

VCD No. 1175, Dated 01.10.2009, at Hyderabad
Clarification of Morning class 30.08.1968

The morning *class* of the 30th August 1968 was in progress. The topic being discussed in the beginning of the third page was, renounce all the bodily relationships, consider yourselves to be souls and remember Me, the Father, then your sins of many births will be burnt to ashes. There is only one Father who liberates you from [your] sins of many births. At this time, all commit only sins in the world. Wherever you look, everyone is just suffering the consequences of their deeds (*karmbhog*). They do suffer [the consequences of] the sins that they committed in their previous births. This is the karmic account of 63 births, isn't it? The celestial degrees decrease little by little. This is the unlimited day and the unlimited night. [People] have to suffer a lot of blows in the unlimited night. At this time, the entire world and especially Bharat is under the influence of Rahu (name of a demon). It is under the eclipse of Rahu, meaning it is under the eclipse of Ravan. The Father is the Husband of the Tree (*Vrikshapati*). *Vrikshapati* is the seed father. You become complete with 16 celestial degrees through him. Earlier, you yourself were complete with 16 celestial degrees; now there is no celestial degree left in you. Now you are becoming *satopradhān* once again. You also understand that only the humans pass through 84 births. Do all the humans pass [through 84 births]? Then, why was it said that only the humans pass through 84 births? There are five billion humans in the world. Then, do all of them pass through 84 births? They don't. Then, did [Baba] speak a lie [by saying] that only the humans pass through 84 births? The progeny of Manu are called 'humans' (*manushya*). Though there are five billion humans in today's world, not all of them are the progeny of Manu in reality. The one who uses his mind 100% is called 'Manu'. 'Manu' means Brahma. So, when Brahma exists in practice, the progeny of Brahma - the Brahmins meaning 'humans' (*manushya*) - should also be said to be [present] in practice. What is the number of the humans who listen face to face from Brahma? What is the number of the ones who pass through 84 births, [through] the full 84 births? 900 thousand (9 lakh). Won't those who are born in the Golden Age as children have 84 births? They also have 84 births. It doesn't matter that they themselves don't think and churn, they enter someone and their thinking and churning takes place.

The Father has explained that the souls and the Supreme Soul remained separate for a long time. You separate from [Him] first and you have come to play your roles after being separated. It is about which time? You are separated first of all. When do you get separated? You were separated in the beginning of the *yagya* as well. The souls who remain in the soul conscious stage separated in the beginning too. Now you have come to play [your] roles again. So, this is the praise of the Confluence Age: The soul and the Supreme Soul remained separate for a long time; then a beautiful meeting took place when we met the *Sadguru* in the form of the middleman. We don't find the *Sadguru* in the beginning. The role of the *Sadguru* is that of the final time. Look, this is such a beautiful meeting of yours! This is the meeting of the souls and the Supreme Soul. Now, you become beautiful from being black [and] dark. That is why Krishna is also called 'Dark and Beautiful' (*Shyam Sundar*). Why was 'also' added? It is your praise as well as Krishna's praise. Really, [people] make Krishna black in the path of devotion (*bhaktimarg*). He sat on the pyre of lust, so they have shown its indication. When did he sit [on the pyre of lust]? It is a praise of which time that he has been shown black? (Student replies.) In the end of the Iron Age? All the *yadgaars* in the path of devotion are of which time? They are of the Confluence Age. So, they really make him black. However, the intellect of the humans doesn't work at all.

They show Krishna dark (*sanwara*) and Radha fair (*gora*). It is about which time? *Arey!* If they are dark, should both of them be dark or should one be black and the other one fair? It is

about the Confluence Age. One is the bead of the *Vijaymala* and the other one is the bead of the *Rudramala*. The beads of the *Rudramala*, the Father's children are *Rajyogi* children, who learn *Raja yoga* and become kings for many births. First, they become fair kings of the *satopradhān* world; later on they become degraded kings of the *tamorphadhān* world. When they become *tamsi*, they become very adulterous (*vyabhicari*). So, now you make *purushaarth* to become fair. Radha does not become black at all, so she doesn't take the *advance* knowledge first either. She will come [in advance knowledge] *last* and go *fast*. [The Father] enables you to make so much *purushaarth* to become fair. You will become this (fair), only if you make *purushaarth* to become *satopradhān* and there is no question of trouble in this.

