is the *forest* of thorns. Not just the human souls, but every creature stings [the other]. You have come in this jungle of thorns and have been born as flowers. What? Others haven’t been born [as flowers]. You have come to the Father to have a birth first of all.

What? ‘You’ means? The Rudra Gyan Yagya that was created in the beginning of the *yagya*, the name itself is ‘the Imperishable Rudra Gyan Yagya’. What kind of Rudra? The imperishable Rudra. Shankarji is called Rudra, isn’t he? It is said in the scriptures that the body of Shankar never perishes at all. He is such a *hero* actor who always remains on this stage like world. So, you have come and were born in this forest of thorns. ‘You have come’. You have come to whom? There will be Maharudra first in the Rudra Gyan Yagya, won’t there? Why is it named the Rudra Gyan Yagya? It is because it begins through Rudra in practice, doesn’t it? So, Maharudra through whom the *foundation* of this *yagya* of knowledge has been laid, you are the children, the Rudragan (the followers of Rudra) of that Maharudra in practice. What? The *rudraksh*³ beads are said to be their *yadgaar*. In which country are those *rudraksh* beads, seeds found? In the country of Nepal. That country is also a *yadgaar*. When God comes on this world in the confluence of the end of the Iron Age and the beginning of the Golden Age, in the *shooting period* of the *broad drama*, at that time He creates you, the Rudragan first of all – what? – *number* wise according to your *purusharth*.

So, you have come and *number* wise... ‘You have come’. What? You have come to whom? That Maharudra whom Shiva enters, you have come to Him and were born. What kind of birth? Of thorns or of flowers? You were born as flowers. What is [the meaning of] a flower? A flower is very light. So, that *Supreme Soul* Father comes in the one who plays the *part* of Maharudra and gives you the introduction of your soul. What? “You are a light point of light soul. You aren’t a body.” So, the lighter someone is, he will be giving joy to that extent and the heavier someone is, he will be weighty and giving sorrow to that extent. So, just like you have come and were born, you became flowers. And through whom did you become flowers? Now, when you have become flowers in this Elevated Confluence Age, in the *shooting*

¹ Parts of the body used to perform actions and the sense organs.

² The gum-acacia tree.

³ Seeds of the tree *Elaeocarpus ganitrus* used for rosaries.

period, through whom have you become flowers? 'Through'. Who became the *media*? (Student comments.) No. You have become flowers, you were born. So, the Rudragan... The biggest Rudragan is Maharudra. Is Shankar shown [wearing] a *yagyopavit*⁴ or not? He is, isn't he? So, is he a Brahmin or a shudra⁵? He is a Brahmin. So, he is the highest Brahmin, the first Brahmin. Shiva, the Father of the souls, the *Supreme Soul* enters that Brahmin, that highest Brahmin first of all and... what? Gives him a name. What name does He give him? Brahma. As he is the Brahma with the highest stage among all those with the name Brahma, he is called Parambrahma (the Supreme Brahma) in the scriptures. What? It is said, '*Gurur Brahma, gurur Vishnu, gurur devo, Maheshwarah. Guruh saakshaat Parambrahm, tasmai shri guruve namah*⁶', isn't it? Just like when Shiva enters the male body of Dada Lekhraj Brahma, He names him Brahma; no Brahmakumar-kumari calls him Dada Lekhraj after that. What do they call him? Brahma Baba. So, in the same way in the beginning of this *yagya* of knowledge, the name of this gathering of Brahmins was Om Mandali. So, he was named Parambrahma, Brahma who stays in the highest stage, the stage that is beyond everyone.

