

VCD No. 416, Audio Cassette No.902,
Dated 09.04.06, Pitampura, Delhi
Clarification of murli dated 11.02.67 (for new pbks)

Om shanti. This is a morning class dated 11th February, 1967. The Father can also say through Brahma: children, Good Morning! Which Father? Why is there a need for a media? Certainly, He is the Supreme Soul Father who does not have a body of His own. That is why it was said, Just as you children can say 'Good Morning', you do have your own body, but the Supreme Soul Father does not have His own body. But He can also say, 'Good Morning' through Brahma. But when the Father says [so], the children will also have to say [something]. They will have to respond. Here it is specifically a connection between the Father and the children. Where? (Someone said – at the Confluence Age). Here, it is about the year 1967. He has entered the body of Brahma and is speaking. It means that it is about Mt. Abu, where the Father is sitting in front of the children. So, it was said, here it is a connection between the Father and the children. Until the new (children) become mature (*pakkey*), they will keep asking some or the other question. What is the indication of the new ones that was mentioned? If they (the children) are new, it means that they do not have a strong faithful intellect. If they are not the ones with a faithful intellect, they will have some or the other question in their mind. If the questions remain in their mind, then their chain of questions will continue.

The scholars and teachers (*vidwaan-aachaarya*) are very clever because they have studied the scriptures. The Father says: all these scriptures belong to the path of *bhakti* (*devotion*). The path of *bhakti* means a path of blind faith (*andhashraddha*). They are not the scriptures of the path of knowledge (*gyaanmarg*). Why? Why do all those scriptures pertain to the path of *bhakti*? It is because *bhakti* (worship) comes from Ravan and Ravan has ten heads. The ten heads will speak ten things. That is why all those scriptures of the path of *bhakti* are the ones which make people wander. Knowledge comes from one Father Ram. Knowledge comes from one and *bhakti* comes from many. So, all the scholars and teachers belong to the path of *bhakti*.

Will He (the Father) sit at Haridwar or Kashi (Hindu pilgrimage centres) and teach *Rajyog*? When the Father comes, will He sit at the door step (*dwaar*) of Hari (a name for Krishna) and teach *Rajyog* or will he sit at Kashi and teach [*Rajyog*]? They have written that the city of Kashi is very dear to Shankar. They do not know that Shankar is different and Shiva is different. Where (on one hand) the soul of Shiva (i.e.) the Supreme Soul, God Shiv and where (on the other hand) a deity!

Shiva is actually the one who creates deities. He is the one, who transforms *Nar* (man) into [a deity] like Narayan. So He is the Creator, the Father. He comes and creates the creation. So it (Kashi) is not the city of Shankar.

It is called Shiv-Kashi. Whose Kashi? Shiv Kashi. Shiva means benevolent (*kalyaankaari*). *Kashi* means the one with an accumulation of the ardor of remembrance (*tej punj*). *Kaashya* means the place, which is filled with the ardor of remembrance. Such is the city of Kashi (*Kashinagari*). It is said that *Shiv Bhola Bhandari* (a name for Shiv) lives there. Kashi is situated on a *Trishool* (a Trident). Now what is the *Trishool* (a Trident)? *Shool* means a thorn, an arrow. Which three arrows? Brahma's arrow, Vishnu's arrow of knowledge, and Shankar's arrow of knowledge. When all the three arrows come together, then it is said *Trishooli Nagari* (a city of *Trishool* or Trident). So, will He narrate knowledge sitting in the *Trishooli Nagari*? When the word *nagari* (city) has been said, then it will not be a city built with bricks and stones. It is said that the city of Kashi is situated ...on the banks of the river Ganga (the river Ganges), just as the acts (*charitr*) of Krishna have been shown to have taken place on the banks (*kanth*) of the river Yamuna. *Kanth* means banks (of a river). It means that Kashinagari is very close to Ganga.

What has been said in the *Avyakta Vani* for Ganga? From where does Ganga emerge? It has been said in the *Murli* that she emerges from *Gau mukh* (the mouth of a cow). Then a question was raised in the *Avyakta Vani* and left unanswered. [The question asked was:] from where did Ganga emerge? Did she emerge from Allahabad or Kanpur? (Someone said - From Allahabad.) Did she? All the three rivers merge to become one river there, at Allahabad. And all the three merge to become Ganga. When [Ganga] moves ahead, she assumes the form of a sword (*talwaar*) on reaching Varanasi. Which form? She assumes the form of the sword of knowledge. For e.g. it is said that the city of Kashi is situated on the banks of the sword-shaped river. So it is not about that city literally. It (the river) is a virgin or mother, on whose bank we sit¹ and create the new world.

