

Adhyatmik Ishwariya Vishwa Vidyalaya

God Fatherly University

www.pbks.info

alspiritual@sify.com

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Om shanti. Today there is the morning class of July 11th 1967. The father sits and explains. Which father? The Supreme Soul Father, who is the father of the souls, sits and explains. In whom does he sit and explain? He sits in Prajapita Brahma and explains. The soul is the master of this body. It is not Supreme Soul (Paramatma). The master of which body? The Supreme Father Supreme Soul (Parampita Paramatma) is not the master of this body. Who is the master of this body? For example, the chariot of Arjuna is praised. Who is the master of the body? [A student is saying: the one who drives the chariot is the master.] No? He is the driver (sarthi). The charioteer (rathi). The charioteer is the master of the chariot. In the same way, the master of the body, in which the Supreme Soul sits and explains, is the charioteer of that chariot. I don't have my chariot. I am not the master of that body. Who says this? [Students are saying: Shiva the Supreme Soul.] The Supreme Soul Father says: I am not the charioteer of this chariot. I am not the master. The soul is its master. This should be understood first of all. What? The soul is the master of the body in which He (the Supreme Father Supreme soul) sits and explains; it isn't the Supreme Father Supreme Soul. It's because now the children have received the knowledge of these matters. First of all it should be understood that I am a soul. And I soul, am the master of this body. The body isn't the master of the soul. Will the master be living (cetanya) or will he be non-living (jar)? [A student is saying: He will be living.] The master is living. There is also the master for the non-living. And there is also the master of the living children who are born. The creation has a master. The soul creates its body. How? When a human being leaves the body, already 4 months before leaving the body the soul creates its foetus. The foetus gets ready already 4 months before; the body (pind) gets ready. If one will have to be born maimed, cripple, he will be born like this. If he will have to be born blind, the body will be prepared like this. Therefore, already 4 months earlier, that creation starts getting created. So, who is the master of that body? Who is the master of the body, which is prepared in the womb – the lifeless body in the womb? The soul. So, the body is not the master of the soul. The soul gets work done through the body. It plays its role. The thoughts like this don't occur to anyone else. Why don't the thoughts like this occur to others? It is because all of them are body conscious and you are soul conscious.

You are made to sit here with this thought: I am a soul, this is my body, and I am the progeny of the Supreme Father Supreme Soul (Parampita Paramatma). I am a soul, but whose progeny am I? I am the progeny of the Supreme Father Supreme Soul. So, am I a creator or am I a creation? I am a creation. Whose? Of the Supreme Father Supreme Soul. All right! Does the Supreme Father (Parampita) become a creator? The Supreme Father is eternal (anadi). And the souls are eternal too. So, are they created? Then, how is a soul a creation? Having come and having entered into a body he gives the soul its own introduction. The soul understands its own introduction; it gets to know about it. It didn't know it before. The creation took place when the creator created the creation. The creation didn't exist before it. It isn't like this that the soul didn't exist. The soul did exist