This is also the knowledge of the Gita, through which you learn *Raja yoga* and only the Father sits and narrates this knowledge of the Gita to you. You listen to this knowledge in the Confluence Age; then, this knowledge becomes almost extinct. Even though [people] read out the Gita in the path of devotion, that is the Gita written by human beings. They can't narrate this *original* knowledge of the Gita, the knowledge of God at all. That [Gita] is a book for the path of devotion. That is the knowledge of books. No religious father reads out a book when they come. They narrate [the knowledge] *orally*. So, even when the Supreme Father Supreme Soul comes, He narrates the knowledge of the Gita *orally*. A lot of things are prepared in the path of devotion. There are so many scriptures. Look, at just the Mahabharata, they have made it so extensive! While doing this, while practicing devotion, they fell so low! The soul becomes black. They go to the temple of Ram as well; they have made even Ram black. They have also made child Krishna black. Well, a child is *satopradhān*. A child is called '*mahātmā*' (great soul). They show Ram as well as Krishna black and even Shiva is shown black. So, you should think: why do they make them black? Why do they make them black? Ram is black as well as Krishna is black and *Shivlinga* is black too.

This *Shivling* is a *yadgaar* of whom? (A student replies.) Is it a *yadgaar* of the Incorporeal One? Does the Incorporeal One also become black or fair? The Incorporeal One doesn't become black or fair; He doesn't enter the cycle of birth and death at all. So, why have they shown the *Shivling* black? The *ling* is a *yadgaar* of the corporeal one and the point which is embedded in the *ling* is a *yadgaar* of the incorporeal Supreme Father Supreme Soul who is beyond the cycle of birth and death. So, it isn't about showing the Point black. The one in whom the Point enters becomes black and fair. And the soul of Krishna too takes the support of the same [personality] and studies the knowledge, enters the cycle of the *shooting*. It is about the Confluence Age itself. So, they have to come in the colour of the company of many. Even in case of the souls of Ram and Krishna, they are not the Supreme Father (*Parampita*), they are not God so that they stay immune to the colour of [other's] company. Thus, they are also influenced by the colour of the company and they are influenced by the colour of the company of many. Though the Supreme Father Supreme Soul comes to this world in the Confluence Age, He makes the very souls of Ram and Krishna instruments, He takes the permanent chariot or He makes him (Krishna) the *temporary* chariot, yet, is Shiva influenced by the colour of the company or are Ram and Krishna influenced by it? The souls of Ram and Krishna, despite being in the Confluence Age, despite being in the company of the Father, they are influenced by the colour of the company [of the others]. So, will their celestial degrees decrease continuously or will they go on increasing in the *shooting period*? What will be the *result*? *Arey!* If someone takes the company of one or two or four or eight [people], his personal *purushaarth* can *control* [the mind]. If he is influenced by the colour of the company of many, to what extent will a *purushaarthi* *control*? However, everything that happens, does it happen for the benefit of the world or does it happen for the selfishness of the souls of Ram and Krishna? It happens for the benefit of the world. That is why it doesn't matter to what extent

those souls become *tamopradhān* in the *shooting period*, finally the Supreme Father Supreme Soul is anyhow revealed in the world at the end through those children with all His *power*.

The children try to reveal the Father. Whether there are the souls of Ram and Krishna, the eight deities (*ashtadev*), the 108 or the 16,108 among those children – all make attempts to reveal the incorporeal Father, who has come, before the world. However, do the children have so much *power* that they are able to reveal the completely hidden Father before the world? Are the children *tamopradhān* or *satopradhān*? They are *tamopradhān*. A *tamopradhān* soul can't do the service of revealing God. Yes, it has been said, '*himmate bacche to maddade baap*' (if the children show courage, the Father will help them). So despite having used all their power from head to heel, 70-71 years have passed but the children haven't managed to reveal the Father till now. There is time left in the future as well to make *purusharth*. They won't be able to reveal Him. However, the children who show courage - we also have to muster courage to fight Maya - the Father helps those children. The Father reveals those children and He makes them instruments to prove the revelation of the Father. So, it is said, '*son shows Father and Father shows sons*.' The Father reveals the children number wise before the world and the children become instruments in revealing the Father. Otherwise, the *tamopradhān* children don't have the power to reveal the Father. The children keep playing completely black roles. At the end, a handful of children emerge in the *final paper* (examination) by Maya who are called the passed ones in [the form of the beads of] the rosary. So, all go on becoming dark.