What did you become through that Brahma? (To the student:) I can understand with just one letter. You became Brahmins. The children of Brahma are the Brahmins. The *followers* of Shiva are Shaiv. The *followers* of Vishnu are Vaishnav. The vowel changes for the *followers* or the children, doesn't it? So, you have become the Brahmins of the first generation. How is it proved that you are a Brahmin? When you are the progeny of Brahma, you are Brahmins. There are *number* wise Brahmins. Their gathering is also famous in the world as the Rudramala (the rosary of Rudra). There are the beads of the *left side* as well as the *right side* (of the Tree) in it. They are the seeds of this world. This is the rosary of the world of the seed form souls. Rosary means gathering. So, you are the souls in the form of the beads of that rosary. When you became those souls in the form of beads after coming to the Father, what happened? You became flowers. What? Earlier, you were shudra. What were you? You were shudra. Then, what did you become? You became Brahmins. It is said in the Gita: When I come, *caaturvarnyam mayaa srishtam gun karma svabhaavsah*⁷. [It means:] Whatever kind of *part* you play in the *shooting period* on the basis of your quality, actions and nature, your caste, social class is named Brahmin, Kshatriya, *vicious* Vaishya or shudra who performs lowly actions according to that part, according to the very tasks performed. So look, what have you become through Baba? You have become Brahmins. But this world – although you have become Brahmins - the world in which you live, what is it? What is it? It is a jungle of thorns. You live in a jungle of thorns. You live in the middle of the *forest of thorns*. They just give sorrow to each other in this jungle of thorns. There is not even a single creature from the human beings to the demons in this world at the end of the Iron Age who doesn't lay the *foundation* of sorrow through the *kaamendriya* of the vice of lust. What? In the creation of a child, if there is sorrow in the beginning itself, there will be just sorrow in the middle and in the end as well. So that is all, you are the only ones who make thorns into flowers. What? You alone are Rudragan with the name Rudra, who make this jungle of thorns into what? You make it from thorns into flowers. You make it, don't you? So, it is you who become the instruments for it. You become the instruments in the first *number* to make the thorns into flowers. You are the ones who make this world [and] all the creatures of the world into

⁴ Sacred thread worn by Brahmins.

⁵ A member of the fourth and the lowest division of the Indo-Aryan society.

⁶ Brahma is a guru, Vishnu is a guru and Shankar is a guru, but even those gurus bow before the guru of the gurus, the Guru incarnate named Supreme Brahma.

⁷ I had created the group of the four categories [namely] Brahmins, meaning deities, Kshatriya (warrior), Vaishya and Shudra according to the difference between their qualities and actions.

flowers because, what has it become now? It has become the garden of you Brahmins. What? How does it become a garden [and] how does it become the jungle of thorns? It becomes a jungle of thorns when there isn't rainfall, when [the garden] doesn't get water. It is then that it becomes a jungle. And when it gets water, it flourishes, it becomes a garden. It isn't about the physical water; it is about the water of knowledge here. So, the Father comes and irrigates you with the water of knowledge. So, what have you become even in the middle of the jungle of thorns? You become the flowers of the garden. So that is all, what do you have to do now? What do you have to do? What do you have to do? **You**. What do you have to do? Not this one. There is this one, isn't there? His *part* is different. He leaves the body in the middle of his *purusharth*. He has a sudden death. He has to take a subtle body [and] become like a ghost, a spirit. So, is there more power in the subtle body of ghosts and spirits or is there less power? When they had the physical body, even then they were giving so much sorrow. Then, when the soul took the subtle body, they started to give even more sorrow. Whoever they enter, they will *control* his mind, intellect, *gyanendriyaan*, *karmendriyaan*, everything. They give a lot of sorrow. What? [They are] such souls.

So, I am not speaking about this one. Who am I speaking about? I ask you: What do you have to do? What do you have to do? You have to make others from thorns into flowers as well. Such souls like Brahma, those who *follow* Brahma, they become ghosts and spirits and give a lot of sorrow to you children as well. What? There are Rudragan, aren't there? There are mouths carved on those beads of the Rudraksh. It is said that the bead with one mouth is rarely found. Actually, he speaks through one mouth. What? He doesn't doublespeak. He remains firm on the very knowledge that Shiva narrates after entering him. Although, these ones who become ghosts and spirits also enter you children... This is why in the remembrance of these ghosts and spirits, some Rudraksh beads have two mouths, some have four mouths, some have eight mouths and some even have fourteen mouths. So actually, those who have many mouths on them are weak souls. What? They don't follow the direction of the One Shiva. They don't assimilate the words of the One Shiva firmly and narrate them to others. They themselves aren't able to assimilate them either. So, they remain weak in knowledge. And because of being weak in knowledge, these souls of ghosts and spirits enter them and settle there. Some have two [souls], some four [souls] and some have many [souls] [entering in them].

