

VCD No. 244, Dated 30.05.2005,
at Shrikaalhasti (Andhra Pradesh),
Clarification of Morning class 17.08.1966

It is the first *page* of the morning *class* dated 17.08.1966. You are sitting here in Shivbaba's remembrance. You know: that One is making us the masters of the Abode of Happiness again. Who? Who is making you the masters of the Abode of Happiness? That Shivbaba. Why has He been made distant by saying 'that'? You are sitting here in Shivbaba's remembrance. It is the *murli* of 1966. It means, Baba was saying in Mount Abu: you children are sitting here in Baba's remembrance. You know: that One is making us the masters of the Abode of Happiness again. 'That One' – whom does 'that One' refer to? Who is making us that? *Arey?* (Student: Shivbaba.) Shivbaba is making us that. However, in whose remembrance are you sitting? *Arey?* (Student: Shivbaba's...) In Shivbaba's remembrance. And in front of whom are you sitting? *Arey?* The children were sitting in front of Brahma Baba. It is about the year 1966 in Mount Abu. It was said there: you children are sitting here in Shivbaba's remembrance. You know this as well that He is making you the masters of heaven again. What does 'again' mean? He had made you that earlier as well. Where? When had He made [you that] earlier? 'Again' means twice. When did He make [you that] earlier as well? In Karachi, Baba established the *sample* of heaven amidst the world of hell. 'I give you the inheritance of heaven amidst the world of hell.' Rivers of blood were flowing in Hindustan [and] Pakistan. And this entire gathering was living comfortably in Karachi. There wasn't any cry of distress. There was peace. The children were experiencing happiness. So, he reminded about the past [saying]: you were given the inheritance of heaven earlier as well. That was in the form of a *sample*. It wasn't the real one. It failed. It is because they left [that place] and came to Mount Abu. When there was the partition of Hindustan and Pakistan, they had to leave that place anyways.

Now, He **is** making you the masters of the Abode of Happiness again. Who is making you that? That One. Why was He made distant by saying 'that One'? He was made distant because He indicated the forthcoming *part* of the future [saying]: that One is making us the masters of heaven, not this one. He didn't say, 'I am making [you that]' either. What was said? That One. The children's intellect should be so happy within. You are sitting here. The children certainly receive treasure, don't they? In [those] various kinds of colleges and universities, no one has these concepts in their mind that they are becoming the masters of heaven again. You alone know that Baba is making you the masters of heaven again. So, you should certainly be happy about it, shouldn't you? At this time, you should clear out all the other thoughts and remember the One Father. What *purusharth* should you make? There are the karmic accounts of the 63 births. The *reel* of the 63 births is rotating. Many kinds of thoughts will come to your intellect. However, what do you have to do? You have to clear out all those thoughts from your intellect and remember One Shivbaba. When you sit here, you should have this elation in your intellect: now, we are becoming the masters of the Abode of Happiness. We have been receiving the inheritance of happiness and peace every cycle. People certainly don't know anything. Even a cycle ago, many human beings were sleeping in the darkness of ignorance, in the slumber of Kumbhakaran. They were destroyed. The same is about to happen now as well. You have woken up from the sleep of ignorance. It has sat in your intellect: the Father has come to give the inheritance of heaven and we are going to become entitled to that inheritance. The rest of the entire world, which is sleeping in the sleep of ignorance, which isn't paying attention when we give the message, those who hear through one ear and let it out [through the other], they are all going to be destroyed. They were destroyed earlier as well. The same will happen now.

