

# Adhyatmik Ishwariya Vishwa Vidyalaya

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Clarification of Murli dated 4<sup>th</sup> August, 1967  
For BKs and PBKs**

August 4th 1967. The matter being narrated was – The residents of Bharat certainly require the inheritance of the divine kingdom. The residents of other countries may or may not receive, but those who are the residents of Bharat, who are destined to the heart throne (*diltakhtanasheen*) of Bharat, certainly require the inheritance. What inheritance? They require the inheritance of divine capital. There was a divine capital. It is praised in the scriptures – There was the kingdom of Lakshmi & Narayan in the Golden Age. Lakshmi & Narayan were perfect in 16 celestial degrees, perfect in all the virtues, completely non-violent, *Maryada Purushottam* (highest among all human beings in following the code of conduct). And it is also praised that God himself comes and transforms nar(i.e. man) to Narayan through the knowledge of Gita.

Who is called ‘nar’? *Manushya* (i.e. human being) is called ‘nar’(man) and why are they called ‘*manushya*’? Manu is there in the Confluence Age - at the end of the Iron Age and in the beginning of the Golden Age. Manu means *Manuva*, the mind. All these are human beings (*manushya*), i.e. children of ‘*man*’ (mind). Manu is also a name of Brahma. All the human beings use their mind. Everybody’s mind becomes inconstant/unstable (*chanchal*). He is called ‘nar’ (man). Whatever man does results in hell. What does man do? ‘*Nar*’ ‘*ka*’ [man does]. Whatever man does, it leads to hell because the mind is inconstant/unstable. How will *achal* (stable/unshakeable) or *aman*(peace) emerge? There cannot be *aman* in the hell. *Aman* means happiness and peace. Only the one who is peaceful can establish peace and prosperity.

All human beings who pass through the cycle of birth and death possess an inconstant/unstable mind; nobody can establish the divine capital of the new world. Then, who will establish it? Where will He come from? There is certainly someone who resides in such an abode where the mind does not become inconstant. The Englishmen call it – the Supreme Abode, the soul world. The Muslims call it *Arsh*. Khuda (God) lives in *Arsh*. Earlier they used to say – He lives in *Arsh*. Now even those Muslims have started to say that - Khuda is omnipresent (present in every particle). Initially people of all the religions are completely (*satopradhan*) pure. Later on, everyone becomes impure (*tamopradhan*). Hindus say – He is the resident of the Supreme Abode, the resident of the *Brahmlok*. It has been written in the Gita as well– I am a resident of that world, wherefrom the souls do not return to this world of sins once they go back there, where even the light of the Sun, the Moon and the Stars does not reach. That is alright. All of us souls are also residents of that place. So, there was peace (*aman*) in the place which we are residents of. The mind of the souls was not inconstant.

When we came to this world, there was peace for half a *cycle*. Then, some were number wise (in peace). As soon as half a cycle gets completed in this world, the mind becomes inconstant. Who is such an actor in this world whose mind does not become unstable? He is a unique (*turiya*) soul, who is worshipped in the world. Shivalings in his memorial have been found in the excavations. Those lings are the memorial of the incorporeal one. Just as we souls are incorporeal *shaligrams*<sup>1</sup>, but we are bound by the bondage of karma because our mind is inconstant. That is why the stone (*batiya*) of *Shaligram* is shown to be bound, but there is one

such unique soul, which, in spite of coming in this world; comes in the sinful world, comes in the most sinful human soul, even so He is not influenced by the impurity. Why isn't He influenced? It is because His mind is not inconstant. It is peaceful (*aman*). The one who is *Aman* (one who does not possess a mind, i.e. peaceful) is only Shiv.