but, the soul didn't have the knowledge of its form. So, since it got to know its form, it will be said that the soul is the creation of the Supreme Father Supreme Soul (Parampita Paramatma). So, it comes to the intellect that I am the progeny of the Supreme Father Supreme Soul. You repeatedly forget about remembering this. Why do you forget? [Students are saying: Because of body consciousness.] It is because the sanskars of coming into the body consciousness of 63 births have remained. So, the reel* is rotating. In the reel that rotates, we keep forgetting repeatedly. Therefore, first of all you should remember this completely. When one goes on a pilgrimage, they say: Just keep on going; you shouldn't stop, then the destiny will be achieved quickly. So, you also have to keep on walking in the pilgrimage of remembrance. You mustn't stop. You mustn't stand still, meaning you have to remain in remembrance. And they don't remember at all, so it is like they aren't in the pilgrimage. If they remember, they are in the pilgrimage. If they don't remember, they aren't in the pilgrimage. Body consciousness comes. And from remaining in body consciousness, some or other vices appear. It isn't like this either that the human beings always keep performing only the vicious actions. No! They don't always keep performing the vicious actions. When Maya dominates, she makes them perform the vicious actions. Neither they perform the vicious actions nor do they remember. There isn't any sinful act, and they don't remember either – then what happens? The time is wasted. They don't earn an income. The income is stopped, isn't it? So, as much as possible in the pilgrimage of remembrance one shouldn't become slack in this. Sitting alone one has to pick out points, to churn the ocean of thoughts with oneself. How much time do we remain in the remembrance of Baba? The sweet things are remembered, aren't they? When a young man (kumar) gets a young woman (kanya), he remembers her very sweetly. Then, he remembers her with such love! The love goes into the body. It is explained to the children that all the human beings only cause damage to each other. There is only one father, who brings benefit (fayada) through the introduction of the soul. So, one should do the work of benefiting the others, shouldn't he? Baba praises only the teachers, that some among them are very good teachers and some are bad. Or else, the teacher means the one who teaches manners*. The behaviour of the one, who is religious-minded* and has a good nature, will be good. There are some fathers... they come home and drink alcohol etc., so the children also get coloured by the company. The manners* exert an influence don't they? It is called "the bad, devilish company". It is because this is the kingdom of Ravan, isn't it? Certainly, the kingdom of Ram existed. But how was it? Only you sweet children know these wonderful* topics. It is said: sweet, sweeter, the sweetest. You experience, that only by remaining in the remembrance of the father you become pure and you make the others pure. Your vibrations exert an influence also on the others. The colour of the company affects, doesn't it? The father comes to the impure world. Then, why doesn't the colour of the company have an effect on the father? Hm? [A student is saying: The Supreme Soul has entered.] Yes, the father means the Supreme Soul. He comes into this impure and degraded (patit) world. The entire world is impure and degraded, so why doesn't the colour of the company of the impure have an effect on him? [A student is saying: He is the most detached.] Detached in what? [Students are saying: He doesn't enter into the cycle of birth and death.] Hm? [Students are saying: He doesn't enter into the cycle of birth and death.] Doesn't he come into the cycle of birth and death? He doesn't have a body! Only those, who have a body, come into the cycle of birth and death. He doesn't have a body, so the colour of the company of the body doesn't have an effect on him. So, what should we do? [The students are saying: Forget the body. We should forget the body.] Yes! We should forget the body. If we remain fixed in the spiritual stage, the colour of the company won't have an effect on us

either. So it was said: This body, the memory of the body which makes one body conscious..., the entire devastation takes place just from this. The soul becomes devastated. Look, how the father comes to the impure and degraded world. And only the human beings live in the world. Who lives in the world where he comes? Only the human beings live there. The deities don't live in the world in which the father comes. The human beings have the mind. The mind has also the vibrations*. The vibrations of those minds don't exert an influence on the Supreme Soul Father. Why don't they exert an influence? It's because the body has the organs. The chief of the organs is the mind. There are 10 organs. Who sets in motion these 10 organs? [Students are saying: The mind.] The mind. If the mind is not applied to whatever the organs do, there can't be any gain through the organs. Therefore, the mind becomes the chief among the organs. When the father comes, he does not have a body to have the organs. Neither there are the organs, nor is there the mind which sets the organs in motion. He is beyond thinking (asocta). What is the father like? The one beyond thinking. Since he is beyond thinking, he is also called the one beyond the actions. The one, who has the mind, creates thoughts. The world is created from their thoughts. The world was created from the thoughts of Brahma. So, if the world is created from the thoughts of Brahma, won't the world be created from the thoughts of the Brahmins? Then the Brahmins create their world from their thoughts. If they have the elevated thoughts, the elevated world is created. If they have the corrupted thoughts, the sorrowful world is created. Each soul is itself the creator of its own happiness and sorrow. It won't be said like this that God gives us happiness, God causes suffering to us. No! God comes and shows the way. He introduces the soul, the Supreme Soul, the world, and he doesn't do anything else. He doesn't do anything for himself either. Does he do anything for himself? No!