The children understand this as well that the Father has adopted them. What? Adoption is carried out, isn't it? A child is adopted. So, Shivbaba has adopted us through Brahma. Brahma has made us into his adopted children. We have taken the shelter of Shivbaba's religion. We haven't been born through the physical womb. Our birth is the birth of religion, the birth of knowledge. So, the shelter that we have taken, that Ancient Deity Religion is being established by us. Now, we are Brahmins. What does a 'Brahmin' mean? We are Brahma's progeny. We are listening to the true Gita *paath* (reading out sacred texts). What? The true Gita *paath*; they read, don't they? There are the false Gitas in that world. They have been written by human beings. Heaven certainly isn't established by the Gitas written by those human beings, for they are the false Gitas. In addition, those who narrate them are also human gurus. And those who write them are also human gurus. Here, the knowledge of the Gita that the Father Himself comes and narrates to us, we are reading out that knowledge of the Gita. For example, they read out the Ramayana. The Muslims read out the Quran. In the same way, we children are reading out the knowledge of the Gita that Baba is narrating. Do the small children or the sensible ones read out [the lessons]? To read means to by heart [or] to just read, to read and narrate to others. Do the children with elementary *knowledge* who study in the *basic school* read [them] or do those who study higher studies read [them]? Who do it? The very small children read out their lessons. They read them repeatedly. Then, it gets memorized. It means, that was the *paath* of the knowledge of the Gita in the *basic knowledge*. The churning of the nectar of that knowledge of the Gita didn't take place. This is why, it has been said in a *murli*: now, you children can't call it the nectar of the knowledge of the Gita. What? Nectar is... For example, when curd or milk is churned, you get butter. You get butter when you churn it, don't you? For example, there is a *yaadgaar* in the scriptures – when the ocean was churned, the urn of nectar emerged.

So, Baba did give us the knowledge of the Gita which we read out in the *basic knowledge* but we didn't churn it. It is churned when the Father is revealed as the father. Mother Brahma provided the milk of knowledge but it wasn't churned. So, it is churned in the *advance knowledge*. It is called the nectar of the knowledge of the Gita. It is said: when someone drinks nectar, he becomes immortal. So, all those who drink this nectar of the knowledge will keep becoming an immortal deity. We are taking the inheritance from Baba through Raja yoga and the power of knowledge again. You should have such thoughts within. In addition, the Father also comes and continues to tell you children happy news. The Father knows: the children have turned dark and into ashes sitting on the pyre of lust. This is why, I have come now to take you to the immortal world from the mortal world. Then, you say: we go to the immortal world from the mortal world. The Father says: I go to the mortal world. I don't go to the immortal world. Who? The Father Shiva. I go where everyone has died, everyone has been buried in the grave. I go there, awaken them again and take them to the immortal world. What and all they have written in the scriptures! He is Almighty. He can do whatever He wants.

However, the children know that He is in fact called [saying]: O Baba, the Purifier of the Impure, come. It is His *title* 'the Purifier of the Impure'. Those who have turned to ashes by the fire of lust, who have been burned and parched, I come and make those children as black as coals into fair deities. This is why, He is called [saying]: O Purifier of the Impure, come. It means, He comes and purifies the impure. 'Remove our sorrow and give happiness.' The children have become very sad because of this lust, anger, greed, attachment and ego. Now, remove this sorrow. There is no such thing like magic or enchantment in it. What? It isn't that someone has used magic. The Father comes to make the children into flowers from thorns.

You know: we ourselves were deities in the Abode of Happiness. We were *satopradhaan*. Everyone has to become *tamopradhaan* from *satopradhaan* for sure. Everything of the world is *satopradhaan* [and] joy giving first and later on, it becomes *tamopradhaan* [and] sorrow giving. Be a building, a shop, a thing, a person [or] this world, it is *satopradhaan* first [and] then it becomes *tamopradhaan*. When the children sit here, they should enjoy all the more. What? When they sit in the world and listen to the murli or see Him in VCDs, they won't enjoy it to the extent they do while listening to it face to face here. This is why, what was said? Those who listen to the *murli* being face to face will be called the *first class* material. If you listen to the *tape recorder*, it is *second class*. The *tape recorder* has been said to be *second class*, for it narrates accurately. It will narrate exactly what Baba said. However, what was the shortcoming that it was called *second class*? It had a shortcoming, didn't it? What was it? Baba's expressions, His *drishti*, the movements of His hands and legs [and] the gestures of His face, eyes aren't recorded in it; the *tape recorder* doesn't have His vibrations. It will narrate just the words He has narrated. *Accha!* Leave it, if there weren't His actions or expressions, those actions are shown on T.V. You [can listen to] His voice as well as see all of it as to how Baba moves, how He sees the children, with what intentions He sees the children, etc. on T.V. So, that is *good second class*. And *third class* is the written [copy of] whatever Baba has narrated that the children read out and [the students] hear them or you yourselves read and understand them. Why? It is because they don't consist the audio, the accurate *vani* narrated by Baba. When someone has written them, there might have been some mistakes while writing them. Then, when they were printed, there might have been some mistakes while printing them. And when the reader reads it out, he makes some mistakes while reading them. Then, the meaning changes. So, that is *third class*. So, you receive the *first class* material and what material do those so-called Brahmins receive? They receive the *third class* [material]. Why do they receive the *third class* [material]? It is because Baba isn't narrating to them face to face now. He was narrating to them in 1966. However, was He narrating in the form of the father or the mother? Was He narrating through Brahma or Prajapita? (Student: Prajapita.) Through Prajapita in 1966? (Student: Brahma.) He was narrating through Brahma.