What is the task of the mind? To think, to create thoughts. In spite of coming in this world, that Supreme Soul Shiv does not think anything that He would have to churn. He does not think (*asochtaa*). He is thoughtless; that is why He is *akartaa* (one who is not affected by the actions he performs), but the one in whom He enters has a mind. The mind is inconstant as well. The one in whom He enters, he names him Brahma; and Brahma is not the name of any one [person]. In the scriptures, Brahma is called *Panchaanan* (five-headed), *Chaturaanan* (four-headed). It means that Brahma has many faces. As the language he spoke or the action he performed, so was the name he got. So, Brahma possesses a mind (*man*) and the one who enters him, i.e. Supreme Soul Shiv is *Aman* (peaceful). That *Aman* comes in him and makes him perform such efforts that –call him Manu, call him Brahma, what should he become? He should also become *Aman* (peaceful). It means that there should not be any necessity for him to think. That is why He shows the path- just as I am a point of light soul, similarly you souls are also a point of light. While passing through the cycle of birth and death, while experiencing the happiness of this world, you become a sinful soul and when I come in this world, I do not experience any happiness through the mind. I do not experience sorrow either.

It is famous for Brahma that he created the world through the thoughts of the mind. I am not the Creator. When I enter into a body, I am called a Creator. But I do not create a world consisting of those who use their mind. What kind of a world do I create? First of all, I create a world of Brahmins. They are transformed from Shudras to Brahmins  $\frac{1}{4}$ czkg~ehu $\frac{1}{2}$ . The mind of Shudras is inconstant anyways. An adulterous person (*vyabhichari*) is called Shudra. Through Brahma, I transform those Shudras into Brahmins number wise. Those who become Brahmins.....those Brahmins are of various kinds. They are not the same kind of Brahmins. Even in the scriptures, it is believed that Brahmins are of nine types and even now, that tradition is prevalent among the Brahmins. Where is the foundation of these nine types laid? When God comes; he chooses the selected souls which perform righteous actions from the nine main religions that are prevalent in the world. Although those souls have become sinful in the last birth by getting colored by the company, still I uplift them and transform them from Shudras to Brahmins. Now, since their accounts of many births was made with different kinds of human beings. As was the company a soul kept birth after birth; - some kept company in Islam religion, some in Christianity, some in Buddhism, and some even remained in the Sanatan Dharma from the beginning to the end. But, every religion is initially completely pure (*satopradhan*) and while passing through the four stages, it becomes (*tamopradhan*) impure in the end.

I choose the special souls of every religion because there are good and bad ones within every religion. Some, even while remaining in their religion..., even if it is considered ~ the most degraded religion in the world. For example the Muslims (are considered to be) - the ones who indulge in massacres and looting; still there are good ones among them. Those souls who perform good deeds, who have performed good deeds birth after births and have fallen down having got colored by the company in the last (period), I uplift those souls and make them Brahma's mouth-born progeny Brahmins. They are transformed from Shudras to Brahmins. What is the task of Brahmins? To receive the Godly knowledge that emerged from the mouth of Brahma and to give it to others.

Roughly, two types of Brahmins get ready among those Brahmins. One kind is those, who listen to the *Vani* [spoken] through the mouth of Brahma, think and churn on that *Vani* and pay attention to it and they try to lead their life and others' lives having given priority to that *Vani*. They are the mouth born progeny Brahmins. And those who develop attachment for the face of Brahma or develop attachment for the lap of Brahmakumar-kumaris, or do not pay attention to the *vani* that emerges from the mouth, then, a difference arises. What difference arises? The mouth-born progeny also listened to the *Vani* through the same mouth and the lap-born progeny also kept company of the same mouth. Then why does the difference come about? (A brother said - They follow the *Shrimat*....) No. Yes, they follow the *Shrimat*, but they recognized the '*Shri*'.