It is said that [God] will teach *Rajyog* sitting at Haridwar. Where do the holy men and great souls (*mahatmas*) go and gather? They gather at Haridwar and Rishikesh (two holy cities for Hindus situated on the banks of the river Ganga). A place has also been built there, the heavenly hermitage (*svargashram*). Now, the abode of heaven (*swargdham*) isn't made just by raising the *Swargashram* made up of bricks. Does it happen like this in the *Dwaar* (gateway) of *Hari*? *Hari* means who? Krishna. What is the name of Krishna in his last birth? Brahma. Which is the city of Brahma? What is the name of the abode of Brahma (*Brahmapuri*), established by Brahma? (Someone said – Mt. Abu.) Call it *Brahmapuri* or *Brahmalok*. They say that Brahma resides in *Brahmalok*. So is it about the physical world? It has been said in the *murli* that you children will bring down even the Supreme Abode (*Paramdham*) to this world. It means that there is such a place of *tapasya* (intense meditation) in this very world, where Brahmins gather and create such an atmosphere in their complete stage that any soul reaching that atmosphere will become thoughtless (*nisankalpi*); it will become stable in the soul conscious stage. Those who become stable in such a soul conscious stage and attain a complete stage; only they are called the residents of heaven (*swargwaasi*). They say that when someone left the body he became a resident of heaven. Now it is not about leaving the body. It is about leaving the body consciousness in the soul conscious stage, in a stage of *tapasya*. If we renounce the body consciousness, if we become constant in the stage of the self (*swa sthiti*), then where will we go? *Swarga* (heaven). 'Swa' means soul. 'Ga' means 'went'. Where did he go? He went into the soul conscious stage. Those possessing a soul conscious stage are deities.

The holy men and *sanyasis* have made that physical city of Haridwar as their abode. They think that the abode of heaven (*swargadham*) will be established there. Arey! Those holy men and *sanyasis* are already sitting on the banks of the river Ganga. They think that they will attain salvation while drinking the water of the river Ganga. What? Not by drinking the water of (the river) Yamuna. Not by drinking the water of (the river) Saraswati. God comes and speaks through the mouth of Brahma. The mouth of Brahma....it is a male body. All the male bodies are *Duryodhans* and *Dushasans*. The knowledge narrated through their mouth will not be very effective. So the knowledge narrated through whose mouth will have an effect? When the cow-like mothers, i.e. the virgins and mothers, who possess a nature of remaining pure, narrate the knowledge and hold the pot of knowledge in their hands, it has an influence over the people of the world.

So it was said that [they think that] they will gain liberation while drinking the water of the Ganges (*Ganga jal*). Does Ganga emerge first or does Yamuna emerge first or does Saraswati emerge first? Or do all the three rivers emerge together? (A brother said – Baba, Ganga emerges first.) In fact, it has been said in the *murli*, 'the Gangas of knowledge emerge in the end'. Will the perfection (*sampannataa*) be achieved in the end, or is it achieved in the middle or in the very beginning? (Someone said – in the end.) It happens in the end. (Someone said – as the beginning, so the end.). So river Ganga was certainly present in the beginning, at the

¹ It means the Father, the mother and the children stay near that virgin or mother (the living river)

time of foundation, at the time of sowing the seed (*beejaropan*) and in the end, the same Ganga emerges once again and after emerging, she becomes helpful in the task of God. Ganga's connection is with the hair locks of Shankar. Shankar and Ganga; he is called *Gangadhar* (holder of Ganga). Whom did he hold? He held Ganga. One is a subtle Ganga (*sookshma Ganga*), the Ganga of knowledge (*Gyaan Ganga*) and the other is a living Ganga (*chaitanya Ganga*) who imbibes that Ganga of knowledge in the practical form, in practical life. So the one, who imbibed in her intellect (*mastak*) the knowledge that was narrated through the mouth of Brahma is the subtle Ganga of knowledge. She merges into the hair locks of Shankar.

The entire knowledge was narrated through Brahma till the year 1968. It has been said about that knowledge in the *murli*, 'now it will not be called *Gita Gyaanamrit* (the nectar of the knowledge of the Gita)'. Why will it not be called so? It will indeed be called the knowledge of the Gita, but it won't be called the nectar of the knowledge of the Gita. Why will it not be called so? It is because nectar emerges or butter emerges when it is stirred (*bilona*), when it is churned. The story of the churning of the ocean (*saagar manthan*) is very famous in the scriptures. So the churning of the ocean begins from the brain (*mastishka*) of Shankar. So all that knowledge, which was narrated at Mt. Abu from the year 1951 to 1968 permeates in the hair locks of knowledge (*gyaan jataaen*) or the forehead (*mastak*) of Shankar, but the benefit of the world will not be brought by the permeation of knowledge into the intellect of someone. The benefit of the world will occur when it is understood by the entire world. If it sits in the intellect of one and if it does not sit in the intellect of everyone, then how will He be called the giver of the true salvation (*sadgati daata*) of everyone? So it is said, *Bhagirath* performed *tapasya* once again. That soul of Brahma enters the forehead of Shankar in the form of the moon of knowledge (*gyan chandrama*) and performs *tapasya* once again. And when the time for the role (*kaarya kaal*) of the second personality Shankar finishes, the Ganga of knowledge is revealed in the world.