It is also said, '*Kali-kalkattewali*' (Kali from Kolkata). It isn't that only men become black and the maidens and mothers don't become black and impure. Even the maidens and mothers become black and impure. That is why Mahakali¹ is shown with lots of arms. Then there is Mahagauri too². However, Gauri, [meaning] Radha can't be compared with anyone else. Radha is called '*Maharani*' (empress), all the other *devis* (female deities) are called '*Patranis*³'. By saying 'mother, mother', they become so anxious, so disturbed for Kali. So, look, this one is shown the darkest. Who? Who is shown darker than even Ram and Krishna? Mahakali is shown extremely black. Moreover, she is shown very fearsome. What? Do they show Mahakal (the Great Death) very fearsome, are they more afraid of him or are they more afraid of Mahakali? They are very afraid of Mahakali. What name is given to the gathering she sustains? When they are scared [of her], they give it the name 'A.I.V.V (*Aey Aayi Bibi*). Who came? *Bibi!* [The terms] *Miyaan* and *Bibi* are [used] in which religion? They are [the terms used] in the Muslim religion. That Mahakal is the *Miyaan* (husband) and Mahakali is the *Bibi* (wife). Many years pass while making *purusharth*, [but] there is no improvement. But when Kali takes on the form of Mahakali, they stand up in *purusharth* immediately. *Bhay bin hoye na priti gusai* (love cannot develop without fear). They show her so fearsome. Yet, they call her 'Mother' (*mata*). *Arey!* Should the mother be the embodiment of love or should she be frightening? She should be the embodiment of love. But, Brahma is not worshipped at all. Was Brahma an embodiment of love or was he frightening? He was an embodiment of love. He was an embodiment of tolerance. Yet, Brahma is not worshipped; [people] don't make pictures of Brahma, they don't make idols of Brahma, they don't build temples of Brahma, they don't even remember Brahma. So, are love and tolerance bad traits? *Arey!* What did Brahma show in his life? He showed these very qualities which are the special qualities of the mother but what went wrong? What went wrong? This was the only mistake that [he was unable to understand] there are more spoilt ones in the world and there are very few reformed ones. Those who can reform are also very few. So, one has to take out *ghee* with a crooked finger. The work doesn't go well

¹ *Mahākālī* – The Great Black One

² *Mahāgaurī* – The Great Fair One.

³ The one who fell on the ground (*pat*) in her elevated *purusharth* to achieve the highest position of queen.

with love alone. The world doesn't reform through love alone. Along with establishment, destruction is also needed. Establishment takes place through purity and destruction takes place through impurity.

So look, you yourselves are these frightening mothers. To whom was it said? **You**. Not those ones. To whom does He say 'you'? Does He say it to the beads of the *Rudramala* or does He say it to those of the Moon Dynasty (*Candravanshi*)? He says to the *Suryavanshi* children of the *Rudramala*, you yourselves are such frightening mothers, who become the beads of the *Rudramala* number wise. Otherwise, tell [me] who are they? These arrows of knowledge of yours are the daggers of knowledge. Then, those [people] have given those weapons (i.e. physical weapons). Now, there is no question of physical weapon over here at all. What do [people] do with a sword? What is done with a physical sword? Heads are chopped off. So [people] have shown all these indications. When a head is chopped off, the soul and the body separate.

These are unlimited concepts. This is about the sword of knowledge. It is only you who narrate such knowledge in practice. Even God descends on this world, He comes as the Ocean of Love, yet the world doesn't reform. That is why you are praised as the destroyer of demons. Actually, in the beginning humans were sacrificed to Kali. Nowadays, goats are offered in sacrifice. What does it mean? [It concerns] the *purusharthi* children who keep making *purusharth*, who keep falling while making *purusharth* as well but when they narrate knowledge to others, they narrate it in arrogance. They develop arrogance in them [thinking], we are very knowledgeable; we are great *purusharthis*; we are elevated Brahmins, we have practiced purity. Actually, it isn't that the *tamopradhān* soul makes *purusharth*. No. The faith (*shraddha*) and feeling (*bhavana*) the children have in them and the courage that they show on the basis of that faith and feelings, even those *tamopradhān* children who show courage receive help from the Supreme Father Supreme Soul, from Bapdada. Bapdada themselves enter those children and make them do *purusharth*. Like in the case of small children, the Father catches them by the finger and makes them walk. In the same way, the Supreme Father Supreme Soul enables the children make the entire *purusharth*. So, sacrificing this 'I, I' (*main-main*) on [a deity] is shown for Kali. A he - goat (*bakra*) is offered in sacrifice. The he - goat makes the sound 'main, main', doesn't it? 'I did so much, I did so much', [however] he did nothing. He couldn't even change himself, how will he change the world? If someone boasts, proclaims, 'I have changed myself'; will he raise his hand and say, 'I brought about this transformation'? *Arey!* Will we transform the world when our transformation takes place first or will we transform the world first? First comes our own transformation; later on the transformation of the world will take place. First, we ourselves should die as is the praise: '*Aap mue to mar gayi duniya.*' We have to die of body consciousness. So, Mahakali takes the offering of such body conscious humans who say 'I, I'.