There are two souls in the body of Brahma. It has been written in the Vedas as well - this world is a tree. There are two special birds on this tree. One is *bhokta* (pleasure seeker) and one is *abhokta* (one who does not seek pleasures). The one who is *bhokta* is Brahma and the one who is *abhokta* is the Supreme Soul Shiv, who is *asochtaa* as well. (the one who does not think). So, those who develop attachment for the soul of Brahma who is *bhokta*; will they experience downfall or will they be uplifted? They experience downfall, and those who pay attention to the versions of Supreme Shiv who sits in the body of Brahma and who does not think (*asochataa*), who does not act (*akartaa*), who is not coloured by the company (*niranjan*) and is incorporeal (*niraakaar*) and they know in the intellect that this Brahma is not the one who narrates. Who is it? The Supreme Soul Shiv who is the highest actor. Due to paying attention to His versions, they grasp the *Shrimat* and become righteous; their mind and intellect become righteous. They create righteous thoughts through the righteous intellect and the righteous mind.

They become righteous deities through righteous thoughts. And those who are entrapped or entangled or develop attachment for the mouth of Brahma, lap of Brahma or the lap of Brahmakumar-kumaris become demons. Why did they develop attachment? What is the reason? Why do they become mouth-born progeny and why do they become lap-born progeny? It is because those who have kept the company of demons and performed devilish deeds in the past 63 births; although they were the righteous souls of those religions, but they became perverted under the influence of the company and they went on experiencing downfall. Their feelings and nature of developing attachment for the body birth by birth, becomes firm.

Bodily religion and spiritual religion. One is the religious fathers who establish the bodily religions and on the other side is the incorporeal Shiv, Supreme Soul, who establishes the spiritual religion. Those who establish the bodily religions come from the Copper Age. Which is their Age? The age of duality. Two opinions emerge. It is said, this one is double-faced (*doo-muhaa*), isn't it? He says something and does something else. Ever since those dualistic religious fathers came in this world, they have been dividing the human world. They had a divisive attitude. It is as if establishing unity is not their task at all. They do not have the power at all to establish unity. Why? It is because to get attracted to the body, to enter into a bodily being and cause attachment – has been their task. Ever since they came from above, whichever body they entered, they developed attachment for it. Because of attachment, the soul experiences downfall. Call it attachment or *moh*. '*Moh sakal vyaadhin kar moola*' (Attachment is the root cause of all the diseases).

On the one side are those religious fathers, who establish bodily religions and at last comes the incorporeal Father (*videhi Baap*). When He comes, He uplifts those souls of India, who have been converting into the bodily religions. The bodily religions are also of two kinds. One kind is those, which descend from the Copper Age itself and remain steadfast in their

religion. They never convert to any other religion. That is why the history of Hindus shows that – the Hindus alone were converted to other religions. The people of other religions did not convert. That is why the population of Hindus went on decreasing. Although, it is the oldest religion of the world; they went on becoming weak and the number of newly arriving religious fathers and their followers went on increasing. Why did it go on increasing? It is because all those religions are the ones that spread adultery (*vyabhichaar*). The Bharatwasi religious fathers, like Buddha, Shankaracharya, Guru Nanak, are not the ones who encourage adultery. Nevertheless due to some reason or the other, they come under the influence of those alien religious fathers and because of getting influenced, they experience downfall. They also get coloured by the company.

The souls, the deity souls, which took birth in the Golden Age and the Silver Age, which descended [You do not pronounce last ed of the descended. You always pronounce descend not descended. You should also pronounce the last ed which is bold] from the Supreme Abode, are number wise. There are nine categories among them too. Those who belong to the first category, the *Suryavanshis* (of the sun dynasty) of the Golden Age are the highest on high souls. Even among them, i.e. the souls which descend in the golden age, some are those who take fewer births and some take complete 84 births. There are two categories of the souls which take complete 84 births in the Golden Age. One type is the ones who give birth. They give birth to the Golden-aged deities complete in 16 celestial degrees. And the second type is those which take birth. So, who would be (more) powerful? (Everyone said - Those who give birth) Hm? (Everyone said - those who give birth) Those who give birth are more powerful. They completed their studies in the same life in which God comes and teaches [knowledge], and after completing their studies, they become complete in 16 celestial degrees through the same body. They not only convert their souls, they not only make their souls peaceful (*aman*), but they also become the ones, who keep their body in happiness, peace and comfort. They also make the five elements of their nature *satwic* (i.e. pure).