In all the pictures of Shankar, the form of a virgin (*kanya*) is shown in the hair locks. The face (*chehrraa*) of a virgin is shown. A stream (*dhaar*) of knowledge is shown flowing from [the mouth of] that face. So, all the pictures that were made by the artists were made meaningfully (*artha sahit*). Ganga does not emerge from the hair locks. If a child is very dear, then the parents say: this child is seated on my head. The dear child is seated on the head, and who is dear (*pyaara*)? The skin (*caam*) is not dear; the action (*kaam*) is dear. The task (*kaam*) that is not accomplished through Saraswati, the task that is not accomplished through Lakshmi, and the task that is not accomplished through Yamuna; it is accomplished by Ganga in Northern India. This *knowledge* has been going on for the last 70 years. Why have the souls of northern India not been able to grasp the advance knowledge? It is because there is a lot of importance of the one who is an instrument (*nimitt*). In Northern India, there is a lot of respect for Ganga. That Ganga of knowledge has not been revealed so far. When she is revealed, all the scholars, pundits, and teachers awaken.

So people go to the banks of Ganga and keep drinking its water. They think that they will achieve liberation (*mukti*) if they keep drinking its water. Well, it is not about water in the literal sense at all. It is about the water of knowledge (*gyaan jal*). God is not seated on the banks of the water of Ganga, on the banks of the gross water. The incorporeal God certainly needs a chariot (*rath*). *Bhaagirath* is also shown. God has come and has given knowledge.

Actually, Krishna is not called the ocean of knowledge. What? Krishna is not the ocean of knowledge. Had Krishna been the ocean of knowledge, then the soul of Krishna would have been the God of the Gita in the last birth. In which form? In the form of Dada Lekhraj, Krishna alias Brahma would have been called the corporeal form of God, the God of the Gita. But, no; temples are not built for Brahma, idols [of Brahma] are not prepared; he is not worshipped. It proves that the Supreme Soul Shiva does not become the God of the Gita by coming in the body of Brahma.

He comes and becomes the God of the Gita through the body, in which the soul of Krishna works in an incomplete form, in the form of moon, in the form of half moon; the *Shiv Netra* (the third eye of Shankar) enters and performs His task. That one is called the God of the Gita. Drinking the nectar (*amritras*), that emerges through the thinking and churning done by the God of the Gita, the deities become immortal (*amar*). The immortal ones are also of two kinds. *Amar* means the immortal deities and it is said, '*Brahman so devata*' (Brahmins transformed into deities). The state of the Brahmins at present is such that just now they have a faithful intellect and in the next second they have a doubtful intellect. A faithful intellect means alive. A doubtful intellect means those who are dead. So this cycle of birth and death keeps going on now.

Which soul enters into the cycle of birth and death to the maximum extent? (Someone said – Brahma.) The one, who is the first leaf of the world, he himself comes in the cycle of birth and death. 30-32 years have passed since the emergence of the advance knowledge and the soul of Brahma enters the forehead [of Shankar] and imbibes the advance knowledge, he obtains it, then he enters *Gulzar Dadi* [again]. He is not able to attain the stage of '*Nashtomoha smritirlabdha*²'. So the Father says that Krishna is not called the ocean of knowledge and he doesn't possess the knowledge to teach *Rajyog* either. What? If Krishna alias Brahma possessed the knowledge to teach *Rajyog*, then he would have taught *Rajyog* and made someone a king i.e. the one who controls his organs. The main organ among all the organs, which the *Yogis* (ascetics) make the maximum *purusharth* (spiritual effort) to control... which is that organ? Which is that vice? Lust. Which deity is credited with burning lust into ashes in the path of *bhakti*? Shankar has been depicted [to have burnt lust]. It is said, Shankar did such *purusharth* of *Rajyog* that he burnt *Kaamdev* (the deity of desires) into ashes through *Rajyog*. In the path of *bhakti* they think, *Kaamdev* must be some deity, who stands outside. He must be attacking from outside. It is not at all an external thing. It is indeed an internal thing. It is a subtle thing. It is a subject of vice. The *sanskars* of the vices that the souls have experienced in the 63 births is filled in them.