So, only the human beings live in the world and the total flood (jalmay) won't be called the world, so that the entire world would become only water and nothing would remain. The land of Bharat is praised as imperishable. If the entire world were flooded, the land of Bharat wouldn't be saved either. Bharat is saved, and all the lands of the other religions (dharms) are finished off. Why? [Students are saying: The father has come.] Eh! If the father has come, then he should save everyone, right? He doesn't save the lands of all the religions (dharms). The land of Bharat is saved. Why is it saved? [Students are saying: Because of purity.] It is because there is some such soul, who from the beginning till the end preserve forever the integrity (akhandta) of Bharat with the power of purity. In this world, there are impure souls and there are pure souls as well. Some soul plays such a role of purity that it doesn't become adulterated from the beginning till the end. It's not like this that it doesn't become impure and degraded (patit). It does become impure and degraded. But what is special about it? What specialty will be there in that soul in comparison with other souls? [A student is saying: One husband – always brahmachari.] Yes. It becomes impure and degraded with one. One has to become impure and degraded – this is a law. What? Any soul which is pure... it isn't like this that it will remain pure for ever. It is a soul, so it will enter into the cycle of birth and death. It will enter into the cycle of birth and death means that it will take on a body. It will take on a body means that the colour of the company of bodies will have an effect. That is all right. It will become impure and degraded, but to become impure and degraded is separate and to become adulterated is separate. So, the soul does become impure and degraded. As the soul experiences the happiness of the body, it will fall down. The power of the soul decreases due to the experience of happiness. But one type of decrease is such that it takes place with fast speed. For example, the Copper Age starts. At that time there is such a soul, who becomes extremely impure and degraded right from the beginning of the

Copper Age and the soul of the other religion (dharm) enters it. Just like it is said: There is the evil spirit of fear (bhut). The evil spirit enters just that one in whom weakness appears. If there is no weakness, the evil spirit will not enter. The fear will not arise. So, who are such souls right from the beginning of the Copper Age? [Students are saying: The souls of Islam.] It is the soul of the Islam religion (dharm). When the father comes in the Confluence Age, he says: One must stay away from this sinfulness (dosh) of adultery. What? One mustn't be affected by any colour of the company – one has to remember the one father. What do they do? They do remember the one father, they renounce the vices in the gross form but they can't renounce the vice of the dristi. They become adulterated through the drishti. So, if they became adulterated through the drishti in the Confluence Age itself, then how will be their foundation of paradise laid? Will it be of falling down with fast speed or will they remain stable? [Students are saying: Of falling down...] They fall down with fast speed even in the Golden Age. They fall down in the Silver Age as well. They keep falling down, and just when the Copper Age starts, they become so impure and degraded, they become so weak that the soul, whoever comes from above, occupies* them. Therefore, one is just to become impure and degraded with one, and another is to become impure and degraded with many. Many weaknesses appear in those, who become impure and degraded with many. That will be called the kingdom of Ravan. It isn't like this that in the Golden Age Radha and Krishna always remain pure, complete in 16 celestial degrees. Do they remain? The souls of Radha and Krishna who live in the Golden Age, will take 8 births in the Golden Age, so will they always remain complete in 16 celestial degrees? [Students are saying: They won't.] Why? [The students are saying: The drishti...] It is because the love of the drishti, the love of the face – that love of the elevated organs causes to fall down as well, with slow speed. They don't come into adultery, but they do fall down. In the Silver Age as well, there is only the love of the elevated organs. They fall down experiencing happiness, but those souls remain strong there also, because there isn't the sinfulness of adultery. And for those who, assimilated the sinfulness of adultery in the Confluence Age, the foundation of falling down with great speed is laid here. So, there will be also some souls like this, who never comes into adultery from the beginning of the world cycle till the end or who become adulterated in a very little percentage*. Those, who become less adulterated, remain happier to that extent. They are called the residents of Bharat (Bharat vasi). That very mother of Bharat (Bharat mata) becomes Shiv shakti. Like what one iswhom will he make his companion. Whom will one make his companion? Someone, who is like him. A thief will make a thief his companion. A rich man will make a rich man his companion. Shiva is ever pure, then whom will he make his companion? He makes his shakti the one, who on the world like stage remains the purest during 84 births, who remains unadulterated. For this reason there is the praise of the end. What? What is the praise of the end? Bharat Mata Shiv Shakti Avatar ant ka yahin nara hai. Why is it the slogan of the end? [A student is saying: That soul will give the cooperation at the end.] Why?! Why wouldn't they give it earlier? Why didn't they give it in the middle? They should give it in the middle! Should the good work be done quickly or should it be done late? [Students are saying: Quickly.] It should be done quickly, then? [A student is saying: They might not have understood.] Hm? [A student is repeating: They might not have understood] If the intellect is pure, they should understand quickly. [Another student is saying: One, who did the end, did everything.] That's right that they did it in the end. They must have done [something] at the beginning so they must have done [something] at the end as well. At the beginning.... [Students are saying: With one soul... In 84 births... That soul is connected with one soul in 84 births... they must have waited for everyone.] No! This