The one who brings about such transformation of the self, transforms his soul as well as the five elements of his body, such a person, who brings about such transformation of the self is said to be hundred percent cooperative in the task of world transformation. Only they are the firm *Suryavanshis*. Those *Suryavanshi* souls keep clashing with the souls belonging to other religions from the beginning till the end of the Iron Age. That conflict (*sangharsh*) which takes place from the Copper Age is not a conflict taught by God. God is teaching us how to fight a true/real war now. Which kind of war? Fighting with one's internal shortcomings, weaknesses, vices – this is the true war.

The deity souls become weak while taking 21 births, while enjoying the pleasures of the body during the Golden and the Silver Ages. What? The soul becomes weak by enjoying (bodily) pleasures. Which pleasures? The pleasures of the body. Now, in the Confluence Age, the Father teaches us – we should not enjoy the pleasures of the body. What? We must not become (*swaarthi*) selfish. *Rath* i.e. chariot means body. We have to become *parmaarathi* (benefactors). What does *parmaarathi* mean? *Rathi* and *Param rathi*. ¼ijejFkh½ Which is the *Param Rath* (i.e. the supreme chariot)? The chariot/body, in which the Supreme Soul Father enters permanently, is the supreme chariot. Whatever effort is made for that supreme chariot or whoever makes effort; all of them are *parmaarathi*. They do not worry about their chariot/body. The chariot/body is alien (*par*). This is a thing belonging to Ravan. What? This chariot/body is a thing belonging to Ravan and the mind and intellect are controlled by Ram. If not today, tomorrow one Supreme Soul Father would have control over the mind and intellect of all the human souls, on the minds of the 5 to 7 billion human souls, but the control will not be on the body.

One chariot/body is permanent (*mukarrar*). Two chariots have been mentioned, isn't it? One is temporary and one is permanent. Temporary (chariot) is the one, which was not present in the beginning as well as in the end and the permanent chariot is the one, which was present in the beginning, is present in the middle and will also be present in the end. So, the one who sacrifices his life for the safety of that supreme chariot, for that chariot, for the safety of that chariot...He[that chariot] is named as Shankar. When Father Shiv comes, what is His [own] name? Shiv, the point of light. The name of my point itself is Shiv. When He enters into bodies, then as is the body in which He enters, His name also changes. When He entered into Brahma, Dada Lekhraj, then which name became famous? Brahma. Then, in whomsoever He enters and plays a combined part. Just 'Brahm' means big, 'ma' means mother. He does not play the part of just Brahma. Which part does He play? He plays a mixed role.

In the form of *Ardhanaareeshwar* (half-man, half woman) He is Brahma too, He is a Father too, He is a teacher too, and He is a Sadguru as well. He is the only permanent chariot, who also lays the seed of knowledge in the form of Father. He sowed the seed of knowledge in the beginning. In the middle, He plays a part in the form of a mother as well as a Father. He plays the part of giving clarifications in the form of a teacher and in the end He plays a strict (*sakht*) part in the form of Sadguru. He is strict because – He would adopt one method or the other and make children worthy of being taken back (to the Supreme Abode). So, such a chariot is the Supreme chariot. The army that gives protection to that Supreme chariot from all sides is the spiritual army. What kind of an army? What does it consider itself to be? I am a soul.

