

Adhyatmik Ishwariya Vishwa Vidyalaya

Spiritual Godly University

Shivbaba's Murli Clarification

VCD340 [English]

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Taal tokna ----- to clap the palms on the thighs – in challenge or for fight.

- Omshanti. This is a night class dated 7th January, 1967.
- In the Golden Age the climate is always pleasant (*bahaari mausam*). There will not be *patjhad*, i.e. autumn there. because there will be very few people there, isn't it? So there will be houses on the banks of rivers.
- And there will not be hot climate to necessitate a trip to mountains.
- **This Dilwara temple itself is a complete 100 percent memorial.**
- When the weather is hot, when the head becomes hot, then where do Brahmins run?
- They run to the mountains (*pahaad*). To which mountains? (Someone said - Mt.Abu). Mt.Abu. Now they do not run to Mt.Abu.
- Those belonging to the Advance Party might not be running to Mt. Abu. Then? (Someone said – to the Shivalik Mountains). Do they run towards Shivalik Mountains? **Not Mt. Kailash ?**
- Even now they run towards Mt.Abu. That is a Mt.Abu in limited sense and this is a Mt.Abu in unlimited sense.
- Do you get the 'boo', i.e. bad smell? Do you get it? (Someone said –No) You don't get it? **Then what does Mt. Abu stand for?**
- Do you get the bad smell sometimes? (Someone said – No) **Don't you ever get it ?** It is a lie.
- On the one side is Maya and on the other side is Ram.
- If Ram is present in the intellect then you get fragrance (*khushboo*). And Maya causes bad **smell** (*badboo*).
- So can the mountain of defamation(*glaani*) turn into (praise)? Hm?
- Mt.*Goverdhan* is also famous.
- There is a world consisting of 500/700 crore souls.
- On whom does the burden of responsibility of the transformation of this world lie? Hm.
- (Someone said - it lies on the mothers) **Does it lie with the mothers & virgins?**
- Is there no responsibility on the brothers? Will the brothers not come in the rosary of 16,108?
- Hm? (Someone said - they will come) They will come, isn't it? (Yata Raja Tatha Praja) As the king, so are the subjects.
- So, the Kings emerge only from among those souls who become prince-princesses and the Maharajas emerge only from those souls who become Kings.
- These are the souls who change the whole world.
- In what way do they change the world?
- There are souls who transform the world in the best way and there are also souls who lead the world into a pit.
- When these souls experience downfall, then the entire world experiences downfall and when these souls rise, then the entire world rises.

- For e.g. Baba has said for Delhi-The transformation of Delhi means the transformation of the entire world.
- It is famous that the reform of Delhi means the reform of entire India.
- Now Delhi is the capital (*Raajdhani*) for everyone.
- When one soul becomes sinful then everyone becomes sinful and when one soul becomes pure, then everyone becomes pure.
- Many are contained in one. **The quality to become a king is contained in one.**
- That is why one has to bear the responsibility that – whatever actions we perform will be copied by others.
- Has this responsibility been given to men or to the mothers and virgins? Hm?
- Who has been given this responsibility? (Someone said - It has been given to both) Has it been given to both? (Someone said - it has been given to mothers) Has it been given to mothers? Has it not been given to the virgins? Hm? (Someone said - No) No. Why?
- Why has it not been given to the virgins? Hm?
- Is it not given to the virgins? Then why are the virgins transformed into mothers?
- I transform the virgins into mothers and the mothers into virgins. **Why this confusion ?**
- (Someone said - when a virgin becomes a mother, she feels responsible) He makes them mothers also and he makes them virgins also.
- *Adharkumari*, i.e. half virgin is also praised and *kanyakumari*, i.e. virgin is also praised.
- So whether it is a mother or whether it is virgin; if one is a mother, then she will be the fragrance of the Rudramala.
- And if one is actually a virgin then she will be the fragrance of Vijaymala.
- Both are required. Vijaymala means *Kanya* (virgin) and what does Rudramala mean? *Mata* (mother).
- Why? Why are you laughing looking at each other? (Someone said - where will the brothers go?) Brothers are condemned.
- When the gates of heaven are opened, then who become instrumental in opening the gates of heaven? Mothers and virgins become the instruments.
- Virgins must also become mothers. One cannot be uplifted without a *Mata Guru*.
- So a very great responsibility comes upon the mothers and virgins.
- Men simply wash their hands of everything and sit aside.
- This is not a disease to be controlled by us.
- You can get any kind of work like cleaning and mopping done by us.
- We are ready to hunt and bring the prey.
- Entrust the task of a hunter to us.
- As regards the work of cooking and serving, it is the job of mothers and virgins.
- So, the eldest mother among all mothers is *Jagat Amba* (World Mother). She is the mother of the entire world.
- What does it mean? Is she only the mother of human beings, who perform *devi jagaran* (i.e. night vigil in the worship of mother deity) Are they human beings or deities or demons or all three? Hm?
- Or are they one of them and not the other two? Hm? (Someone said - all three are there). All three?
- Do the deities **need to worship**, to do *bhakti*, to perform *devi jagaran*?
- (Everyone said - No) And are there deities in this world? (Everyone said - There are no deities).
- Who is said to be *manushya*, i.e. human being?
- The one who thinks and churns (*manan-chintan-manthan*) is said to be *manushya*, i.e. human being. And the children of Manu are called *manushya*.
- **How can the children of Manu be recognized?**
- Who will think and churn? Arey, it is a matter of everyday life. When we imbibe purity