Earlier they used to offer humans in sacrifice. Now, the government has prohibited it. Now, humans are not offered in sacrifice. They offer a he - goat instead. Earlier, when they used to offer humans in sacrifice, they were called '*aadamkhor*⁴', [meaning] the ones who eat human flesh. What is this body consciousness? It is flesh, isn't it? So, what is offered as *bhog*⁵ in the temple of Kali? The *bhog* of flesh and alcohol is offered there. That alcohol is physical; here, it is the dagger of lust of the eyes. That flesh is physical; this is the flesh of body consciousness. Earlier there was no temple of *devi* in Sindh. It was said about Sindh Hyderabad. When a bomb exploded, a Brahmin emerged. He said, say "hail [Mother] Kali!"

⁴ Cannibals

⁵ *Bhog* – offering/sacrifice for a deity.

Mother Kali has said, “there isn’t any temple of mine in Sindh; build a temple for me quickly; otherwise, more bombs will explode.” That’s it; a lot of money was collected in Sindh and a temple was built. Now see, how many temples have been built! There is so much deception. Why was the example of Sindh given? What name has the king living in Sindh been given in the scriptures? Jarasindhi. ‘*Jara*’ means ‘frail by age, old Sindhis’. These frail old Sindhis, call them Jarasindhi, call them Kanshi, call them Duryodhan, call them Ravan, which *devi* do they worship? Do they worship Gauri (the fair one) or do they worship Kali? Those of the community of Ravan worship Kali. So, look, they have built so many temples!

These temples, the tradition of building temples of Kali, the tradition of building temples of *single devi* starts since which age? (Students reply.) Since the Copper Age? It doesn’t start since the Copper Age. It starts since the Iron Age. Since when do [people] start creating the effigy of Ravan? They don’t start creating it since the Copper Age. Is it the beginning of Ravan in the Copper Age or is it the middle and the end of Ravan in the Copper Age? It is [Ravan’s] beginning. Everything in its beginning is *satopradhān*. Ravan as well as Maya were *satopradhān* and nature [i.e.] the five elements weren’t so *tamopradhān* either. They will be said to be *satvik* (true). When the Iron Age starts, Ravan also becomes *tamopradhān*. When someone becomes very *tamopradhān* and gives a lot of sorrow, [people] create his effigies and burn them. So, in which age do they start making the effigy of Ravan to burn it? It starts in the Iron Age. The building of the temples of *devi* also starts in the Iron Age. So look, the Father explains to you all these things. He doesn’t defame anyone. He gives explanations. The Father explains the secret of the *drama*, “look, how this cycle of the world is created”. How is it created? [It is created in such a way] that when even Maya-Ravan becomes *tamopradhān*, after becoming extremely *tamopradhān*, Maya also joins hands with the *tamopradhān tamsi* nature and they make idols of *devis*. This is the secret of the world. Whatever you have seen in the *basic* [knowledge] will happen again now. What have you seen? They worship *devis*, they build temples of *single* deities; they worship Ganesh, they worship Hanuman. They worship them, they praise them so much, they pay them respect and honour. They build golden temples for them. And later on? What did they do in the *basic* [knowledge]? Those who built big palaces and mansions and offered them [in service], what did they do with those *devis* when they came to the *advance* [knowledge]? Did they maintain their respect and status or did they drown them before the world? They drowned them. So, whatever has happened and whatever you have seen will happen again in the *advance* [knowledge]. You will again worship *single devis*. [You will call out] ‘*Jay mātā di!*’ (victory to the mother!) [and] you will forget the Father. The Father explains this secret of the drama. Something that doesn’t exist is also made.