This body is present today and if it does not remain tomorrow, it does not matter. The body is not (my) body. The relatives of the body are not (my) relatives. The things associated with the body are not (my) things. One should also become detached from the materials; one should also become detached from the relatives of the body; one should also become detached from this body. With whom should we have attachment? Attachment is not possible with the *bindi* (i.e. point). Attachment occurs when there is a body. One may develop attachment, one may develop affection for the permanent chariot in which the point Supreme Soul enters, because love (*preeti*) and the opposite of it (*vipreet*), love and jealousy (*eershya*), malice (*dwesh*) – does this happen with a corporeal person or with the incorporeal? It can happen with a corporeal person. So, one may develop love for that one supreme chariot, but one cannot understand that supreme chariot just if someone says so. What? Someone may say – this is the one (i.e. the supreme chariot). Come on, let us go and see. Will that imperishable one be visible to these eyes, these physical eyes, these perishable eyes? He can never be visible. Arey! When one's own imperishable soul is not visible to these eyes, then how can the Supreme Soul be visible? How is He seen? "*Jehi jaanau tehi deu janaai.*" What? I come and give my introduction myself.

Nobody can give my introduction. Can Dada Lekhraj give? (Everyone said - No) Is he not Brahma? He is Brahma, but he is not the first (*aadi*) Brahma. That is why it has been said in the Murli - Who is the Father of this Brahma? There must be someone; that is why it has been said so. Who gave the knowledge of his Brahmatawa [of being Brahma] to this Brahma too? Who became instrumental? There was someone in the beginning of the yagya. The *lokik* (worldly) guru of Brahma did not become instrumental. When he was asked, he expressed ignorance. He (i.e. Dada Lekhraj) lost faith in him. (A mother said something). So *Aadi* Brahma means the one in whom He entered in the beginning and all the queries of Brahma were solved. When he lost faith on his worldly guru, he kept wandering in Varanasi. He did not get any solution. He had thought that there are great scholars, pundits, teachers in Varanasi. They would answer my query.

In his life, the person, about whom he felt that – he is a true, clean, righteous and honest person and also intelligent. The one whom Baba considered to be more experienced than him in discriminating gems, he went to that partner (*bhaageedaar*) of his and he got the solution from him [there]. Was the partner the one who gave him the solution or was it anyone else? It was the Supreme Soul. But what got fixed in Baba's intellect? What got fixed in Brahma Baba's intellect? That it was the partner who gave it. It did not enter his intellect that - the Supreme Soul God, the Supreme Father Supreme Soul Himself entered into him [the partner]. This secret did not fit into his intellect; and when that person - the partner - left his body, and after a few years, when the cooperative mothers, who used to run the *yagya*, also left their bodies, then the Supreme Soul took support of Dada Lekhraj. This was also not known to him (i.e. Dada Lekhraj). Did he know or not? Hm? He did not know, but he accepted it. What did he accept? (He accepted) that God enters him. What was the reason behind accepting this? The reason behind accepting this was that - the soul has been listening to this for the last 63 births. What? (It has been listening) that Krishna is the God of Gita. And he got the clarification for the visions that he had, that - "which soul are you? You are the soul of Krishna."

So, the gathering that he had prepared and when that gathering (*sangathan*) came to Mount Abu, what was that gathering named? Brahma kumari World Spiritual University. Did Brahma establish that gathering? Did Brahma not have a father? He had, did he not? But what was the name assigned to the entire institution? Brahma kumari World Spiritual University. It proves that - he did not get the knowledge of the corporeal form of God. Although, it has been said in the Murlis that the laundry (*dhobighaat*) has been functioning since the beginning of the *yagya*. It has been said in the Murlis - "Shivbaba is a washer man." It means that he is a *dhobi* (washer man). What does a washer man wash? He washes the clothes. Father Shiv is the washer man; so, when will He prove to be a washer man? If the cloth-like body gets torn, or if he tears it, then will he be called a washer man? No. When He comes to this world, then He also washes (i.e. cleans) the cloth-like body along with the soul through the colour of his company. The souls are coloured by the company, but through what? It gets applied through body. There are organs in the body. Relationships develop on the basis of the company of the organs.

The word '*sambandh*' (relation/relationship), which is said; '*sam*' means '*sampoorna*' (i.e. complete), '*bandh*' means '*bandhan*' (connection). '*Sam*' means equal and '*bandh*' means connection. When it is an equal connection or complete connection, then it is called '*sambandh*'. When does the relation between a soul and the Supreme Soul develop? When there is a corporeal body. It is not that I am a point soul; my father is a point of light soul. That point is my father as well as my teacher, my Sadguru as well as my beloved - can it be said so? The points of light souls have only one relationship with the point of light Father Shiv. What? He is my father and I, a soul, am His child. Then, when He enters into a body, relationships develop.