- nicely in the Brahmin life, then mind performs its job in a good noble way.
- And when we become sinful then the intellect stops working.
- So *manushya*, i.e. children of Manu in real sense are those who imbibe purity.
- The first qualification of brahmins. What is it? Purity
- If there is no purity, **then no one can become a Brahmin.**
- Whether it is purity of mind, whether speech or whether bodily organs;
- Those who remain pure in all the three ways will be said to be *Pakka* Brahmins.
- And it cannot be possible that the service done by such *Pakka* Brahmins does not have any effect.
- Direct fruit (*pratyaksha fal*) emerges.
For e.g. when the *Vijaymala* (rosary of victory) emerges, then groups of Brahmins emerge from the basic (party).
- On the basis of which power do they emerge? It is on the basis of the power of purity.
- So in true sense *manushya* (human beings), i.e. **Progeny** of Manu, **Progeny** of Brahma are those who are Brahmins.
- And then it is the duty of such Brahmins to follow in their own lives whatever versions emerge from the mouth of Brahma.
- If they do not accept or follow the versions emerging from the mouth of Brahma, then however much pure they may be, their purity will not work.
- If not today, they will get revealed tomorrow.
- It is the original Godly version. Which version? It is the versions that were narrated through the mouth of Brahma. It is called *Ved Vani* in the scriptures.
- The information is authentic. '*Vid*' means 'to know'
- It is the responsibility of those who obtain authentic information that they must certainly obtain the true *praarabdha*, i.e. fruits of the Godly teachings, the fruits of Confluence Age. Which *praarabdha*?
- The **real destiny** *praarabdha* is knowledge, information, which is called *murli*.
- If there is love for *murli*, then it will be said that there is love for the *murlidhar*.
- And if there is no love for *murli* itself, then definitely how will there be any love for the *murlidhar*?
- So whether it is mothers, whether it is virgins, whether it is Pandavs, everyone can become the embodiment of power (*shaktiswaroop*).
- If one imbibes the power of purity then one can become the embodiment of power.
- All the tasks of the world get accomplished through the power of purity.
- Deities are pure. So nature performs all the tasks.
- And when the same deities become impure from the Copper Age, then they have to perform all the tasks themselves.
- They stop receiving the cooperation of nature. So it is not a question of becoming mother or virgin. What is the matter about? It is a matter of becoming pure.
- Purity and remembrance are interdependant. If one imbibes purity then the remembrance will be automatic. And if one practices remembrance, if one imbibes a strong determination (*dridhata*) that I have to remember only one and if one is reminded of others, then one must reject it. One must not pay attention to it. So such a soul will certainly get the power of purity.
- Purity is maintained on the basis of remembrance and the remembrance is maintained on the basis of purity.
- The other name for these is Lakshmi Narayan. What? Who is the sample of remembrance? And who is the sample of purity? Lakshmi.
- Where has Jagdamba been placed? Hm? Yes, when Jagdamba also imbibes a pure life, and having come out of the camp of *Rudramala* (rosary of Rudra) to one side, then what does Jagdamba also become? She becomes a **Goddess** of purity.