impartial (vara-nyara) decision takes place just at the end as to who remains firm (tika rehna) till the end, who remains stable till the end, and who becomes weak at the end. Those, who became weak, can't become co-operative. They will prove to be useful in the work of destruction. What? Destruction takes place from impurity*. Destruction takes place from impurity. And establishment takes place from purity. So, will the establishment of the new world take place in 100% at the beginning or will it be at the end? It will be only at the end. So that result* opens at the end – who are the souls number wise remaining pure till the end. It doesn't concern only one – they are number wise. One will be in 100%, another will be in 99.75%, and another will be in 99.50%. So, it is the account of percentage*. The souls, who on the basis of this account of percentage prove to remain pure for many births, become 108 beads of the garland of Victory (Vijay mala). The songs of praise for those 108 souls are like this: Bharat mata Shiv shakti avatar (the mother of Bharat, the incarnation of Shivshakti.). For this reason it was said for those of the garland of Rudra (Rudra mala)... Those in the basic don't know these topics. It was said particularly for those of the garland of Rudra. Only they do understand. Invoke the Vijay mala! Oh, first the Rudra mala has to be made. The Vijay mala is made later on, and then the beads of the Rudra mala are added to the Vijay mala. So, why not invoke the Rudra mala? Why should we invoke the Vijay mala? Hm? [Students are saying: ... the Rudramala belongs to the sun dynasty.] yes, it does belong to the sun dynasty. [A student says: there is more purity in the Vijay mala.]

The children of the ocean... what happened to the children of the ocean? [A student is saying: The masters of the ocean of knowledge.] No! The children of the ocean got reduced to ashes. It is said: The children of the ocean got reduced to ashes. Reducing the rubbish to ashes, the children of the sun... the sun reduces the rubbish to ashes, doesn't it? How does it reduce them to ashes? Does it reduce them to ashes being cool or does it reduce them to ashes becoming hot? [Students are saying: It becomes hot...] So, they are the children of the ocean, who reduced themselves to ashes in the vice of lust; they got dead burnt. They are the seeds of the world. They get mixed with the soil. For this reason there is the praise: "Dana khak men milkar gule gulzar hota hai. If the seed doesn't get mixed with the soil, the flowers aren't born, the tree isn't born, the fruits don't appear. The seed gets itself mixed* with the earth. The mothers and the kanyas are the earth. Also among the mothers and the kanyas, there is the earth of two types. One is the mother of Bharat (Bharat mata) and the other is the world mother (Jagat mata). There is the world mother and there are also the arms of the world mother. There is the mother of Bharat and there are also the arms of the mother of Bharat. There is the earth of two types: native (swadeshi) and foreign (videshi). Will there be benefit (fayada), if the seed reduces itself to ashes in the native earth, if it makes itself into cinders, if it becomes itself the soil (mitti), it gets mixed itself with the soil? Or will there be benefit, if it mixes itself with the foreign earth? [Students are saying: In the native earth. In the native earth...] Is there benefit? [A student is saying: The foreign lands get drowned.] Then, are these beads of the Rudra mala useless (bekar)? But when God the Father comes, he comes as a foreigner. Eh? Or does he come as a native? [Students are saying: He comes as a foreigner.] When he comes as a foreigner, whom does he meet with first? [Students: With foreigners.] He meets with the foreigners. He tells them: Children, you are double* foreigners. Why are you, the double* foreigners, dear to me? Eh? He himself, he is ever pure*. He is ever pure, so he should like the pure, uplift the pure souls first. Why does he uplift the impure and degraded (patit)? [Students are saying something.] It isn't a great deal to make the pure one into pure. To make pure of the impure is a great deal. So, the beads of the Rudra mala, who get mixed with the soil... the children of the ocean got

reduced to ashes... where is it the memorial of? [A student is saying: The memorial of the Confluence Age.] Why did it become a memorial only at Kampil? Why memorial at Kampil? It could have become in Calcutta? [A student is saying: There is the seed in Kampil.] That seed, the seed of the entire human world is revealed from Kampil. Where from is revealed the one who is the seed of the entire human world - Prajapita? [A student is saying: From Calcutta.] He isn't revealed from Calcutta. He is revealed from Kampil. So from wherever he is revealed, whatever role he plays, it is the Supreme Soul who plays the role in him. Why does he play the role? The Supreme Soul enters him. So, what is the reason for entering him and playing the role? [A student is saying: He is the seed of the human world.] No! He plays the role to purify the impure (patiton ko pavan banana). He entered also Brahma. But through Brahma he appeared before [us] as the mother Gita. Knowledge came before us. But no one becomes pure from impure through knowledge. What?