Just as the soul of Krishna plays the role of Brahma in the Confluence Age (*Sangamyug*), similarly the soul of Ram plays the role of Shankar in the Confluence Age. He (the soul of Krishna) is named Brahma, *Bari Ma* (the senior mother). '*Brahm*' means big, '*ma*' means mother. She crosses the limit in imbibing tolerance. She tolerates the harassment (*prataadanaa*) of the children throughout the life. While tolerating, the children cause her heart to fail. But she does not lose her courage. "*Deham va paatyaami*", although the body is left, "*kaaryam va saadhyaami*", she will leave the task [only] after completing it. So, that soul takes the support of a Brahmin child and begins his studies again. He does not leave the studies. That is why Baba says, those devotees say, Krishna is God and you children say, Arey! The soul of Krishna studies the knowledge now. He is not God. Although the devotees may become angry, tell [them] that the soul of Krishna is the one who studies now.

It will not sit in the intellect of the incomplete Brahmins, the devotees in the BK [world]. They will start becoming angry (saying :) Hey! You don't accept Brahma to be God? Is he studying knowledge? They won't accept. (Someone said – If we attack them suddenly then they do not accept at all). Where is the question of attacking? Is Krishna the God of the Gita? It has been said in the *Murli*, 'Krishna is not the God of the Gita. It is I, who is the God of the Gita'. So, if there is the God of the Gita, who is called the *Gitapati* (husband of the Gita); will the husband, have a form or will he be an incorporeal point? He is the Father of the point-like souls only. No other relationship is formed. When the Father of the point-like souls enters a body, other relationships are formed. Among those relationships, one main relationship is the relationship of husband. So the body of Brahma was left.

² the one who conquered attachment and regained the awareness of the self and the Father

He could not become the *Gitapati Bhagwaan* (the husband God of the Gita) through that body. Had he become the *Gitapati Bhagwaan* through that body, what would have happened? The entire world would have started to accept the Gita, but it hasn't happened like that even till now. Why not?

It is because, the first leaf of the world, for whom the Supreme Soul Father appears in this world in the form of a *Sadguru*, to teach him; the topic 'who is the God of the Gita' has not yet sat in the intellect of **that** soul, the child Krishna.

When this topic sits in the intellect of that soul, that the God of the Gita is Shiv Shankar *Bholenath* (the lord of the innocent ones); that it is Shiv who possesses the incorporeal stage, then the benefit of the entire world will be brought about. The uplift (*uddhaar*) of everyone is held-up due to that one soul. When 'one' becomes sinful (*patit*), everyone becomes sinful and when 'one' becomes pure, everyone becomes pure. So Krishna does not possess any knowledge to teach *Rajyog*.

This is a study and it is the highest study. The Teacher who teaches this knowledge is also the highest one. Brahma Baba had visions...; who told [him] the meanings of his visions? He indeed did not understand it himself. Had he been the highest corporeal form of the *Guru*, then he should have understood [the visions], but he kept wandering. He asked the *Gurus*; he asked the scholars and teachers at Varanasi; nobody explained them to him. Then finally, he reached the person whom his intellect found to be the most intelligent, on the basis of the experience of his life. That person was his [work] partner, and during his visits to his partner's place he received the solutions to all of his questions relating to the visions. So what was proved through it? It proved this very thing that there was a personality, (*hasti*) higher than even Brahma in the beginning of the *yagya*, for whom it has been said in the *murli*: there were such children, who used to give directions to Mamma - Baba, they used to make them perform the drill [of remembrance], they used to sit as their teachers; we used to think that they will indeed achieve a very good number in the rosary. The same souls of the beginning of the *yagya*, who became special helpers in the beginning, enter the *yagya* once again in the end after Brahma left his body and through those souls the study of the soul of Brahma, i.e. Krishna begins once again.

So the word *Bhagwanuvaach* (God speaks) is added. God is incorporeal. 'What? What meaning do they infer for the word 'incorporeal'? *Bindu* (a point). Its meaning is not 'point'. Incorporeal means the one who lives in an incorporeal stage. It is not that God does not become corporeal at all. He becomes corporeal, he takes the support of a human body, but he remains only corporeal through Brahma because a mother is corporeal and a father is a seed. Seed means incorporeal, subtle. Baba makes us imbibe this point nicely and firmly in order to explain to anyone, because there is a great force of *Maya* on that side. What? Which side? That side. And on this side there is more force of Ram. They just need a lot of their followers. What do they want? They organize big programmes, mega programmes. Why do they do that? They do it so that a lot of public may gather. The Father says, I do not gather a lot of people. [The souls belonging to] which dynasty do I gather? (Someone said – the Sun Dynasty.) I want the *Suryavanshi* children (belonging to the Sun Dynasty) and the other numerous dynasties, from the Moon Dynasty to the Islamic, Buddhist, Christian, etc.; they are of no use to Me. What? They are of no use to Me. They will not lay the foundation of my [Suryavansh] for the new world.