- She also gets the power of purity. She also becomes *Shiv Shakti*. When she becomes a *Shiv Shakti*, then there is no need for her to follow the orders of many.
- In which age does the nature (*prakriti*) follow the orders of many? Hm? At the end of the Iron Age nature reaches such a stage that she has to follow the orders of even the souls of *Naastik*, i.e. atheist section, who are most sinful (*mahaapaapi*), who cause the destruction of the whole world.
- And in the Golden Age, nature does not work under the control of anyone. She is constant in self conscious stage (*swasthiti*). Because of being constant in self conscious stage, she becomes *swabhimaani*, i.e. having self respect
- Actually, she becomes the *Shakti* (consort) of Shiv. And the form of Lakshmi is definitely a *shakti* of Narayan. Call him Narayan, call him Prajapita, call him Krishna or call him Shiv.
- What has been described as the best effort? It is to remember Narayan. It means - that form of Narayan, who imbibes 100 percent power of Shiv and becomes the father of the world (*vishwapita*). It means the number 500 crore soul of the entire world will also bow before him.
- So Shiv and the *shakti* of Shiv. *Yog* (connection), i.e. *yaad* (remembrance) and purity is the birth right of every soul.
- Be pure, be yogi. What will happen if we become yogi first and pure later on? (Someone said - it will not work) Why? Hm? (Someone said – somebody said something) No, both are together.
- There must be a balance. If there is no balance, even then one will fluctuate up and down.
- Power lies in the remembrance of one. Power comes from purity. And all the tasks of the world are accomplished through purity.
- There is no need to spread any *bakheda* i.e. quarrel, but there is balance. There is balance in the Golden Age and the balance gets disturbed in the Iron Age. Why does it get disturbed?
- It is because the adultery (*vyabhichaar*) increases. When *vyabhichaar* increases then the mind also fluctuates (damadol)
- The speech also fluctuates. The speech will support one person and defame /abuse another person and the bodily organs also fluctuates (damadol] So the balance of knowledge and yog is important.
- These *shaktis* are also two in number. One is Lakshmi and one is Mahalakshmi. She becomes Mahalakshmi when she gets combined with Lakshmi and becomes one.
- The purity of Lakshmi and knowledge of Jagdamba gets combined. Why has the balance got spoilt now? (their sanskars do not match) Why does quarrel take place? Hm?
- Balaji or Tirupati (a temple dedicated to Vishnu in South India). Tirupati is a Complete form, isn't it?
- Whose temple is it? Hm? It is dedicated to the complete stage.
- Then why are his wives shown to be quarelling so much in the path of worship? (Someone said – the natures and resolves do not match) Arey, when they are complete (sampoorna), then the nature and resolves should match? (Someone said – in the Confluence Age)
- Yes, in the Confluence Age, the soul playing the role of Tirupati attains the complete stage first and his wives' part does not reach the complete stage.
- The one who is Brahma has to become Vishnu, isn't it? All the other titleholders of Brahma have to become Vishnu in a second.
- So unless the sanskar (*yuti*) of everyone matches, the perfection cannot get revealed. There is a proverb that '*ek chana bhaad nahee phod sakta*' (a single person cannot make a big achievement all alone.)
- What? If Shiv wishes to complete the task alone; if he does not become the companion of *shaktis* or companion of Pandavas then the task cannot get accomplished.