All the animal incarnations (janvariya avatar) live in water. They take the support of water. And the human incarnations - Ram and Krishna? They take the support of the earth. So those, who make the support of the earth, become egoless. They attach importance to the mother earth. For this reason, due to being egoless, they become instrumental in the salvation (uddhar) of the earth. Who is the most degraded at the end of the Iron Age? [Students are saying: The mothers.] The mothers are the most degraded. At the end of the Iron Age the burden of sins over the earth increases very much. So, the entire world benefits on the basis of that respect given to the mothers at such time. Also among those mothers there are two types. One foreign and the other native. Or one who is influenced by the foreigners, and the other who is not influenced by the foreigners. She doesn't destroy her purity by being influenced. So, the two types of mothers who are there... They are mothers, aren't they? They are the earth. This is the preordained drama. What? Since there is paradise, there will be hell as well. Since there is happiness, there will be sorrow as well. It isn't like this that the drama will be created, if only happiness goes on forever in this world. Both happiness and sorrow are in force. When adultery increases, the world becomes sorrowful. And when faithfulness increases, the world becomes blissful. The question was: Why does God like the beads of the Rudra mala? Why does he make them kings? He doesn't make kings those, who remain pure for many births. He makes them queens. What is the reason? [A student is saying: They all are seeds.] Eh? [A student is saying: All the souls of the Rudra mala are seeds.] No, no! All right, the seeds. They are seeds as well. Will they not come into the 450 thousand seeds? Don't those, who are the beads of the Vijay mala, belong to the 450 thousand

seeds? [A student is saying: They are the roots (adharmurth).] Are they the roots? Aren't they the seeds of the world? They too belong to the 450 thousand seeds. [Students are saying: They recognise the father first.] Hm? [Students are repeating: They recognise the father first.] The beads of the Rudra mala recognise the father first. Yes! They are foreigners! What? The father comes as a foreigner. And the foreign children recognise the father first. Why do they recognise him first? It is because of the superiority (pradhanta) of the intellect. What? [Students are saying: Sharpness...] Yes. The intellect is sharp. How does the sharpness of the intellect come in them? The today's scientists also have intellectual sharpness. He should uplift them. He doesn't uplift them. He uplifts those who are the old seeds. It is because they say that "old is gold*". They are those old souls, who having recognised the form of the Supreme Soul Father, quickly become stable in the remembrance of that form. They recognise the seed and having recognised the seed, they make their seed stage quickly. When the stage becomes seed-like, the

intellect becomes sharp in the pure (satvik) form. Those, who are scientists, also have sharp intellects. They have a subtle intellect. But, is it impure (tamsi) or pure (satvik)? [Students are saying: Impure.] The intellect is impure. Their intellect is used in the work of destruction. The intellect is sharp but, the children, who remember the father, remember such a father, who is ever pure*. Meaning in purity*... there can't be any other soul in the world ever pure to such an extent, in 100%. Therefore by remembering someone like this, their mind and intellect in the form of the soul also becomes pure. It becomes incorporeal, without vices and ego (nirakari, nirvikari, nirahankari). For this reason the father talks with his children. What? The soul of Krishna is a root-soul (adhar); it is a root (jar). He doesn't talk with him. He entered him, but he doesn't talk with him. Whom is he talking with? He talks with his children. The children of the Supreme Soul* Father will also have the power of supremacy*. They won't be those having the ordinary power. They catch* knowledge first. When they catch knowledge through sharpness, and the power of knowledge comes into them. Which property does God have? [The students are saying: Knowledge.] He doesn't bring any wealth. He doesn't bring any property from the Supreme Abode (Paramdham). What is his property? What property does he give when he comes? [Students are saying: Of knowledge.] He gives the property of knowledge. So those, who respect his property ...the father is pleased with their respect. For instance a teacher. The teacher is happy with the children, who absorb the knowledge which he gives: Look, how much attention he pays to what I say. In the same way, the father becomes very pleased with those, who respect the property of the Supreme Soul Father. He doesn't see that they are impure and degraded. He knows this as well, how they became impure and degraded. They became impure and degraded from the colour of the company of those crowds of the souls of the other religions (dharms) who came from above.