Those who lay the foundation for the new world are the *Suryavanshi* children. That is why it has been written in the Gita, when I come, whom do I give the knowledge first of all? I give the knowledge to the Sun. Why? Why don't I give it to the Moon? Why the knowledge, the recognition of the true God doesn't sit in the intellect of the Moon? Why does it fit into the intellect of the Sun? (Someone said – The moon itself obtains the light from the Sun.) It is

because the Moon does not have knowledge of its own. It does not have light of its own and the Sun possesses its own light. It is a soul which just keeps thinking and churning the knowledge, since the very beginning of the Copper Age. Never in knowledge does it... (Someone said –become [unlimited]). No, it does not leave [the stage of] being unlimited. That is why it has been said, ‘Truth is never destroyed, and untruth does not have feet.’ No matter how powerful untruth is, there comes a time when falsehood runs away... and what about the truthful person? The truthful person remains constant (*sthirium*).

So, on that side the force of *Maya* is predominant. They just require a lot of their (*apne*) followers. Here it is not the case. Here the Father says – Even in the *Trimurty*, those belonging to the path of *bhakti* have depicted three lions, but the Father says, they are not three lions. What are they? They are not three lions. It has been said in the *murli*, among them one is a goat, one is a horse and one is a lion. Well, I neither require the clan of goats, nor do I require the clan of horses. Who do I require? I require the clan of lions, who can speak the truth openly. For e.g. when a lion roars in the jungle, all the other people who possess an animal-like intellect become frightened. I require few. I do not require a lot of people. The Father explains – those who have received in the previous *kalpa* will keep coming here automatically. What? There is no need for you to do advertisement for that. You need not run here and there in the temples, the mosques and other places carrying the pictures of the exhibition. You need not go on advertising. Doing advertisement is the work of foreigners. People will automatically come running to the shop of the one who stores good material, the genuine material. The fame will spread everywhere. There is no need to do advertisement for that. So the Father says, those who would have received in the previous *kalpa*, will come automatically. There is no need to even invite them. There is no need to even call them. There is no need to organize various kinds of programmes to attract them.

It should not be the case that we want that particular sister/mother. She should go and serve. That particular sister/mother is very intelligent. She should not go away. We should catch hold of her. No. The Father says – whoever wants to go may go. There is no need to catch anyone and make them sit. Who will go? Only those who do not have a faithful intellect will go. Will the one, who has developed the strong faith in his intellect that the Father has come, leave and go? If she wants to leave, she may leave. What? We are not going to lock-up anyone. Here it is a question of dying alive. What does dying alive mean? Dying alive means following *Shrimat* firmly. This precisely is killing the body consciousness.

Those who follow *Shrimat* firmly do not care for body consciousness. The Father adopts such children. Which kind of children? (He adopts such children) who are ready to sacrifice their life for *Shrimat*.

Adoption is done in order to give some inheritance. Even in the world, when people adopt children, why do they adopt them? They adopt [a child] so that whatever income they have earned throughout their life can be entrusted to someone. There are a lot of followers of the *Sanyasis*. They have so many followers. What inheritance do they give? They do not give any inheritance (*varsa*). Nobody receives the inheritance of *mukti* (liberation) or *jeevanmukti* (liberation in life) from them. When the *Gurus* die, the disciples occupy the seat. Nobody receives the inheritance indeed. When the *Guru* himself wasn't able to give the inheritance, then how will his disciple give the inheritance? Which path of *bhakti* (*bhaktimarg*) is being mentioned? Is the topic of the outside world being discussed or is the *bhaktimarg* within the world of Brahmins being mentioned? (All said – in the world of Brahmins). How? Even in the world of Brahmins, when one *Guru*, i.e. Brahma Baba departed, they think, one *Guru* has departed; now we will attain *mukti-jeevanmukti* from whoever sits on the throne. The Father says, here, there is only one *Sadguru*. It is not the case that when he dies, someone else will come and occupy the seat; he will give (us) *mukti-jeevanmukti*. No. Granting *mukti-*

jeevanmukti is the task of the one Father only. It is not the task of any other soul. These *Sanyasis* etc. cannot adopt [children] to give the inheritance.