- Shiv is also required, Vaishnavi is also required and Pandav, i.e. Jagdamba is also required. Is Jagdamba a form of Pandav or a form of Shakti?
- She is a representative of Pandavas, because all the beads of Rudramala are male. They are male with respect to the swabhav ie nature and sanskar ie resolves.
- In the female costume, she has a form of mother. Then how can Jagdamba become instrumental in opening the gates of heaven? Hm?
- Will the female costume open the gates of heaven or will the male costume open the gates of heaven? Here it's not a question of costume at all. What is being talked about here? Hm?
- It is a matter of soul conscious stage. Is the soul a male or a female? It is a male form. If a soul becomes stable in its form, then it is a male form, i.e. *purush roop*.
- The word is coined from 'purush', the one who controls this 'puri', i.e. abode, the one who sleeps blissfully. This is a body-like abode. If many foreign elements (*vijaateey dravya*) have got filled up in this body then it catches disease, isn't it?
- If the body is suffering from many diseases; if there is a lot of pain (*vyatha*), a lot of misery (*tadpan*) in the body, then can a soul experience the state of blissful sleep in it (puri)? It cannot experience.
- There are Kings in the Golden Age also and there are Kings in the Copper and Iron Ages also.
- Who rules more comfortably? (Someone said – In the Golden and Silver Age) Why? It is because the soul conscious stage is **firm** (in the Golden Age). And in the Copper and Iron Ages the soul conscious stage is **not firm**. So, *swasthiti* (one's own stage) has the power of controlling the *paristhiti* (circumstance).
- Even now we experience. When we are not in our own stage (*swasthiti*) then the same circumstances, the same atmosphere disturbs us a lot. The stage becomes heavy.
- And during the days when one's own stage is good, then it is felt as if nothing has happened at all. We are at a great height and because the circumstances and problems are situated much below, they are very small.
- A sound emerges from inside – let whatever may happen. The stage remains carefree (*nishchint*). It means that there is intoxication (*nashaa*).
- For e.g. if a drunkard drinks and a lot of dispute is going on at his house, many people have fallen sick; Cries of suffering are coming from every direction .and he is in a drunken state, then what does he think?
- **Let whatever may happen. It's nothing** He does not feel anything. He experiences the intoxication of his emperorship (*baadshaahi*), isn't it? That is for a temporary **period** intoxication.
- As soon as the intoxication subsides, the drama ends.
- And here it is *Naraayani* intoxication. What? Which intoxication? *Naraayani* intoxication. Why? Why has it not been called *Jagdambayi* (Jagdamba-like) intoxication? Hm? Why is it called *Naraayani* intoxication?
- (Someone said – the one whose house is filled with knowledge) Hm? (Someone said - the one whose house is filled with knowledge). Yes, *Narayani* intoxication means – *Narayani* means Lakshmi. What is the *Lakshya* (aim) of the life? The aim is to get transformed from a man to Narayan and from a woman to Lakshmi.
- If one becomes Narayan and if he does not find Naryani, then will he get intoxicated?
- If there is a king and if he does not have a queen, then will he find any pleasure in kingship? Hm? Will he get? Hm? He will not get it.
- He will not experience any pleasure of power (*satta ka sukhh*).
- Leave the queen. If a king has an infertile (*baanjh*, i.e. barren) queen; She is unable to **give birth to children**. Even then what happens? Hm? Even then, he feels worried after some time.