So, this is your task *number* wise (according to your capacity). What? Why? He mentioned 'in you too'. What did He mention? The souls of ghosts and spirits enter even you to some extent, don't they? Less in some and more in someone else. Although they enter you, your *foundation* of knowledge given by the inexhaustible *Trikaaldarshi* Shiva is so firm *number* wise that ultimately you gain victory over these ghosts and spirits. What? This is why it is said: Victory is your **birthright!** Not 'these ones'; not 'their *followers*' and not of those ones, of the worldly people at all. In fact, that third world is a very far off world. So, it is your task - what? - to make others from thorns into flowers as well. 'Others' mean who? Is it the worldly people first? No. Just like you have come to the Father, you were benefitted, you became flowers. In the same way, those who come to understand from you - what? - being polite... It shouldn't be that [they come] arrogantly [and say:] 'Hey! Narrate the knowledge to me, tell me everything, or else, I will put you in *jail*.' What? 'I will issue a *non-bailable warrant* against you. Come in front of me.' So, the Father has given you a task. What? What task did He give? Just like you have become flowers from thorns, you have to make others that as well. Make the outsiders that later on, those who just aren't ready to come to you out of bodily arrogance. If they come, they will come to investigate. What? They will come for

checking! They will come to become your **checker!** They won't come to understand [the knowledge]. If they bow their head and understand lovingly, you should explain to them. So it was said, it has been written in the Gita, hasn't it: Whom should you give this donation of the knowledge of God and whom you shouldn't. You should give it to those who have [good] feelings. Those who don't have [good] feelings at all – what? – there is no use of giving it to them.

So it was said: To whom should you give this knowledge first of all? First of all, those who are very close to you, those who are disturbing you by entering you every now and then, you have to narrate a maximum knowledge to those very souls and you have to make them from thorns into flowers. Apart from them, those who are going to be born from these ones – what? – or those who are going to give birth to them – what did He say? – Those who are going to give birth to such souls; so, they are more elevated than even these ones, aren't they? Those who give birth are of two kinds. One is in the form of the father and the other is in the form of the mother. So, those who give birth in the form of the mothers, they are more elevated than even these ones. But those mothers come under their *control*. This one is the soul of Krishna, isn't he? What? They have made Krishna God of the Gita. What? Gita is the mother but they have made him the husband God of the mother Gita. The people of this world have done an outrageous act! So, the Father says: This one becomes the husband of even the mother. He is very wicked! This is why, give him [the knowledge] later. What should you do? The mother who gives birth to him... She gives him the birth of knowledge in the Confluence Age and the *shooting* happens, this is why in the beginning of the Golden Age as well, in the *broad drama*, she gives birth to him in the form of the first leaf. So, you have to bring the welfare of that mother first. However, this one is the chief for the sustenance of those mothers, it is his responsibility to pull even those elevated souls and bring them in front of you.

What does Hanuman do? Does Hanuman bring the mother in front of the father Ram or does the mother bring Hanuman? Hanuman brings her. So, the one who destroyed respect and honour in the final *purusharth* himself is called Hanuman. So, this soul of Brahma and the souls who are like his *followers* are finally defeated fighting you and they destroy their respect and honour. They end their respect and honour. The one who is *number one* among them, he is named Hanuman in the scriptures. What? Will the *number one* [soul] be named [Hanuman] or will all of them be named [with the name of the number one]? Will one [soul] who earns the wealth of knowledge 100% be named Arjun or will everyone be named [Arjun]? The name is certainly proved for the number one [soul]. Isn't it? How? From where does this tradition start? This tradition starts from this very Confluence Age. There is just one Brahmin, the number one top knot (highest) Brahmin - What? - who is praised in various forms. This is why there is a sentence in the Vedas. There is a sentence in the Vedas in the path of *bhakti* and the sentences of Brahma that are coming up now in the Confluence Age - the murlis are said to have emerged through the mouth of Brahma - there is a sentence in that as well. There is a sentence in the Vedas of the path of *bhakti*: *Eko sad vipraha bahuda vadanti*. What? [It means] there is just one true Brahmin who is praised in various forms in the scriptures. He is praised in the form of Ram in the Ramayana. He is praised in the form of God, God Krishna in the Mahabharat and he is praised by the name of Shankarji in Devasursangram (battle between the deities and the demons). Only that one Brahmin is praised in all kinds of scriptures. This is why it is said: *Eko sad vipraha bahuda vadanti*. There is just one true Brahmin who is praised in various forms as the *hero* actor in the scriptures. So, it was said that you have to make them from thorns into flowers number wise.