Children come to the mother and the father only with the greed (*laalach*) of the inheritance. If there is a child of a rich person; will he ever be adopted by a poor person? Hum? He won't, will he? So you children are the children of the *Suryavanshi* Father. The so-called Brahmakumar-kumaris say, you come and surrender to us. So will you be adopted there? You cannot be adopted [there] because you know that they do not possess any wealth (*latu-lejma*) of knowledge. (A mother said – Baba, [earlier] I used to not understand the *murli* either. Now I have started to understand it). They do not possess anything related to knowledge at all; so why should we surrender to them? So, if there is a child of a rich person, will he be adopted by a poor person? How will it be possible to leave so much wealth etc.? It is the rich people who adopt [children].

Now you know: Baba gives us the kingship of heaven. What? You know. They do not know. They feel - we will leave the body here and depart like Brahma Baba. Then we will achieve the kingship in the next birth. For example someone sways a stick in a dark room saying that he will kill the snake. Does it happen like that? So why will we not become [the children] of the one who gives us the kingship of heaven? There is certainly greed in everything, isn't it? The more you study, as you go on studying higher study, your greed will go on increasing more [thinking]: I should attain a high post. If someone studies in a high school, then it comes to his intellect, I will anyhow become a peon (*chaprasi*). Then, when he passes B.A. (Bachelor of Arts), M.A. (Master of Arts), then his greed increases further. Then if he passes any diploma of medicine, then the greed increases even more. [He thinks:] I will earn thousands of rupees. So here too the Father gives you the temptation. You too know, the Father has adopted us to give the inheritance. To give which inheritance? [He has adopted us] not to give just the inheritance of heaven [but also] to give the inheritance of the sovereignty of heaven. The Father says too, I have adopted all of you once again, like 5000 years ago. I have adopted you now as well, just as I had adopted you earlier. You too say, Baba we belong to you. We became yours 5000 years back as well.

How many Brahmakumar-kumaris are you in practical? How many are you? Hum? (Someone said – many). In practical. How many Brahmakumar-kumaris are you in practical? Prajapita is also famous, isn't he? Brahma is not famous to that extent. Who is famous? Prajapita Brahma is well-known. Where is he well-known? Arey! In the path of *bhakti*, in the scriptures the name of Prajapita has appeared, hasn't it? So he is well known, isn't he? Until you transform from *Shudras* to Brahmins, you cannot become deities. You transform from *Shudras* to Brahmins through Brahma and then I transform [you] Brahmins into deities through *Rajyog*. Brahmins become deities. If they are complete Brahmins then they become complete deities. Incomplete Brahmins..... (Everyone said – become incomplete deities) Not deities. Half caste Brahmins does not mean deities. So until you have become Brahmins, you will not become deities.

Now this cycle keeps on rotating in the intellect of you children. What? That, earlier we were *Shudras*, now we have become Brahma's children, i.e. Brahmins. Then? Then we will obtain knowledge and transform from Brahmins to deities. Yours is a double machinery. What? Hum? Which is the first machinery? Becoming Brahmins through Brahma and then, after entering the path of advance knowledge, transforming from Brahmins to deities. Transforming from *Shudras* to Brahmins is the first machinery. That is [there] in the basic knowledge. What happens there? *Shudras* are transformed into Brahmins. That too numberwise as per their *purusharth* and then here, after teaching *Rajyog* to those Brahmins and giving controlling power to their organs numberwise as per their *purusharth*, they are transformed from Brahmins into deities.

When you become deities, you will rule in the Golden Age. When your rule begins in the Golden Age, this old world will be destroyed. What? When you become deities, it is then that this old world will be destroyed. It is not that the old world will be destroyed first and you will not be able to become deities. The old world will definitely be destroyed. What? (Otherwise you may think) it has not taken place till now; 70 years have passed shouting destruction, destruction and destruction. (A mother said –my husband fights with me Baba). Yes, but it is not so. Destruction will certainly take place, but first you transform from human beings to deities.

When they do not develop faith completely, then many become tired while treading [the path of knowledge] and depart. Who will depart? Those who are unable to develop faith will depart. Many children fall. This is also fixed in the drama.

The enemy, *Maya*, who is standing in front of you, pulls you towards herself. What does she say? The enemy *Maya* stands in front of you and says, God has not come; and you say, God has come in the corporeal form. She says, this cannot be possible and you say that just this is the truth, that God has come in the corporeal form. The Father makes you strong (*pakka*) again and again [saying], look, do not entangle (yourself) in the clutches of *Maya*. *Maya* gambles with dice a lot. Otherwise, you will spoil your fate.