- What is the worry about? Hm? The inheritor (*vaaris*) has not come. There is such a big kingdom. To Whom will I transfer this kingdom? Even if I adopt someone, I am not sure of his blood.
- If it is one's own child then one is sure that the blood is one's own.
- Then here it is a matter in unlimited sense.
- Which matter in unlimited sense? Some land is very fertile. And some land becomes barren (*banjar*). There is no productivity in it. So the cost of the barren land gets reduced a lot. And the cost of the fertile land increases a lot.
- What is done in the Iron Age? Fertilizers, chemicals are repeatedly added and the land, which does not produce anything, and even if it produces, it is eaten away by insects.
- How is that land made? Hm? It is made productive (*upjaau*) for a temporary period (*alpakaal*). Will the potential of the land that becomes fertile for a temporary period decrease with time or increase with time? Its potential (*kshamata*) decreases day by day.
- So the fertilizer is of two kinds. One is artificial fertilizer, i.e. chemical and the second is natural manure. Natural manure or biofertilizer (*jaivik khaad*) is prepared from the leaves etc. and from the insects/worms that are born automatically inside the Earth. This is the difference.
- What is the manure (*khaad*) here in the world of Brahmins? Hm? Arey, does any fertilizer get added in the Golden and Silver Age? Does it not get added? Does any fertilizer not get added? Then how do the celestial degrees (*kalaaen*) decrease? Hm?
- (Someone said - the alloy of silver gets added). The alloy (*khaad*) of gold and silver gets added, isn't it? In the Copper Age Copper-like souls descend. *Mahakaami* (most lustful) and *mahakrodhi* (most wrathful or angry). Whose progeny are the *Mahaakaami* (most lustful ones)? *Mahaakaami* are the progeny of Abraham, isn't it?
- And *Mahaakrodhi* (most angry ones)? They are the progeny of Christ. So, the alloy gets added in the Copper Age also, isn't it? And alloy gets added in the Iron Age too. It is not that the alloy of wrathful souls and lustful souls stops getting added in the Iron Age. That alloy also keeps on increasing day by day because souls of every religion keep descending in this world in maximum numbers.
- It is not that – they descend in the beginning and then stop descending later on. For e.g. it is not that the deity souls descend only in the Golden and Silver Ages and that they do not descend in the Copper and Iron Ages.
- They start descending from the Golden Age and Silver Ages. The descent starts from Golden & Silver ages and the souls of every religion keep on coming till the end of Iron Age.
- This does not stop in between. So although the population increases, the deformities *vikrutiyaan* or ie vices also increase and the alloy also keeps increasing.
- If the increased fertilizers, that world of fertilizers, the cultivation using fertilizers is stopped and if the natural farming commences, then what will have to be done for that unlimited natural farming?
- Hm? (Someone said-remembrance of one.....) Hm? (Someone said – one father and none else) Yes. For that, only unadulterated (*avyabhichaari*) vibrations are required.
- The adulteration (*vyabhichaar*) of vision (*drishti*) also causes downfall. The adulteration of speech and bodily organs causes down fall anyway, but the adulteration of vibrations should not happen.
- And where does that begin from? Where does the adulteration of vibrations begin from? Hm?
- The commencement of everything, the foundation is laid in the confluence-aged world of Brahmins, isn't it? The vibrations are connected to vision. Vision (***drishti***) **reforms the vibrations (*vritti*)**. **And vision (*Drishti*) spoils the vibrations (*vritti*)**. When does it spoil? When does the vision spoil? When it comes in the company of many, when it gets the company of vision of many, then the vision gets spoilt.