For example when He entered into the body of Brahma, Dada Lekhraj, He played the part of a mother. Souls did not experience so much love through any other human being in the world. That is why he proved to be Brahma. Similarly, in Indian tradition, there is only one deity, who is considered to be Jagatpita (Father of the world). It has been written in Ramayana - '*Jagatam pitaram vandey Paarvati Parmeshwarau.*' '*Pitaram*' means mother and father. Mother Parvati and Father Shankar, but there are idols of Shankar. Are the idols made for corporeal or for incorporeal? Idols are made for the corporeal. That is why as many number of idols have been found in the world, of Shankar, have been found of Teerthankar - God of Jains; the naked idols of Shankar that have been found, the idols of other deities have not been found to that extent. Why? It is because among all the 330 million deities, Shiv enabled the greatest task through Shankar, but Baba says - Shankar does not do anything. What does

Shankar do? Nothing. Arey! This is correct. Actions are performed through bodily organs or without bodily organs? Actions are performed through bodily organs. Who has gained control over all the ten bodily organs that exist? Shiv gained controlled. So, will Shiv be called the doer-enabler (*kartaa-dhartaa*) or will the one who possesses the bodily organs be called the doer-enabler?

Shiv guarantees that - Whatever I do, through whichever bodily organ I would perform action, that action will be beneficial, forever beneficial. Harm can never be caused through that at all. Whether it is eyes, whether it is ears, whether it is mouth, whether it is hands and legs; even if he slaps anyone, there lies benefit in it. It cannot result in harm. That is why He is called *Sadaa Shiv* (forever beneficial). What? *Shiv* means benefactor. What kind of *Shiv*? *Sadaa Shiv*. Always benefactor. Even if harm is caused through some words; words emerge from the mouth, don't they? So, by listening to some words people feel/think – whatever has been said is not right; but no. What would be the ultimate result? That matter would also prove to be beneficial.

He may look through the eyes, He may look with a crooked eye (*vakra drishti*); but that vision is also beneficial. In Ramayan a they have considered Ram to be God, but is it a matter of Ram or the part of Shiv? Who is God? Is Ram God or is Shiv God? The matters of God Shiv have been mentioned in Ramayana. For Him it has been said, "*Bhrikuti vilaas srishiti lay hoi. Sapnehu sankat parhiki soi.*" [Just by his twisting the eyebrows, the world will be destroyed; can any trouble come to him even in his dreams?] Just by twisting his eyebrows....; when the eyebrows are twisted (*tedhi*), then the eyes would also become twisted. Just by His twisted vision and twisted eyebrows, there could be destruction (*pralay*) in the entire world. Such a form of God is also beneficial. There is benefit involved in that too. There is no harm involved. What is this? He destroyed the whole world and did it bring benefit?

It has been written in Gita too - the one who is *aatmanishth* (one who has realized the self, /the soul conscious state), *swarupnishth* (the one who becomes constant in one's original form/ soul conscious state), even if he destroys the entire world, if he burns it or destroys it, no sin is attached to him. It has been said in the Murli too. What has been said? I cause destruction through such a person, who does not accumulate any sin. No sin should be accumulated! Arey! Are sins (*paap*) and noble acts (*punya*) performed through bodily organs or are the sins and noble acts performed without the body? The sins and noble acts are performed through bodily organs. But the one who has surrendered his body, the organs of the body completely to God, for whom it has been said in the Murli - you children have come with your head on your palm. Baba, this head is yours. So, will the number wise children who carry their head on their palm emerge or not? They will emerge. It means that they have surrendered/dedicated their bodily organs, their body in Godly service completely. For him it has been praised in Ramayan that - what did he (i.e. Ram) do even to the bow made of the bones of Sage Dadhichi? He broke it.