So, you don't receive any inheritance from Brahma. When the Father comes in the form of the Father, He makes you children the masters of heaven. The entire world remembers the Father. Why? Only the 330 million or 100 million deities who received the inheritance, the inheritance of heaven should remember Him, why does the entire world remember Him? Why does everyone – the Hindus, the Muslims, the Sikhs, the Christians – remember Him? Only those who receive the inheritance of happiness and peace, who go to heaven, to the Golden [and] the Silver Age should remember Him, why does everyone remember Him? It is because the entire world receives the inheritance of happiness and peace from Shivbaba for [minimum] one birth. There isn't a single human soul left in this entire human world who doesn't attain happiness and peace for [minimum] one birth.

'O *Liberator!* O *Guide!* O Purifier of the Impure! Come.' The human beings do remember Him, don't they? They call Him when they are unhappy in Ravan's kingdom. You children certainly won't call Me in the Golden Age. When you become unhappy, you call Me. All these concepts are certainly to be understood. In addition, they are easy. However, Maya is such that she makes your intellect completely corrupt. The *government* itself says: it is a corrupt kingdom. The kingdom where the Father comes is Ravan's kingdom. It is the kingdom where the behaviour is corrupt. However, even the head of the corrupt *government* doesn't consider himself to be impure. What? He considers himself to be very great. They also go in front of the deities. They will go to the temples and bow their heads [there]. They

also sing in front of them: ‘you are complete with all the virtues’. They do say, don’t they? ‘You are so and so, this and that’ – they will praise them. ‘We are lowly, deceitful [and] sinners’ – they will defame themselves through their own mouth. ‘We are lowly sinners.’ They will neither say that in front of you nor in front of the sages. They will neither say that in front of you Brahmins nor in front of those sages and saints. They say it in front of the deities: ‘I, the virtue less one have no virtues at all’. They don’t praise this in front of Shiva either. What? ‘You are complete with all the virtues, complete with 16 celestial degrees, completely non-violent [and] *maryada purushottam*¹.’ They don’t say it for Shiva. Why? They say it for the deities, [then] why don’t they say it for Shiva? Is Shiva superior or inferior than the deities? He is greater than them. Then, why don’t they say [that for Him]? They don’t say it [for Him] because Shivbaba comes to this world and performs the task which the deities can’t. All the garbage present in this entire human world, all the sinful souls [and] all the sinful religions started by sinners that are present, He destroys all the irreligiousness. The deities don’t perform this task. It is God who comes and performs it.

So, the One who destroys the sinners, will He be complete with all the virtues when he does it? Will He destroy this sinful world when He is virtuous? Iron is cut with iron. Poison is nullified with poison. So, what is needed to destroy the sinful world? This is why, it has been said in the *avyakt vani*: the Father has come to have the mercy of increasing sins over [the previous] sins. You children won’t be able to commit so much of sins that it reaches extremity and ends. This is why, I come to this world and have this mercy on you that I [have you] commit sins to an extreme level and there is the end. So, you are benefitted, aren’t you? This is why, I am not called complete with all the virtues. ‘Completely non-violent’ isn’t My *title*. If I become completely non-violent, how will these *har har bam bam* atom bombs be exploded? How will such a great violence of the entire world take place? How will the sinful ones be destroyed? This is why, this isn’t My *title*. What? ‘Completely non-violent’. It is often used before Lakshmi and Narayan.