- And when there is a company of one, then the vision reforms. What does it reform? It reforms the vibrations (*vriddhi*). The vibrations get reformed. So when these eyes are kept open, then will the open eyes observe everyone or not? They will see.
- So what did the *sanyasis* (monks) start doing? They started closing their eyes. OK. They closed their outer eyes and the inner eyes remained open, then what happens? There will be even more disorder. So, it is not a matter of keeping these eyes open or not.
- Baba has given us the mantra i.e **magic formula** of not observing while seeing, of not listening while hearing through the ears. So we have to make our stage like that.
- Who will make it? (Someone said-father will make it)
- Fathers are also two. One is the point of light. He is the father of point-like souls. And one is the father of humanity. Which father will make (our stage like that)? Who will reform the world (*srishthi*) through the vision (*dridhthi*)? (Someone said - the father of human world).
- Will the father of humanity reform? Where had he gone in the (past) 63 births? Had he run away somewhere? Hm? Hm? (Someone said something) Hm. (Someone said - Father of humanity will have to reform)
- The Father of humanity will have to reform. It means that he is very spoiled (*bigdail*). He gets reformed very late. The **progeny** of Abraham, Buddha, Christ get reformed soon, isn't it?
- When Supreme Soul Shiv comes in this world, then first of all the atheists get reformed. Hm? The souls of other religions get reformed first. And the *swadharmi* souls (belonging to the deity religion),
- you are firm (*pakkey*) in your religion. Those who are firm in their religion cannot get converted to any other religion. So they will get reformed later on, is it so? Hm?
- Arey bhai, will the one who has practiced the act of coming into the influence of company more, be able to leave the influence of the company late or early?
- Assume that Ibrahim came; along with Ibrahim Islam arrived. And the followers of Islam came.
- So, which religion adopted more sinfulness (*patitpanaa*) among all the *vidharmis* (irreligious souls) (heretics)? The souls of Islam became more sinful .
- Wrathful (*krodhi*) souls are not said to be sinful. So, those who have become more sinful; those who have been sinful for many births become pure first or will the souls belonging to the atheist religion (*naastik dharma*), who have come in the last, become pure first?
- Those who have come first will only become pure first. Why will they become pure (first)?
- What is the reason that they would become pure first and those who come in the last would become pure later on? (Someone said – they are numberwise, isn't it?)
- Why are they numberwise? Why did they attain the first numbers? those who are lustful, more sinful, will they recognize Father first? Hm?
- Do the Christians first recognize Father more or do the Islamic people recognize first? What is happening in the practical world now? Hm?
- Now in the world of Brahmins and in the outside world are the Islamic people recognizing more, are the Muslims recognizing more or are the Christians recognizing more?
- (Someone said – It is the souls of Islam) Hm? (Someone said – It is the souls of Islam) Are the souls of Islam recognizing more? Hm? How many Islamic people are sitting here? (Someone said – It is a matter of the seed-like souls, isn't it?) Hm? (Someone said – Baba, it is a matter of the seed-like souls, isn't it?)
- Arey, whether it is seed-like souls, whether it is **root-like** souls and whether it is the world consisting of 500/700 crore leaves, the *ras* or juice will be the same in all, isn't it?
- If the seed of Neem tree is bitter, then the roots will also be bitter, then the branches will also be bitter and the leaves will also be bitter.

- It is the seed, isn't it? As the seed, so the tree.
- Yes, please. So Islam gets reformed first and the latter religions do not get reformed earlier. Why do they get reformed first? (Someone said - they come close to father) Yes, it is because they become close. How do they become close? Hm? It has been said that - when the revelation takes place, then maya will surrender foremost.
- What? Why does Maya surrender foremost? Hm? It is a secret matter about the one who surrenders foremost.
- The one who surrenders foremost through mind, intellect, bodily organs, body, and wealth becomes powerful.
- The children of Father do not get the title of Almighty (*sarvashaktivaan*). And who gets it? Maya gets it. So, on what basis does maya get the title of Almighty? She surrenders foremost
- Here also it is a similar case. In the basic knowledge, there are souls who have surrendered themselves ever since the basic knowledge began.
- In the advance knowledge, ever since the advance knowledge began and ever since its practical form **came in the front**, there are souls who have surrendered themselves.
- For whom Baba says – even those living close to me are unable to recognize me. And it is not just for a short period. Those who have been living close to me for a long periods are unable to recognize me.
- And the *bandheli* mothers (those in bondages), who are living far away, they recognize me.
- So if the recognition (of Father) is firm, then one can also surrender. If the recognition is not firm, then there is no use in surrendering. Maya has not surrendered so far.
- OK, Can it be said for the children, that the children have surrendered completely? Hm? (Someone said – They have not) Haven't they? Are you telling from your own mouths? Hm? Hm?

They did surrender, but sometimes in between, **maya comes before one by clapping the palms on the thighs**

'OK, if you have surrendered, then shake both your hands with me. Just shake your hands with me a little.' And the tire gets punctured in the face of Maya's storms (*chakkari*).