Yet, their drishti for the entire world is only the spiritual drishti, but in percentage. Are those of the other religions (dharms), who come from above, more body conscious or are the souls descending since the Golden and the Silver Ages more body conscious? Who is more body conscious in the original form (mul rup)? More body conscious are those, who descend since the Copper and the Iron Ages. How? When did they become body conscious? In the Confluence Age, when the father had come, they didn't pay attention to the topics of knowledge. They didn't recognise the father. They kept on rejecting him. They received the message – they let it in through one ear and out through the other. Therefore, due to the lack of recognition, neither could they recognise the soul, nor could they recognise the Supreme Soul* Father. So, at the end, they remain behind in the godly study. Because of remaining behind in the study, body consciousness remains in them. The consciousness of the body remained in the bigger part, the consciousness of the soul remained in the smaller part. The more soul conscious one is, the earlier he will take birth at the beginning of the world. And the more body conscious one is, the later he will take birth towards the end of the world. Until then those souls will stay there, in the Supreme Abode. [A student is asking: The souls, who come in the Iron Age, are so much body conscious?] They are body conscious souls. They do not pay attention. [A student is saying: They are connected to the Supreme Abode when they come...?] From the Supreme Abode comes a soul. But has it gone [there] having suffered punishments or has it gone [there] having become a soul through its efforts, by making efforts? It has gone having suffered punishments.

Are those souls, who went there having suffered punishments, original* souls? Or are those, who having made their efforts assimilated the spiritual stage*, original* souls? [Students are saying: Those who made efforts...] Those are the original* children of the

father, who went [there] having made efforts. So, these seed-souls, because of respecting the knowledge given by God, become kings. They are impure and degraded (patit). Why did they become impure? They became impure due to the colour of the company. Well, at the beginning of the Golden Age there are 450 thousands. The colour of the company of 450 thousand will have an effect. Yet it would not be so bad. Over there not 450 thousands, hundred thousand souls, hundreds, thousands descend from above, and keep on descending. And even more degraded ones descend. In the Golden Age, the gold-like souls descended. In the Silver Age... 10 times more the silver-like souls descended. And in the Copper Age - even more. And in the Iron Age - don't even ask. So many corrupted natured souls descend. Will the colour of their company have an effect or not? [A student is asking: The more the souls receive respect and prestige in the iron age, does it mean that they are impure to that extent?] Those who descend from above.... In comparison to these who descended down due to the color of the company and also who previously descended down while taking rebirths and while experiencing happiness- in comparison to them, will the soul descending from above have greater spiritual stage or lesser? [Students are saying: They will have greater.] The spiritual stage is greater, but that spiritual stage quickly goes down*. And we descend down having taken the complete spiritual stage at the beginning of the world. Therefore our spiritual stage is maintained for a long time. They fall down quickly. And we fall down slowly. So there is a difference. But the colour of the company has the greatest effect on the deities. They are innocent (bhole bhale). What? The deities... The deities are the children of Bholenath, aren't they? Shiva, who comes in this world, comes as an innocent one, doesn't he? So, when the innocent father comes, he accepts the innocent children. They have remained innocent for many births. Look! Mohammad Ghorī and Prithvi Raj Cauhan, who was innocent? [Students are saying: Prithvi Raj Cauhan.] And who was cunning? Who had shown more cleverness? Mohammad Ghorī had shown so much cleverness! Asking for forgiveness again and again, attacking again and again. So, the specialty of the residents of Bharat (Bharat vasi), who are the 108 seeds, remembered in the entire world in the form of the mala, remain undiminished (akshin) from the beginning till the end, number wise, according to their efforts. Among them, there is such a soul, who keeps on clashing with the foreigners from the beginning till the end, from the beginning of the Copper Age till the end. That soul will be recognised here as well. His helpers will be recognised here as well. How? How will they be recognised? Whoever they are, here in the Confluence Aged Brahmin world they will remain in clash. Despite being in clash, they won't give up their truth. They have this intention that the truth should win and the falsehood should be destroyed. So, at the end there is the victory of the truth, and there is the destruction of falsehood. There is the establishment of the religion (dharm) and there is the destruction of irreligiousness (unrighteousness) (adharm). Whoever is unrighteous, whatever unrighteousness is spread in the world in the name of the religion - everything gets destroyed. So, the beads of the Rudra mala are not the beads of one religion (dharm). Of how many religions (dharm) are they the seeds? They are the seeds of all the religions (dharm), which are spread in the world. Having come, the father Supreme Soul doesn't feel any hatred or aversion (irsha dvesh) towards any religion (dharm). He selects the elevated souls from every dharm. No one can say like this: God comes, God the Father comes and gives us a shove. No! He selects the elevated souls from each religion (dharm). But the souls of the religions (dharm) descend to this world number wise, don't they? Will those, who come to this world first, be more powerful* and elevated or will those, who come later, be more powerful* and elevated? [Students are saying: Those who come first.] Those who come at first are more powerful*, and are more elevated. And

those, who descend at the end, are less powerful and in comparison with those religions (dharmas) which come earlier than them, are less elevated. Nevertheless...