In the Golden Age it was only the kingdom of these Lakshmi and Narayan. Did they belong to the path of household (*pravritti marg*) or did they belong to the path of renunciation (*nivritti marg*)? They belonged to the path of household. So, the worship of the *pravritti marg* is the worship started by God. God has given them honour; He has made them the masters of the world. Today, even in world, there is no defamation of the ones whom God made the masters of the world. There is no defamation in the scriptures either. Now you have understood, “it was our kingdom in the Golden Age. What? Whose kingdom was it? It was our kingdom. It was a perfect kingdom. It was a kingdom perfect with 16 celestial degrees. And in the Silver Age? It was the kingdom of Ram. Was it the kingdom of *failures* or was it the kingdom of the ones who passed? The ones who were defeated in the war with Maya have their kingdom in the Silver Age. What happens in the Golden and Silver Age, the same stage of descent (*utarti kala*) is also visible in the kingdom of Ravan. It doesn’t matter that there is the kingdom of Maya but in the Copper Age, the stage is *satvik* and the same Ravan then becomes

tamsi in the Iron Age. When Ravan becomes *tamsi*, he too worships *devis*. On one hand he will worship Shiva and on the other hand he will worship the *devis*. So, look, how this cycle is made. It was our kingdom in the Golden Age. Now, the Father gives us the same kingdom again. Which kingdom? The kingdom of the path of household. The kingdom that prevails now in the world of the Brahmins.... in which world of the Brahmins? In the world of the *basic* [knowledge] or in the world of the *advance* [knowledge]? Does the kingdom that prevails now is a kingdom belonging to the path of household or is it the kingdom belonging to the path of renunciation? (Students reply.) Is this the kingdom belonging to the path of household? Where? In the *basic* [knowledge] or in the *advance* [knowledge]? Where is the *shooting* of the path of the household taking place? (Student: in the advance knowledge.) In the *advance* [knowledge]? How? (Student replies.) Yes, it is in the intellect of some [people] that the kingdom of singles has started now; this is the kingdom of the body conscious Ganesh; this is the kingdom of Hanuman with a tail. This is the kingdom of *single* deities because mother Jagadamba is behind a veil; she can't be seen; she has disappeared (*rafoochakkar*). So, when she isn't visible at all, is it the kingdom of the path of household or of the path of renunciation? What will be said?

(Student: there is the mother of the *Suryavanshis*, isn't there?) There is the mother of the *Suryavanshis*. All right, and what about those who don't consider themselves to belong to the Sun Dynasty? There will also be some of such ones who don't consider [themselves] to belong to the Sun Dynasty. Haven't the ones who belong to the *advance* [party] converted? Didn't they *convert* into other parties? Did they or did they not? They did *convert*. Some converted to the *Chandravanshis*. Some converted to Islam. Some are converting into Buddhists. Some converted to Christianity. Have many parties emerged or not? So, *conversion* did take place. Would the form of Ardhanarishwar be seated in the intellect of those who converted? It won't be seated. For them, is it the kingdom of Ravan or the kingdom of Ram? It is certainly the kingdom of Ravan for them. You have to worship Hanuman in the kingdom of Ravan. They will see the one with a tail. The tail is at [the level of] the waist, isn't it? So, they will see the one with a tail. Body consciousness is [shown] in [the form of] the trunk. What is in the elephant? The elephant is such an animal that no matter how much it wants to hide its body consciousness, it can't hide it. Even if it doesn't do anything, it will stand and swing. (Baba demonstrates.) So, will it be visible or not? It will certainly be visible. So, the worshipping of *single* male deities (*devtā*) begins. It is taking place. And, *single* female deities (*devis*) are also worshipped. The form of Mahakali is the *yadgaar* of their extremely *tamsi* form. So, it is not our kingdom where they worship *devis*. Which is our kingdom? Where there is the worship of only the path of household. That is *satopradhān* devotion and that (worship of single deities) is *tamopradhān* devotion. The ones who would have performed *satopradhān* devotion must be taking *satopradhān* knowledge even now. The *satopradhān* knowledge means 'one Father and no one else'. We should listen to the One; we shouldn't listen to anyone else apart from the One. We won't go to anyone's door and bow our head. If we bow [our head], to which community do we belong? We belong to Ravan's community of those who *convert*.