Brahma has been called as Sage Dadhichi. He made efforts with every bone (of his body), he surrendered/dedicated his entire body, he surrendered his entire wealth, but his mind was not surrendered completely. The mind was busy in the sustenance of the children. Just as today's mothers. Where does the attachment of the mind get entangled? It gets entangled in the children. And she (i.e. Dada Lekhraj Brahma) is the mother of all the mothers of the entire world. That is why it has also been said - You should not remember this Brahma. Why? It is because this one is the mother of even the mothers. The attachment of this one gets entangled in the children. The one, who himself develops attachment for the children cannot become detached (*nashtomoha*). And if one cannot become *nashtomoha*; if one does not become detached from one's body, then what would be the result? One would have to leave the body.

The one, who becomes detached from one's body, can become detached from the relatives of the body as well. They can become detached from the materials connected with the body as well. So, it has already been mentioned that - do not keep the photograph of this Brahma. If you remember his picture, then you will develop characteristics like him. You will not be able to transform from a man to Narayan. You will become the ones who take birth through deities. You will not become the direct children of God.

So, only those, who end their attachment on their body, can become God's children. How many would become? Four and a half lakh such souls will emerge out of the human world consisting of 500-700 crore souls, who, for the benefit of the world or the benefit of the Supreme Chariot, would not care for their body. There should be no worry about one's chariot, i.e. body too. Body is not (my) body. The children born from this body are not (my) children. The body's father is not (my) father. That is why it has been said – worldly relatives; what does worldly *relative* mean? Relatives of the body. You should neither ask the worldly relatives anything nor should you follow their direction. If you keep following only their direction, then, just as you have undergone degradation during 63 births, similarly you will keep undergoing degradation. Should you follow the direction of 'one' or should you follow the directions of many? If you follow the directions of 'one' then you would achieve true salvation (*sadgati*) because everyone in this world is false. Mostly the mothers are such that – just as Brahma believed his children and the children secretly established the World Renewal Trust. They got the property of the entire *yagya* registered in their name, or in the names of their friends and companions and Brahma did not come to know of it at all. He continued to have faith on them till the end. And when he came to know that – Arey! These children have turned out to be very fraudulent children, he left his body; he had a heart attack.

Now Baba says – Will my children have a strong heart or will they be such children who have a heart failure? My children are those, who have faced/confronted the heretics (*vidharmis*) since many births. What? ...The heretics who established themselves as God in this world. My children are those who have faced those false Gods and their followers for many births. But at that time, the path was not correct because God Father was not present. Therefore, the path adopted by the people of the world was adopted by you children too. The people of the world adopted the path of violence, and you children also adopted the path of violence because you too did not have the knowledge of the soul and there is no question of the ones, who descend from the above, to possess the knowledge of the soul. Why is there no question? It is because the ones, in whom they descend, in whom they enter, the ones whose support they take, is himself a bodily being and by getting colored by the company of that bodily being, they too experience downfall. And we have found such a teacher that – He even enters in the body, He enters in the most sinful lustful thorn, nevertheless, He is not colored by the company. And He does not even allow the color of company to get applied and He also does not allow any such opposite tasks to happen through that chariot which result in sorrow. So who is the one who performs the tasks through that chariot? It is Shiv. Shiv does everything. The soul of Shiv does (everything) through that Supreme Chariot. He is the one who controls that chariot. That is why it has been shown in Gita; what has been shown? That, God Krishna controlled the Arjun's chariot. They do not know that – Krishna is not God. The name of Krishna has been inserted/added. Actually, who has performed the task? Shiv has performed the task.