If someone would search in (avgahan) a gutter; a drain is flowing and he would search among the rubbish of the drain. Does sometimes a good thing emerge from it or not? [A student is confirming.] In the same way, he selects the elevated souls from even the last religions. And then he makes the selected souls shine in the world. Only the Supreme Father the Supreme Soul can do this work. No other human soul can do it. Why? Why cannot they do it? It is because partiality* is in everyone. In the Supreme Soul there isn't any kind of partiality towards anyone. This power of partiality is in other religious fathers: Abraham, Buddha, Christ, Guru Nanak. It isn't a good power. There should be [the attitude]: "soul-brother" [i.e. the souls are brothers for each other]. The brother may be younger or the brother may be elder. Should all receive equally the right to the inheritance of the father or should some receive more, some less? [Students are saying: Equally.] They should receive equally. So why is the difference? All receive equally. The tradition has been formed: If one father has 4 children [sons], the property is shared among four children equally. So, why is there a difference? [Students are saying: ... as some makes the efforts...with [their] own intellect.] The elder child [son], the child who is born first, comes having taken the results of deeds in the previous births (prarabdha) and is born first. Because of being born first, he takes first the power* of purity* from the mother and the father. The other children can't take so much power* of purity*. The same is here. Where is the foundation of this matter laid? [Students are saying: In the Confluence Age.] The foundation is laid here, in the Confluence Aged world of the Brahmins. What is the essence of knowledge that the Supreme Soul Father gives, when he comes? [Students are silent.] Hm!? What?! (Are!) This knowledge, it won't remain when destruction takes place, when the time of destruction comes at the end. Will the expansion of knowledge remain? It won't remain? Then what will remain? [Students are saying: The spiritual stage.] The spiritual stage will remain. So, just this spiritual stage is the main thing of the foundation. One should get up at the amrit vela [early morning] and one must not remember anything else... What should one remember? [A student is saying: One father...] At first the remembrance of the father won't come. [Students are saying: The soul.] If the body consciousness comes: "Yesterday I did so much service. I narrated so much knowledge. I mentioned such points to the one, to whom I was narrating knowledge that I made him feel down* ." So did body consciousness come or did soul consciousness come? [Students are saying: The body consciousness came.] Body consciousness came. The foundation of body consciousness was laid. Well! What did we say? We are tamopradhan souls. Now, at the end of this Iron Age, what are we souls like? [Students are saying: Tamopradhan.] We are tamopradhan. When the father picked us up in the yajna, still there was goodness and purity (satvikta) in us. And now? [Students are saying: Tamopradhan.] Now, as we go ahead in knowledge, we keep falling down more and more, in the colour of the company. So, also from the account of the shooting, we became impure souls. And because of being old souls, we are old anyway – those who take 84 births. So, will an impure soul do service or will it do disservice? An impure soul does only disservice. Yes, this is sure that to the extent one is old*, he has that speciality of the truth inside. What? We would provide for the well being of maximum souls. They muster courage. They muster courage to explain to any soul. The father helps, when the children are courageous. This mustering courage is in the old children of the father. They muster courage and the father knows that this is an impure soul. It is mustering courage, but for the reason of being an impure soul, it will exert more influence of its impurity and degradation (patit panapan). Therefore he enters them.