The Father alone can ask this question; what? [The Father alone can ask:] have we ever met before? Where did we meet? (Someone said - We met right here.) Hum? (Someone said - We met right here 5000 years ago.) Not so. We also met at the beginning of the *yagya*. Hum? In the beginning of the *yagya* also, there were *Suryavanshi* children (belonging to the Sun Dynasty). The Sun of knowledge (*Gyaan Surya*) was present. The souls of the other religions had also entered the *yagya*. What? What happened later on? The flame of destruction was ignited from the *yagyakund* (the sacrificial fire) along with the establishment. It was said in the *Avyakta Vani*, “Along with the establishment, the flame of destruction was ignited from the *yagya kund*. Who became instrumental? Brahma, the Father and the Brahmin children.” So Brahma happens to be *Chandravanshi* (belonging to the Moon Dynasty), the Moon of knowledge (*Gyaan Chandrama*) and the father happens to be *Suryavanshi* (belonging to the Sun dynasty), the Sun (of knowledge); and what about the children? The *Suryavanshi* children became instrumental. In the beginning of the *yagya*, that Sun of knowledge Father and his followers, all the *Suryavanshi* children departed. What was said? “*Alaf* (the first alphabet in the Urdu language; a vertical line) found *Allah* (God) and *Be* (the second alphabet in the Urdu language; a horizontal line) received the *Badshahi* (sovereignty).” The entire ‘*Be Baadshahi*’ (the sovereignty) was given to the partner (*bhagidar*). What? The same dispute is going on even now in the *yagya*. Which dispute is going on? Whatever dispute was going on earlier is still going on in the *yagya* and also in that [outside] world the same dispute is going on. Which dispute is going on? We want the seat (*kursi*). We want authority. We want the power in our hands. That dispute for power began at that time and is still going on. The Father says; what does He say? *Alaf* found *Allah* and *Be* received the *Badshahi*.

Alaf means a vertical line. In the beginning he was standing in making *purusharth* as well as even in the end he is still standing in making *purusharth*; and what does ‘*Be*’ mean? A horizontal line. ‘*Be*’ means the one, who receives the sovereignty. ‘*Tap tay raaj, raaj tay narka*’ (By doing *tapasya* they become kings, and kingship leads them to hell.) What? What do they achieve by doing *tapasya*? They achieve the kingship, and after achieving the kingship they become egotistic. When they become egotistic, they fall into hell. In the Confluence Age, the Father teaches us, children, remain as a server (*sevadhari*) here. Your Father has come here as an obedient servant. So what do you have to become? You have to remain a *sevadhari*. If this feeling develops, we have received the kingship here itself; if you start controlling the

others here itself, then those, who will take the 'control' (i.e. controlling power) in their hands over here, their 'control' will slip out of their hands there (in the Copper and the Iron Ages). If they make someone their servant or maid servant (*daas-daasi*) here, then they will have to remain as *daas-daasi* there. Well, whichever children they may be. It doesn't matter even if she is daughter *Maya*. What? What does daughter *Maya* sit as? She sits as a master (*maalik*). She issues orders (*hukm*). So, when the Golden Age begins, what will daughter *Maya* become in the Golden Age? *Maya* will become a maid-servant (*daasi*). First of all *Maya* will surrender herself and after surrendering herself she will become your maid servant. Later on, nature (*Prakriti*) will surrender herself. She too will become your maid-servant. It means that now *Maya* wants to control as well as nature wants full control now. The Father fulfills the wishes of both of them. He gave full authority in the hands of *Maya* as well. As soon as Brahma left the body, the entire power came into the hands of daughter *Maya*.

Now in the advance [knowledge], the entire power is going to come into the hands of Mother Nature (*Prakriti mata*). Call her Mother Nature, call her *Durga*, call her *Jagdamba*, or call her Mother Gita (*Gita mata*). The inheritance of the sovereignty of heaven is obtained through the knowledge of the Gita, but it is received through the Father. The gates of heaven are opened through Brahma. Brahma certainly becomes the 'via', 'media', but who is the one to enable the opening? It is the Father. For e.g. it was said in the last *Avyakta Vani*, Brahma Baba started preparing the rosary very fast and the Father started smiling. Why did He start smiling? He started smiling because Brahma Baba thinks, I myself will prepare the rosary indeed, I myself will open the gates of heaven, but nothing will take place without the co-operation of the Father. The capital (*Rajdhani*) cannot be established. Nobody except the Father is capable of accomplishing this task of the establishment of the *Rajdhani*.