Shiv's soul is different and Shankar's soul is different. Shankar's task is different and Shiv's task and Shankar's task is different. What is Shiv's task and what is Shankar's task? Shankar's part is not as big as Shiv's part, Brahma's part or Vishnu's part. Shankar's part is very little. What is the part that has been shown? It is said for Shankar that – Shankar drank

poison (*vish*). If he drank poison, then did Shiv drink poison or did Shankar drink poison? Why did he not drink during the 63 births? He could have drunk even during the 63 births. Did he drink? He did not drink? The soul was the same soul of Ram, wasn't it? The souls of Ram and Krishna were present during the 63 births too and the souls of Ram and Krishna are present now in the last birth as well. So, they are not the ones who drink poison. Actually, the one who drinks the poison is Shiv. It is Shiv alone who has that much power to live in murky waters and even while living in murky waters, not even a drop of murky water will influence him even slightly.

He then comes and teaches this through making effort (*purushaarth*). What? That - What should you children consider yourself to be even while performing actions? You should consider yourself to be a soul. If you become constant in soul conscious stage, if you become constant in the stage of the Supreme Soul, then the *karma* will become *akarma* (such actions which do not accrue any positive or negative result). What? Why will *karma* keep becoming *akarma*? It is because there is no remembrance of the body at all. When there is no remembrance of the body, then there is no bondage of the actions performed through the body. Well, the one who becomes sharpest in this task of remembrance is the first soul of the world, who has been named - Jagatpita, the Father of the deities as well as the demons. That is why it has been said - If the world of heaven is mine, then is the world of hell not mine? How is it mine?

So, it has been said - the one who is the first Brahmin is the first deity. The one who is the first deity becomes the first *Kshatriya*. The one who is the first *Kshatriya* becomes the first *Vaishya* and the one who is the first *Vaishya* becomes the first *Shudra* and the one who is the first *Shudra*, the number one *Shudra* becomes the number one Brahmin. So, at the beginning of every Age/Era, may it be the Copper Age, who would be called the first *Vaishya*? Hm? The one who is the first deity is the first *Vaishya* as well. So, he is important in every Age/Era.

He is a hero actor in every Age/Era. That 'zero' enters in the last birth of that Hero actor and when does he get transformed from a zero to hero? What is the reason that he becomes a hero? He does not do anything. Then how does he become a hero? It is because he practices and makes efforts to become zero first of all. If others also make such efforts, then would they also become number wise zero or not? They would become. That is why it is said - emperorship/sovereignty of the world through the power of yoga. What is that power of yoga? Remembrance. One is the soul conscious stage, the remembrance of soul and along with the point the Supreme Soul is definitely there, but the Supreme Father is first and then the Supreme Soul. The Supreme Father is the one, who is the Father of even Prajapita, the father of the human creation, i.e. Adam, Aadam. No one else is the Father of Adam, Aadam. Who is the father? Father Shiv. And there is no father of Father Shiv.

So, the one who is the Father of the mankind, that father of the mankind becomes zero at the end of the world (cycle). Just as zero does not have any value. Place 10-20 points (i.e. zeroes). Will there be any value? And if you prefix the figure 1, 2, 3, 4, 5 with these points (i.e. zeroes), then it would assume a value. Similarly, in the last birth, the Supreme Soul Father comes to make that Bharat, who has become zero, into a hero. Why does He come just in him? Why does He not come in anyone else? He does come in others also. There are numberwise beads of the rosary of Rudra. There is a rosary of Rudra; there are faces made up in the beads of Rudraksh that - there is one face in some, four faces in some, ten faces in some, fourteen faces in some. That is a memorial of taking face (on loan). But among those beads of Rudraksh, there is one such Rudraksh, which is very famous and is rare to find. There is only one face in it. Mostly nobody is able to find that one. Does nobody find it? Hm? Is it not

found? Hm? Do we children find it or not? We find it. So, the Rudraksh with one face carries a lot of value. The one who finds it and after finding it, they recognize its value and from the beginning to the end, they remain in that realization, no form of Maya is able to shake them; they reap a lot of benefit. They alone form the rosary and the ones whom Maya shakes, makes to lose faith, get excluded from the rosary. Omshanti. (Concluded)

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