- Then they lose faith (i.e. become *anishchaybuddhi*). *Anishchaybuddhi* (Someone said – *vinashyati*, i.e. get destroyed). No *Vinashyati* means destruction of what? The one, who had become a child, got destroyed. *Anishchaybuddhi* means 'he died'. And what does *nishchaybuddhi* mean? Becoming victorious means becoming Father's child.
- So, children keep passing through the cycle of faith and faithlessness in their intellects. Does Prajapita pass through this cycle or not? Hm? (Someone said - No) Prajapita's day and night is not praised. Who's day and night is praised?
- Brahma's day and Brahma's night. If Brahma's night is praised, then does Brahma transform his night into a day or not? Hm?
- Is Brahma the one to transform night into day or not? Does he make or not? Does Brahma transform Brahma's night into day or not? Hm? (Someone said - He will make) He will make?
- OK, raise your hand. Someone says - he will make; someone says - he will not make. Raise your hand - Is Brahma the one to transform his night into day or not? Raise your hand in 'He is'.
- He is. Hm. Brahma is the one to transform his night into day. Raise your hands.
- Arey, it is a simple matter. How can the one who is in night, the one, who is already in the night of ignorance **change it to day?** The one who is not at all the God of Gita, then because of not being the God of Gita, he cannot usher in day.
- The one who transforms the night of ignorance into day is one God only. It is not Brahma. It is not Vishnu either. Who is it? Prajapita. So until Prajapita gets revealed in the form of Prajapita, i.e. until Shiv enters him, he cannot make any effort to transform

night into day.

- Shiv enters Brahma also. Brahma is the name of many. Is it the name of one or the name of many? Brahma is the name of many. There was a Brahma at the beginning of the yagya also.
- There were two mothers, who used to give directions, who used to conduct drills. They used to sit as teachers. They also held the title of Brahma. There was an Aadi Brahma also. So Brahma is the name of many.
- But Prajapita is the name of one only. So, that Prajapita was present at the beginning of the yagya also. He is also present in the middle. And Prajapita also remains present in the confluence-aged world of Brahmins till the end. He is present.
- But what is the difference between the beginning, the middle and the end? He is incognito in the beginning. And in the middle he does get revealed in front of a few souls. Just now he gets revealed, just now he vanishes. Just now they develop the faith - this is our Father and just now they lose the faith.
- And what about the end? In the end everyone will recognize that - He is the one, He is the one, and He is the one.
- So, when everyone recognizes, then it will be said that he is the one, who transforms the night into day. And the remaining human gurus transform the day into night. Then the Brahmakumaris will come and fight that how do you call our Brahma Baba as the one who creates night?
- Do you call him *Dharma Guru* (religious preceptor)? Is he a human guru? Brahma is not worshipped. Brahma's idols are not made, temples are not constructed. There must have been some reason? What was the reason?
- What is the reason for the task not getting accomplished through that personality? That personality (*moorty*) has to become **formless** (*amoort*).
- *Amoort* means that he has to become subtle (*aakaari*). He has to renounce his personality (moorty, i.e. idol) and he has to assume the personality (*moorty*, i.e. idol) of someone else.
- So, when the task was not accomplished through one's own idol (i.e. body) then that idol is not worshipped, temples are not constructed (for that idol).
- That personality (*moorty*) through whom the task gets accomplished becomes praiseworthy. That is why Brahma's day and Brahma's night is praised. Prajapita's day and Prajapita's night is not praised.
- It means that there is only one such soul in the entire human world, which, in spite of the commencement of the *Dwaparyug* (Copper Age), in spite of the commencement of *dwaitwaad* (duality), in spite of the commencement of two opinions, two versions, it keeps facing the dualistic souls.
- The extent to which that soul makes sacrifices for truth, for the true ancient religion (*satya sanaatan dharma*), cannot be made by anyone else.
- It has been told that it is better to die in one's own religion, but it is not good to adopt others' religion. So doesn't the soul of Prajapita become *vidharmi* (heretic)? Hm? (Someone said - It does not become) Does that soul not become heretic (*vidharmi*)? Does it remain *swadharmi* for 84 births? Hm? Hm? (Someone said - It remains firm in whichever religion it enters)
- Does it remain firm in whichever religion it enters? (Someone said something). No. No, that which we call as Swadharm; *Swadharm* (literally it means - one's own religion) means true religion. It means ancient (*Sanaatan*) religion. 'Sat' means truth. So is there truth in every religion or not? There is truth in every religion, isn't it?
- So that soul of Prajapita, a seed of all the religions or is he a seed of one religion?
- He is the father of everyone, isn't he? But wherever he goes and establishes kingship, it establishes a righteous kingship (*saatwik raajai*), a righteous rule and law. He follows the rules and laws of the ancient (*Sanaatan*) religion only and enables others also to follow