Now you have understood, it is we who have become Narayan from a man (*nar se Nārāyan*). Then, for this, we will have to make *purushārth*. What? It is given the name '*purushārth*'. For what? For the soul (*purush*). [*Purush* means] the one who sleeps (*shete, shayan*) in the '*puri*' (abode in the form of body), the one who enjoys, remains peaceful, stays happy. We have to make such *purusharth*. The Confluence Age is the age of joy. Or is it the age of crying? If you celebrate the Confluence Age as the age of joy, you yourselves will remain happy as well as keep sharing the news of happiness with others. If it is not the age of joy, you yourselves will become sorrowful as well as keep making others sorrowful. A *tamopradhān* soul himself becomes sorrowful and it gives sorrow to others too by telling them lies. It uproots them [from

knowledge]. So, some are the ones who make [others] steadfast [in knowledge] and some are the ones who chase [others] away. The ones who are doing the work of chasing [others] away now, though they are seen sitting in the gathering, they themselves will run away in future. Or will they stay firm? The *result* of the kind of actions we perform for others will definitely come before us too. The actions performed by us will come before us.

So, the Father says, now you have understood the secret of the *drama*. You will have to make *purusharth* for this. You have been listening to many stories in the path of devotion; the story of *Satyanarayan*, the story of immortality (*amarkatha*), the story of the opening of the third eye. So, what will be said now? Has the third eye opened now or is it closed? *Arey!* Is there benefit in the opening of the third eye or is there benefit in remaining closed? (Students: in the opening....) Is there benefit in its opening up? Then, those who have made their own [separate] houses.... they haven't made the entire world their family (*vasudhaiv kutumbakam*), the [separate] houses which they have built, will they remain intact or will they be destroyed? If the third eye opens, what will happen? There will be '*har har bom bom*'. A bomb will explode in this city once, a bomb will explode in that city some other time; bombs will keep exploding in the entire world. And as a *result*, the rage of nature, earthquakes will keep occurring. When earthquakes occur, a lot of buildings, a lot of multi-storey buildings will go on collapsing. So, will houses be destroyed, demolished or will the world of the deities be created? What will happen? They will be demolished. The world that we have created will be demolished and which world will be revealed in the world? That world for which there is the praise '*vasudhaiv kutumbakam*' [meaning] the entire world itself is our family, will be revealed in the world. There is only one ruler of that world; there will be only one 'administrator'; there will be only one kingdom; there will be only one religion (*dharm*); there will be only one system of opinions there. There won't be the ones who give different opinions in different households and we won't have to follow their opinions either.

So, it was said, this story of the third eye, this story of immortality that you have listened to, no one has become immortal yet. Has anybody become that? All right, has anybody become immortal in a limited sense? Will anyone say that he has become immortal in a limited sense? No one has become immortal in a limited sense either. All right, has anyone become immortal in an unlimited sense [so that] he never has a doubting intellect? Has anyone become like this? (A student: one has become that.) If one has become [that], he should boldly proclaim it in public, 'I have become immortal'. Make him say this. So, it was said, has anyone become immortal? Has anyone received the third eye of knowledge? It was asked in the *murli*. Has anyone received it? Has anyone become immortal? *Arey!* No one is giving an answer. It means that no one has become [immortal]. The Father sits and explains this. (A student: Shivbaba has said in the *murli*, 'your physical eyes are very deceitful, the eyes are criminal.) Yes, these eyes are very deceitful. (Student: this is why I give you the third eye, this was mentioned in the *murli*.) Yes. So, have you taken it? Have [the eyes] stopped deceiving you? Or do the two [physical] eyes open up sometimes and the third eye closes? Will these two eyes work when the third eye is open? Will the *powerful* eye work or will the deceiving eyes work? Either the third eye will work or the deceiving eyes will work. It is not that both kinds of eyes keep doing their work at the same time. If you have the third eye, the impure world will seem to have burnt to ashes and the pure world will be visible through the third eye. The deceitful world will not be visible to these [physical] eyes. We will attain such a *stage* that no one can deceive us.