First, these ones enter you to a greater extent and take the colour of your company. There are their *followers* too who enter the beads of the *Rudramala* like you and are disturbing you a lot. But the Father's blessing is with you – what? – 'Victory is your birthright'. Yours will be the final victory. It is definite. What? Your *head office* is Vijay Vihar. What? Where do you wander (*vihar*)? What kind of Brahmins are you? Those who wander in victory (*vijay*). It should always be in your intellect: Victory is our birthright.

So, there is a *jungle* in the whole world. But the responsibility has come over you. What? The whole *jungle* of thorns... all the thorns, and even among them the human beings... the human being is certainly the most elevated creature among all the creatures. So, you have to bring welfare to the human beings first. And only they will be benefitted [first] because only they have a mind to think and churn. Other animals, birds and creatures don't have a mind at all. It is these compilers of the scriptures with a vicious intellect and even among them first, the sages and saints with a beard and moustache... The beard and the moustache are a symbol of a vicious person, isn't it? The deities certainly don't have beard and moustache. They are clean shaved. So, they have made this confusion in the scriptures. What? So, they have written it wrong. Otherwise, all the creatures in the entire world, the thorns, those who sting [others] with the thorn of the vice of lust, what do you have to do to them? You have to make them from thorns into flowers. As for the rest, these Brahmins, look, they are becoming flowers. What? Except them, the thorns present in the world... You are certainly in front [of the Father]. You are sitting in front of [Him] becoming His children in practice. But those who aren't sitting in front of [Him], those who are far away; what? So, they are becoming flowers gradually. What? This is a study, isn't it? The *basic* study is taught first. Does that study also bring benefit or not? That also brings benefit. So, they are also becoming flowers. Later, they will become deities. The order in which they come to you and become flowers, they will become deities in the same order. You came first, so you become flowers first. The lotus flower is the king of the flowers. What kind of a flower? The *king flower*. So, you become the *king flower*. And? Then, there are other *flowers* as well *number* wise. Which [flowers]? The *queen flower*, the rose is the queen of the *king flower*. They are also of two kinds. One is the *ruhe gulaab* (the spiritual rose), the indigenous rose and the other is the foreign rose. The indigenous rose gives out fragrance and the foreign rose will appear... what? Their *pomp and show* is very nice. They apply *lipstick, powder*. [They go to] the *beauty parlour*. So, they will appear very beautiful but when you *use* them, you will feel, 'arey, they stink a lot, they are adulterous. Yuck!' So, there are two kinds of flowers that become queens. What? Do you have to pull the *ruhe gulaab* first or not? They will come to you first. So, they will become deities. This is something to understand; what? Just as you came in front of the Father first, so you became flowers first; similarly, whoever comes in front of you first will become flowers. The foreigners are far away. And the *swadeshi* (those belonging to the country Bharat) are living in the country [Bharat] itself. So, who will come first? Those who are close will come soon because they remained close for many births, they played the *part* being close [to the father], they took the colour of [his] company for many births, so that *sanskar* of [taking] the colour of his company pulls them. So, this is something to understand, isn't this?

This isn't *dhuurchaayi*. *Dhuur* means there isn't any dust of body consciousness in this knowledge. What? What kind of knowledge is it? This knowledge isn't that knowledge of the world. For example, the big ocean... There is one ocean after combining the seven oceans, isn't there? When there is total flood (*jalmayi*) in the entire ocean at the end of the cycle, there is so much garbage, soil [and] the dust of body consciousness mixed with it. The body