So the Father comes and asks the children, have we met before? Then it will occur in the intellect of the children, we met in the beginning of the *yagya* too. The old baba (an aged person sitting in the gathering) will say, how would I have met? I have crossed 70 years of age. Hum? Then, how would I have met? At that time the *yagya* had not begun at all. In which year were you born? (Someone said – 72 years have passed,) You have become 72 years old. So there is no question of his being there at all. Then? He also studies the knowledge. Hum? (Someone said – he could be together [with the father] in [the path of] bhakti, can't he?) Yes, he might have spent his life along with the soul of Ram in the path of *bhakti*. So those *sanskars* of the Sun Dynasty, due to the colour of the company, still exist. Those *sanskars* pull you [here]. So only the Father can ask this question, have we met earlier? So those who are the children, they will say, we have met earlier as well as we are meeting even now and we will keep meeting birth after birth in future as well. Nobody else will be intelligent enough to ask this question. Neither will they have the intelligence to ask this question nor will they have the intelligence to answer the question. This topic sits in the intellect of you children immediately.

The Father says, 'Even I have to come again to narrate the knowledge of the Gita'. What was said? (Someone said – The Father says – Even I have to come to narrate the knowledge of the Gita). 'Once again'. In the beginning as well, the *Sanskrit* Gita used to be read out and narrated, their meanings were explained. Whatever happened in the beginning has to take place in the end as well. When 108 commentaries on the Gita can be prepared by 108 religious communities, they can be prepared by the people belonging to various sects (*math-panth*), then, can't the commentary on the Gita emerge according to the (Godly) knowledge? It will emerge and it will also be understood by the scholars and teachers. So I come to narrate the knowledge of the Gita; I came earlier too. I narrated the knowledge of the Gita earlier as well as even now I come and narrate the knowledge of the Gita. I come and liberate you from the jail of Ravan. I alone have to come and liberate you.

The unlimited Father explains unlimited topics. The children who possess a limited intellect understand it with a limited intellect and those who are my unlimited children (who possess an unlimited intellect) understand those issues in an unlimited sense. Such lengthy stories have been written in the Ramayan, etc. Now, does any human being with 10 heads exist? If there is any human being with 10 heads then how will his progeny be? It cannot be possible that there is a human being with 10 heads...in that case there must be someone in his genealogy also. There should have been at least someone with 2-4 heads! Ten heads means, 10 kinds of opinions come together and unite. And after uniting they control the entire world, and the opinion of the Father is buried for 2500 years. For 2500 years, the kingship of the father Ram continues in this world and for (the remaining) 2500 years the kingship of the ten heads of Ravan continues. Now the kingship of Ravan, who possesses ten heads, is going to end. (A brother said – Baba, the kingship of the ten religions is going to end). The kingship of all the religions is going to end.

The Ancient Deity religion (*Devi-Devta Sanatan dharm*) also has been renamed as Hinduism. That became degraded (*taamsi*) as well. The Father says, all the religions become *tamopradhan* (dominated by the quality of darkness or ignorance). Each soul is being ruled by Ravan. When the kingship of Ravan spreads in the entire world, I come and establish the kingdom of Ram. So when I come and establish the kingdom of Ram, then will I enter the intellect of Ram first or will I enter into the intellect of anyone else? First I will have to enter into the intellect of Ram and reform his intellect, won't I? Anyway, there is no human being with ten heads. Ravan is shown to possess ten heads and what about Ram? He is shown to possess one head. Look, the memorials are going on even now. [But] they do not understand the meaning, why has Ram been shown with one head and why has Ravan been shown with ten heads? The issue is clear. What? The issue is clear that the opinion of 'one' brings about true salvation (*sadgati*) and the opinions of many brings about degradation (*durgati*).

Even now in the world of Brahmins too, this shooting is going on. Those who recognize the 'one' Father, follow 'one' opinion and those who are unable to recognize Him, take the support of others as well. That is why it has been said in the *murli*, someone will accept the versions of the person of only that religion, to which he belongs, although the Father has come and is explaining the knowledge; and he will say (to all those who come and explain the advance knowledge to him) about that person whose versions he believes: yes, all your versions are true, but until *Jagdish bhai, Didi, Dadi, Dadas* accept, I am not going to accept your version. This proves which the religion he belongs to is. He has to go to the religion to which those *Didis, Dadis, Dadas* are going to convert.

Shri Ramchandra, who is praised so much; Ram has been given a position higher than Krishna. Krishna is shown to be 16 celestial degrees complete and Ram is shown to possess 14 celestial degrees. Even then he has been depicted in the Silver Age and Krishna has been depicted in the Copper Age. Then, the Sita of such a Ram was kidnapped. Arey! The one, who has no control over his own wife, how will he take care of the kingship of the world? First the reformation of our own home is required. Then, the reformation of the others will take place. If our own home is not reformed, then how can the benefit of the entire world take place? All these issues are mythological stories (*dant kathayen*), which the Father clarifies when He comes. All these issues pertain to the present time. Om shanti.