So look, the Father says, "now don't see through these eyes". Blindfold yourselves! Don't see through these eyes. So, should we blindfold ourselves? Just like it is said, '*Hear no evil*'. So, the Muslims put fingers in their ears, [saying] 'we won't listen to anybody'. God is certainly incorporeal. We won't listen to any corporeal human being. Along with '*hear no*

evil, now a second thing has also been said, '*see no evil*'. So, should we blindfold these eyes that see *evil* or should we become like Dhritarashtra (blind father of the Kauravas in the epic Mahabharat)? We shouldn't see despite seeing. Though we see through these eyes, we see the impure world, we see the world that is going to be burnt to ashes, yet what *practice* should we have? Despite seeing we shouldn't see that world which will deceive us. We should see that soul. If we see the soul, the *satvik* form of the soul will be visible. If we look at the body, the *tamsi* form will be visible. So, see through civilized eyes; don't see through *criminal* [eyes] at all. Now, the entire world is of *criminals*. In the impure world, all are impure and in the pure world all are pure. Don't see this old world at all. This world will be burnt to ashes. It will be destroyed.

The Father says, 'Sweet children, I give you the kingdom for 21 births before going. There is no other king there. There isn't even the name and trace of sorrow there. You become very happy and very wealthy. Look here, people starve so much. There, you rule over the entire world. Moreover, you need very little land. [First, there is] a small garden then, while increasing gradually, look, till the end of the Iron Age the Tree grows so big and the vices emerge. Because of emergence of vices, that garden of flowers becomes the jungle of thorns. So, the Father also says, lust is the greatest enemy. What do you have to do? Lust is the greatest enemy, so which the *slogan* similar to it? 'Lust is the greatest enemy' is a *slogan*, so there will be a *slogan* similar to this as well. '*Ichha matram avidya*'. Lust means desire. We must have no desire related to this world. We shouldn't have any desire *connected* to this body. What is needed [to be able] to make *purusharth*? (A student: The body is needed.) Yes, the body is certainly required. If the body is gone, we will not be able to make *purusharth* at all. The body is certainly needed but what does the body need to make *purusharth*? It needs two *roti*. What? It needs a handful of grains. What does the Father give for that? He gives a *guarantee*, 'My children can't die of hunger'. Then, what else do we need? When He has given the *guarantee*, 'My children can't die of hunger', we needn't worry even about two *rotis* that are needed to make *purusharth*. So, we don't need anything, *iccha matram avidya*. Because of having desires, you become very sorrowful. You receive sorrow in the beginning, middle and the end.

Now, you have understood knowledge and devotion (*bhakti*). Devotion is called hell and what is knowledge called? Paradise (*swarg*). How? *Arey!* Have you found the Ocean of Knowledge or not? You have found Him. If you have found the Ocean of Knowledge, have you received paradise or not? *Arey!* (A student: we have received paradise as well.) Have you even received paradise? For how long? (Student replies.) When you have the awareness? (Students: the stage of the self...) When you are in the stage of the self; and what is it when you aren't [in stage of the self]? So, there is the stage of the self (*svasthiti*) now and there is the stage of [being under] *paristhiti* (external situations) the next moment. So, what will be said? Have you received paradise? *Arey!* Have you found the Ocean of Knowledge, the Father permanently or has He disappeared? *Arey!* Have you found Him or not? (Students: we have found Him.) You have found Him, so you should be in paradise. If you have found the Father, should you be in paradise or should you be in hell? If there is a child of a millionaire or a multimillionaire; he is born in the family of a multimillionaire, so should he be happy or should he be sorrowful? He should be happy. He shouldn't experience any sorrow for [lack of] wealth. Yet, if he is sorrowful, what does it prove? [It proves] that either he is not a child of a billionaire or else he has no *connection* [with the father]. So, it is the same condition now too. If we have become the children of the Ocean of Knowledge, the Father, we should experience happiness and only happiness due to the *force* of knowledge. No matter what circumstances arise, our soul shouldn't *feel* sorrow. You have to understand these things properly. Now destruction is standing ahead. That is why you have to make *purusharth* quickly. Sins will be destroyed only through the remembrance of the Father. Only the ones, who have made *purusharth* a cycle ago,

will make it [now]. Don't become cold. Don't remember anyone else, apart from the Father, because you know that finally, everyone will give sorrow. Though it seems [to you] now that you receive happiness from them but what will be proved in the final *result* that comes out? The ones whom we consider to be those who give happiness [to us] in this world, they themselves will prove to be the ones who give sorrow. You have to remember the One who always gives happiness. You must not be careless in this. If you don't remember Him, you won't become pure either. All right, *Good morning* to the children. (Om Shanti.)