is soil, isn't it? So, this knowledge isn't *dhuurchaayi*. Which knowledge? It is the knowledge of God. It is the knowledge of *Supreme God the Father*. It is the knowledge of *Trikaaldarshi* (the One who knows the three aspects of time). What? Why is He *Trikaaldarshi*? It is because that Soul, the *Supreme Soul*... why is He *Trikaaldarshi*? It is because He doesn't come in the cycle of birth and death and all the remaining souls come in the cycle of birth and death. This is why they forget the events of their previous births. That one Soul, the *Supreme Soul* Shiva is such... What? *Supreme God the Father*, the Highest of the high. What? The Muslims have named Him 'Allah'. Allah means the Highest of the high. What else did they name Him? What name other than Allah did the Muslims give Him? *Hat tumhara bhala ho*⁸! The other name that they gave Him is Khuda. What? He comes on His own (*khud*). He doesn't come on being called by anyone. Look in Bharat, those who are called Hindu, there is their *history* of 2500 years. They have been calling God for 2500 years. Did He come? Did He come? No. He doesn't come [then]. He comes only at the end of the Iron Age. It is these vicious human beings who have written everything wrong: God Krishna came in the Copper Age, established the sinful Iron Age and went away. *Hat tera bhala ho*! They have made God like this! *Arey*, will God bring uplift, will He create the new world and go or will He go after creating the old, sinful world? All these are imaginations of vicious [people]. God certainly comes in this world. Although it has been written in the scriptures that He comes even at the end of the Iron Age as the incarnation of Kalankidhar (the One who bears disgrace). So, there is certainly some truth in the scriptures. What? He bears all the disgrace of the world on Him. He is given the very name Kalankidhar. He silently bears disgrace. What? He doesn't raise any objection. [He says:] You may disgrace Me all you want. What? I am not going to run away from this world. What? I am not going to commit suicide. So, I will go after accomplishing the task. He is God, isn't He?

So, that God certainly isn't *dhuurchaayi*, is He? His knowledge isn't full of the dust of body consciousness. What? The body in which He comes... In which body does He come? [Of] the one who makes the *purusharth* of the highest *stage*. This is why He is called *Kaashi Kailaashivaasi* (the Resident of Kashi, the Resident of Kailash), He resides on Mount Kailash. And what remembrance of the storehouse of the water of knowledge is shown on Mount Kailash? What a trouble! Mansarovar. What? He is such a lake of knowledge that there isn't a single particle of dust, soil etc., the dust of body consciousness in him at all. All the water of knowledge is constant, crystal clear. What? Even the *bottom* is visible. Just like everything is visible in a mirror, similarly, He is the big mirror of knowledge. What? He is the biggest mirror of knowledge, the Gyan Mansarovar. What? Is anything said about the Gyansarovar or not? It is. It is said: You children, those who believe, 'we have found the Gyansarovar Father' will have to leave the Gyansarovar. What? And those who consider [themselves] to be sitting in Madhuban, [those who think:] we are sitting in Madhuban will have to leave Madhuban. And those who think: we are sitting in the *gitapathshala*, we aren't sitting in Madhuban, they will have to leave the *gitapathshala*. Why? It is because they have made the Kalankidhar Father who comes at the end of the Iron Age their own. This is why the world isn't going to leave you either. Still it is an examination, isn't it? When there is an examination, you receive high and low positions, don't you? Do you receive a status or not? So, this is also the unlimited world. You children receive higher, lower [and] medium positions *number wise* (according to your *purusharth*) on this unlimited stage as well. The remembrance of it is the rosary. There is the rosary, the gathering of the souls in the form of the rosary in every religion. Someone plays the highest *part*, someone plays a medium *part*

⁸ An expression of annoyance.

[and] someone plays a low *part*. So, this knowledge given by God isn't *dhuurchaayi* knowledge. What? For example, there is a diamond, sometimes dust settles on a diamond. It does, doesn't it? Still, does the diamond shine or not? It will shine. So, this is the dust of body consciousness. This body is also made from soil. The earth is the main element. Earth, water, air, fire, sky. All the elements are present in the earth. So it was said: This knowledge of yours isn't full of dust, the dust of body consciousness.