the same.

- He lays the foundation for every religion. There are four dimensions of the kingship of every religion. *Satopradhan* (completely pure), *Satosaamaanya* (relatively pure), *Rajo* (partially impure) and *Tamo* (completely impure).
- So, Prajapita becomes the one to establish rules and laws. And he is instrumental for every religion. He is instrumental in giving the inheritance of kingship. But he establishes a righteous kingship.
- He adds the customs of true ancient religion in the foundation of every religion. And later on, everything in the world becomes *tamopradhan* (degraded). So, souls of every religion become degraded later on. First of all, they are *satopradhan* (pure).
- When they are pure then they contain a trace (*ansh*) of true ancient religion (*satya sanaatan dharma*). And when they become degraded, then the features of the religions, which come later on, gets contained in them.
- Today which religion is prominent in the entire world? Hm? Are the Christians prominent? Are the Muslims prominent? There was only the rule of Muslims in the entire world 100-150 years ago.
- And the Muslims ruled for a long time. Now the Christians have become a majority within the last 100, 200 years. And now whether it is Christianity, whether it is Islam, whether it is Buddhism, whether it is Sanatan Dharma, the effect of one religion or in other words irreligiousness is increasing.
- The effect of atheism (*naastikvaad*) is increasing. The entire world is moving towards atheism. Why? (Someone said - Father has been made omnipresent) No. It is moving towards atheism because in the beginning every religion is identical to the true ancient religion (*satya sanaatan dharma*). There is goodness in them.
- And in the end they come under the influence of the last religion. So, now it is the end of the whole world. So under whose influence should the entire world be? The entire world should come under the influence of the semi-atheist Arya Samajis and the atheist Russians.
- There was a kingship at the beginning of the Golden Age. Father had come and established kingship. He started the custom of kingship. He ended the custom of - rule of subjects over subjects.
- And now, what is the condition of today's world? Hm? In the entire world, it may be any country, it may be any religion, except a few countries like Nepal, the entire world is under the influence of atheism.
- The rule of subjects over subjects is increasing. Even if there is a rule of a King for namesake in Nepal, attacks are taking place there too. Whose attacks are taking place? (Someone said - *Maovaadi*, i.e. Maoists). It is the attacks of *ooAmmavaadis* (followers of *Amma*, i.e. mother).
- What is the name given to them? *Maovaadi*. It is because, is it the mother, who comes under the influence of children very soon or is it father who comes under the influence of children soon? Mother gets engrossed in the affection so much that she comes under the influence of children.
- And does she come more under the influence of younger children or under the influence of the elder children or under the influence of the middle children? In a way, both mother and father love either the elder child or the youngest child. Why is the eldest one loved?
- The eldest one is loved because he can sustain us. He will grow-up first, isn't it? Until then we will grow old. And the youngest one is loved because he is young. The elder one has already grabbed power and the younger child does not have anything. So the thoughts of affection are directed towards him also.
- So, similarly who is sitting closest in the picture of Tree? Hm? The soul belonging to the atheist religion is sitting closest. And such souls obtain lot of love from mother and father.

- They obtain love from mother as well as father, because they know. What? Mother and Father know that they are not going to receive anything. If they are going to gain anything, that will be through us. That's all.
- They do not receive any kingship. That is why those younger ones are made to sit nearer and they receive a lot of love. So it is famous – *chota so khota* (the younger one is obstinate). Omshanti.