They have the monkey intellect. What does the monkey do? Sit some time and look carefully at a monkey. What does it do? If it is sitting somewhere. Will it sit in meditation (dhyana lagana)? What will it do? It will look here, it will look there, hm..., hm... [Baba is copying the monkey's behaviour.] Its instability is very well known. The mind is very unstable. So, in the same way, the father knows that their soul in the form of the mind and intellect... it is the community of monkeys - the army of Ram. The father receives this army for many births..., when he comes in the last birth. But yet they have a lot of courage. How much courage do they have? The monkey runs and sits on the top of the tree in an instant. If there is a mountain, it will keep on climbing the mountain and keep on climbing. Meaning it has a lot of courage to climb very high. The father helps, when the children are courageous. The father comes and becomes the helper of those children. Why doesn't he come and narrate knowledge to the Vijay mala first? Why doesn't he become their helper? [Students are saying: They don't have courage.] They don't have courage at all. Dadis caught them... just like the goats. Whoever catches the goat by its ear.... it will go wherever the one who catches its ear takes it. For this reason, it was said in the Trimurti: In reality in the Trimurti there is one goat, there is one horse, one lion. So, the role of Vishnu is the role of the goat. There isn't one goat. What? There isn't one goat in the role of Vishnu. How many arms are there in the role of Vishnu? [Students are saying: Four.] There are four arms. Among four arms, there is one she-goat and there is one he-goat. The question of the she-goat and the he-goat is the same. But there is a characteristic feature in them – the others will go to the same place, where one will go. One belongs to the Rudra mala, because their seed is in the Rudra mala. Whose? [A student is saying: Of the goats.] Whose seed? [A student is saying: Of the Vijay mala.] Yes. Where do the seeds of Vijay mala sit? In the Rudra mala. Since that one plays the role of the she-goat, so does its seed in the Rudra mala. One arm is their seed in the Rudra mala and one arm - the seed of the Vijay mala. They became 2 arms of Vishnu. They are two arms of Vishnu. It is because the rank of Vishnu is higher. And there are two more, the lower arms. Which? Those, who were called Brahma and Saraswati. What? Brahma and Saraswati, for whom it was said “the role of the horse”. The horse in the form of the mind. This role of the horse shows a lot of instability. Even now this question “who is the God of Gita” isn't getting into the intellect of Brahma. Why isn't it getting into it? It's because until now the intellect doesn't have control* over the mind. The third eye in the form of the intellect... that third-eyed soul hasn't taken a high jump and ridden on that mind-like horse or let's call it “bullock”. When it takes a high jump and rides also on that Brahma in the form of the mind, Brahma becomes Vishnu in one second. So, there are 4 souls. They are the arms of Vishnu. But the one, who moves these arms, is also required. The one, who moves them, is the soul of Ram. Shiva prepares him. How does he prepare him? On the basis of courage. The father helps, when the children are courageous. If they muster courage, the father will help. If they don't muster courage, he won't help them. Some sit at home and they aren't even interested in the godly service. Some are such that they came to knowledge and now that's it! Now we don't have to do anything. What had to be done, we have done it. We had done a lot in 63 births. Now we don't have to do anything. Now whatever is the work of the father, we have to do only this. So, the father helps those, who are courageous. It was like this during 63 births as well. Some souls displayed a lot of courage in clashing with the vidharmis . And what did the Buddhists do? The Buddhists were very powerful*, but they couldn't muster courage. As soon as those attacked, drew the swords, they [i.e. the Buddhists raised their hands in fear of death. All right, take them and go. Take the wives and the children and go away. They handed them over easily.

So, the father's children – the Sun dynasty (Suryavanshi) – burn themselves and burn the others, meaning they burn Ravan. The rubbish of Ravan – lust, anger, greed, attachment, ego. They burn all the contamination [in the form] of iron, copper, silver. And do they themselves get heated up while burning or not? They themselves also become hot. They become so hot, that becoming hot and hot they themselves become ashes. Those souls were at the beginning of the yagya too. When was the flame of destruction ignited? The flame of destruction was ignited since the very beginning of the yagya. All from the Moon dynasty (Candravanshi), the Islam dynasty (Islamvanshi), the Buddhist dynasty (Baudhivashi) were on one side and the souls of the Sun dynasty (Suryavanshi) were on one side. A handful. The quarrel went on at the beginning too. And right now, this quarrel stands just ahead. It isn't like this that only the Islamic followers, the Buddhists, the Christians, who are in the basic, become enemies. No! Those with the cover of the other religions (dharms) among the seed souls in the advanced party are also in opposition. To whom? [Students are saying: To the father.] To the father and those real children, who were the Sun dynasty. But the fire of knowledge is such that it takes the form of the yoga fire and reduces to ashes lust, anger, greed, attachment, and ego. When it reduces them to ashes, the new world will be revealed. If it doesn't reduce them to ashes, the new world won't be revealed either. Om shanti.