Who is the Giver? It is that One, Shiva who never becomes body conscious at all. He enters a bodily being on this stage like world, He does come in the chariot like body of Arjun, He also controls the entire chariot, He also works through the *indriyaan* - what? - He also forms relationships, various kinds of relationships in this world, still He isn't attached to them. Look, this is a point to understand. What? This knowledge is the knowledge given by God. There can't be any question of dust in it at all. It is at the end, when the destruction of the world is about to happen, that numerous souls of this world who grasp half knowledge, they keep drowning and surfacing in the flood of knowledge full of the dust of body consciousness. Did you understand? You didn't. When there is flood in the whole world, how will the water become? It will be full of dust, won't it? It will be mixed with mire, won't it? So, not all the human souls of the world grasp the knowledge. There will be many souls in the end who won't take the knowledge at all. They will be full of body consciousness. So, soil and only soil, mire and only mire mixes in that water of knowledge in the entire world. Just like poets have written: Death hovers in all the four directions, north, south, east and west. And knowledge will spread in the whole world but it will be dirty knowledge. So, it was said: These are points to understand. Understand and make others understand, whose knowledge it is. It isn't the knowledge of the body conscious religious fathers. They are full of the dust of body consciousness. This is why, that knowledge can't establish the new world. What? All the religious fathers kept explaining this to their *followers*: Now, we will transform this world, that's all! In the *history* of 2500 years, in the *history* of the religious fathers, did this world reform or did it give even more sorrow? It gave even more sorrow.

So it was said: Be it any weak woman - what? – however illiterate she may be, she too can understand this knowledge. This is the knowledge of God. It doesn't have any name and trace of the soil of body consciousness at all. It is a totally clean mirror. What? For example, there is a mirror. If there is even a little dirt, your face won't be visible in it. It is said that your Madhubans are palaces of mirrors. If someone wants to hide his actions living in this Madhuban, they won't be hidden at all. Everyone's face will be revealed in the future. How big a demon, a demoness someone is, how great a deity, a *devi* (female deity) someone is, all this is to be revealed in the entire world. So, Madhuban is also a mirror. What kind of a mirror? Look in this wall, look here, look there; it is a palace of mirrors. Everyone will see their face in that Madhuban and others will also see their face. Your face as well as others face will be visible in it. This Madhuban will become 100% what? It will become a palace of mirrors. Why was it named Madhuban? It is such a place that is full of sweetness like honey, but still... For example, Shiva. What kind of a *part* does He play? [Does He give] sweet *drishti*, [does He speak] sweet words, [does He perform] sweet actions, actions giving joy through the *gyanendriyaan* (sense organs), also through the *karmendriyaan* (parts of the body used to perform actions) does He perform sweet actions giving joy or [does He perform actions that are] giving sorrow even to the slightest extent? No. So similarly, these Madhubans will become 100% palaces of mirrors.

The very place where there is Madhusudan is called Madhuban. What? *Sudan* means the one who kills, *madhu* means sweet. What? The vice of lust in the form of a demon is the sweetest.

What? It is said in the Gita, isn't it: **Lust** is the greatest enemy. It is the biggest demon. The No.1 actor who kills this demon is given the name 'Madhusudan'. He has killed it in practice. He has killed it by taking the support of a body. What? The place where Madhusudan plays His *part*, narrates the *vani*, gives *drishti*, performs actions through the *karmendriyaan* in practice and also applies the colour of the company of His *karmendriyaan*, that Ishwar (God) – what? – '*Ish*' means the one who rules [and] '*war*' means elevated; the knowledge that is given by such an elevated ruler is like a mirror, a clean mirror on which there is no dirt, soil or anything. There isn't a trace of any sin in it. What? Even if any weak woman listens to that knowledge... what? What kind of a weak woman? The one who doesn't have any power. The maidens and mothers become weak at the end of the Iron Age. What? How does even a child like Krishna become? He becomes God of the mother, mother Gita. He becomes the husband of the mother Gita. So, such weak women – what? – whose children themselves become their husband and make them work under their *control*... This is the very condition of the mothers in the entire world. If the husband leaves his body, if by chance he dies, the children take the mother under their control completely. They make her work under their orders. So, any of such weak women in this world... All women become weak at the end of the Iron Age. [They become] powerless. What? Powerful men touch them and they become weak. This is the situation. So such weak women will also grasp this knowledge. This mirror like knowledge [can] even [sit] in their intellect, they can drink this clean water of knowledge of the Mansarovar. It sits in their intellect. However illiterate they may be – what? – They may not have learnt even *ka*, *khaa*, *ga*, a, b, c, d in *primary* school, even then they grasp this knowledge, they can understand it. On what basis do they understand it? They are weak, they are old and they aren't educated either. So, what specialty do they have? Yes, they are full of feelings. The actions they have performed for many births are full of feelings; their speech is full of feelings. They are the feelings for God. *Bhav pradhan vishwa raci rakha* [meaning] someone receives the fruits [of actions] on the basis of the intention with which he performs the actions. So look, whether they are weak, illiterate, old or whatever they are, they can drink this clean water of knowledge. They can digest it and they are also **digesting** it. What? You can see it in practice. You can go there and check. Men for whom God has said through the mouth of Brahma that all of them are Duryodhan and Dushashan⁹, they strike with the *kaamendriya*, they are such thorns; so, those men aren't grasping this knowledge so much. The maidens, mothers, old women are grasping it. Very old, those who don't have power in their body at all by giving birth to children – what? – Those weak women are also grasping the knowledge. They don't have even a little courage to face men, even through speech, to tell them, 'what are you doing?' They can't even glare fiercely at them. So, what did He say for such weak women? They have received this boon. What? Even they can understand this knowledge of God to the bottom of their heart.

What reason did He mention? What such specialty do they, those maidens and mothers have? Those maidens have the *sanskars* of purity of this birth as well as the previous births recorded in them. What? The men who are Duryodhan-Dushashan, who become impure, who become dirty with the urine [of lust], they (the maidens and mothers) also make those men understand, 'Leave us. You may marry for a second time' but they aren't going to accept this. So, they (the maidens and mothers) have a pure intellect. This is why it can be seen in practice: Whether they are the Brahmanis (female Brahmins) or the Brahmins who grasp the *basic* knowledge, who are called the Brahmakumar-kumaris or the Prajapita Brahmakumar-kumaris who listen and understand the *Advance* knowledge directly from the Father – what?

⁹ Villainous characters in the epic Mahabharat.

– whether they are those who study and understand the deep *Advance* knowledge, this can be seen in both of them. What? The maidens grasp more knowledge. Men don't grasp it. Even *kumar* (bachelors) or mothers don't grasp so much [knowledge]. Why? Why is it the maidens who surrender the most? What is the reason? The maidens have more *power* of purity. Compared to the *kumars*, *adharkumars* (men who are married and lead a pure life) [and] *adharkumaris* (women who are married and lead a pure life), it is the maiden who has more power of purity in a family. They don't even know impurity, [they don't know] what actions [people] perform in this world of dirt (*gumuut*: lit. means faeces and urine), so that this world is growing [and] the population is increasing; they know nothing. Such maidens with a pure intellect surrender in great numbers. Just like it is written in the Gita; what? There are four kinds of souls who surrender, who run behind Me. [One kind is] '*aarto* (those who are distressed)', those who cry in pain, become sorrowful, distressed because of the Duryodhan-Dushashan in this world. The second kind is of those who are curious (*jigyasu*). They have curiosity: How is this world functioning? What is happening in the world? Who am I? What is my *part* for many births? This curiosity arises in them because of having a pure intellect. [The third kind is] '*artharthi*' (those who desire wealth). In this world and especially in India, men certainly have wealth. What? They keep their wealth under their control. You can go and see their *bank balance* in practice. Do the mothers have more *bank balance*, do the maidens have, do the *kumars* have or do the *adharkumars* have more? So it is proved that the maidens themselves are the poorest. They have nothing in their hands. Before their marriage, it is their father who has [their wealth] and after marriage it is their husband who has it. So, they themselves are *artharthi* as well. They don't have [money] even for their personal expenses. What? In their family, if, because they have a pure intellect, it sits in their intellect that God has come, if it doesn't sit in other's intellect, then they certainly need money, the fare to reach that place. They don't have money even for their personal expenses. They don't have money to even run away [from their home]. And then [the fourth kind is of] the knowledgeable ones (*gyani*). What? Those who have the desire to know **everything**. They have the desire to know about this world, they have the desire to know about the *part* of their soul for many births, 'who am I, the soul, what am I, why have I come in this world'; those who have the desire to know everything certainly have a lot of *sanskars* of purity for many births. So, there are such four kinds of souls [and] among them it is only the maidens who are a majority. And they surrender in great numbers, whether they are the Brahmakumaris or the Prajapita Brahmakumar-kumaris. So, it was said: Whether they are weak, illiterate, old, widows or abandoned women, all of them can understand this knowledge in depth.

You shouldn't think this either... what? Daughter, if you want to explain to someone, give them the recognition of the Supreme Father Supreme Soul immediately. What? What relationship do you have with the Supreme Father Supreme Soul, why do you remember Him, [why] have you been remembering Him for many births? You can ask them at least this much. If they don't reply, you can tell them; what? 'We have certainly formed all kinds of relationships with that Supreme Father Supreme Soul when He comes in the corporeal form on this world. This is why we remember Him in **every form**.' And this is the promise of God in the Gita: *Yo yatha maam prapadyante, taan tathaiv bhajamyaham*¹⁰ [meaning] whoever remembers Me with whichever feelings... It is something internal, isn't it? God certainly knows what is inside [us], [our] feelings, doesn't He? So, whoever remembers Me with whatever feelings, with the feeling of whichever relationship, I meet him in the same form. It isn't [only] about this Confluence Age. No. I meet them [in that form] in the entire *kalpa*. It is

¹⁰ Whoever worships (remembers) Me in whichever way (with whichever relation), I adopt them in that very way (with that very relation).

up to his *shooting*. Everything is based on the feelings that are recorded in that soul in the *shooting period*. How? I am certainly Incorporeal; I give the knowledge to the incorporeal souls... I give My inheritance of the inexhaustible storehouse of knowledge to the eldest child among the human beings and then I go. That child is the father of the human world, isn't he? So, it is his responsibility to give the introduction of the Father to all the human souls of the entire human world, to every human soul, [to give the introduction of] the father of the human world from whom they can obtain the inheritance of liberation and liberation in life.

So, who is that father? Among the souls, among the souls who come in the cycle of birth and death, the one who is called Aadam, the first man of the world, Aadidev, Adam, Arjun in the Gita, He (Shiva) enters his chariot like body and makes him equal to Himself. For example it is said in the Ramayana: *Jehi jaanau tehi deu janaai, jaanat tumhi tumhi hoi jai*¹¹. After knowing You, he becomes 100% incorporeal, vice less and egoless just like You. It isn't that he becomes [equal to Him] only for the Confluence Age. No. For the entire *broad drama*, for all the four *scenes* of the *drama*, the Golden Age, the Silver Age, the Copper Age, the Iron Age and also for the 5000 years he becomes the soul who becomes stable in the incorporeal, soul conscious stage. He is named **Shivbaba** in the sentences of Brahma, in the murlis. Shiva means the incorporeal Point of Light, His name is Shiva. He becomes the incorporeal Shiva, the Point of Light and then he also becomes the *ling* which is shown as the remembrance of the corporeal bodily being, the one with a stone intellect. His *saativ* (pure) form was present in the Somnath temple. The soul was shown in the form of the diamond and the stone like body was also shown in the remembrance of the one with a stone like intellect. There is no name and trace of feelings in him. Although such an insensitive [being], such a bodily being is called corporeal Shankar, that human being, the seed form father of the human world is so insensitive that he destroys all the human souls of the entire world. He has no feelings for any child. So, he is a personality but that personality is completely, totally, 100% the one with a stone like intellect. I take the support of that very personality. Who? Shiva. This is why it is shown in the Gita that He enters the chariot like body of Arjun. He takes the support of the chariot and says: *Idam shariram Kaunteya kshetram mitya bidhiyate* [meaning] O Arjun! This chariot like body of yours is *kshetra* (a field), a battlefield, a field of religious war (*dharmyudha*), a field of the war of actions (*karmyudha*). Various religions are spread in the world, aren't they? Every religious father, every follower of a religion has set rituals (*karmkand*) on the basis of his religion. For example, among the Hindus it is a ritual that when someone dies, his body is cremated. Among the Muslims, the Christians, when someone dies, his body is entombed, buried in the soil. Why? It is because those souls aren't able to leave the attraction towards soil in the Confluence Age *shooting period* at all. They aren't able to leave the soil of body consciousness. So, there is this very feeling in them: What is our final fate? Our final fate itself is this; what? We should remain being buried in the soil of body consciousness alone. So, when someone leaves their body in the path of *bhakti*, his body is buried in the soil. Om Shanti.

¹¹ The one whom He knows, He gives him His introduction. After knowing Him he becomes like Him.