Now, you children understand who made these Lakshmi and Narayan like that. You do understand it, don’t you? Shivbaba made them like that. You also narrate the story of their births. First, these Lakshmi and Narayan themselves will pass through the cycle of the 84 [births]. These concepts won’t come in the intellect of anyone else except you. They (people) are completely the ones with a stone like intellect. You know everyone’s *history* since the Golden Age. How many births someone has since the Golden Age and what and all they become – who narrated you all these concepts? You will say: God did. Who else can narrate it to you except Him! The father says: I narrate the story of your 84 births to you. What? Whom do I narrate it to? I narrate it to you. It means, those who sit face to face with Me. With whom do they sit face to face? (Student: Baba.) It wasn’t said ‘Baba’ here. The father... It means, it isn’t about those who sit face to face with Brahma. The Father says: I narrate the story of your 84 births to you. ‘The father’ includes both the fathers – the Father of the Souls as well as Prajapita, the father of the human world.

So, the father says: I narrate the story of 84 births to you. To **you**, not to them. Who? (Student: to BKs.) No, I don’t narrate it to the B.Ks either. And the millions and billions of people who keep converting to other religions, I don’t narrate it to them either. I narrate it to **you**. It is because you come face to face and listen to it. Face to face with whom? You come face to face with the Father, not face to face with mother Brahma. Those who perform sinful deeds are also being sustained on that mother Brahma’s lap. The mother loves everyone. She loves them, this is why, the sinful children go under the mother’s shelter. They are afraid of

¹ The best one among following the code of conduct

the father. They are afraid of coming face to face with the father. In addition, they will wander around the mother. They will speak as they wish. They will do what they want. They have freedom. So, the insects and spiders are also sustained in the guidance of the Moon. Moonlight is such that the insects and spiders that bite, give sorrow continue to be sustained in it. And under the sunlight... The father is the Sun. Those insects and spiders aren't sustained in sunlight. The sorrow giving ones are burnt to ashes. So, it was said: no one else can narrate the story of 84 births to you. I Myself narrate them. Then, they will certainly understand that He has narrated them.

They will praise the Father as well. They will praise the *Teacher* as well as the Sadguru. They **will** do it in future. They will praise the *Teacher*, because in the form of the *Teacher*, He will give the *clarification* of the lessons of the knowledge of the Gita that was narrated through Brahma's mouth. He will explain it in detail. For example, there is a *teacher*. The poem that the children read out, he tells its meaning in detail. As a matter of fact, the Father, the *Teacher* and the Sadguru are the same. The personality is the same. This Brahma isn't the father, the *teacher* or the Sadguru. It is because you should certainly receive the inheritance from the father. Had Brahma been the father, He would have given the inheritance of happiness and peace, of *mukti* and *jiivanmukti* before going. So, Brahma isn't the form of the father or the *teacher*. It is because there are many of such great sentences in the *murli* which [no one] is able to clarify. No Brahmin child can say that he has understood all the *murlis* narrated through Brahma. So, the *Teacher's* task wasn't accomplished either. The Sadguru's task is to give *sadgati*. That is the very *last* task. Though the same person is the Father, the *Teacher* and the *Sadguru*, what does He do first? He sows the seed in the form of the Father. So, did Brahma Baba sow the seed of the knowledge in the beginning of the *yagya* or was it some other person who sowed the seed of the knowledge in mother Brahma, mother Brahma's intellect? Well, Brahma Baba had visions. He couldn't understand [anything] through them at all. He asked [his] gurus. He went to Varanasi and asked [the scholars there] but he wasn't satisfied anywhere. So, this means, though he had visions, the seed of the knowledge wasn't sown. Then, on the basis of his personal experience, he went to his partner, the person whom he considered to be true, honest and very intelligent and asked him. At that time, Shiva entered him (the partner) and gave all the *clarification* to him (Brahma Baba) [saying]: 'this is the meaning of your visions. You are going to play Brahma's *part* in this birth now. You are going to play the *part* of the white robed one. You will be born as Krishna in the forthcoming new world. Now, the new world is going to be sustained through Vishnu and the old world is going to be destroyed.' This seed in the form of the concepts of knowledge was sown in Brahma's stomach like intellect.

So, the Father sows the seed of knowledge. For example, it is mentioned in that scripture, the Gita as well: *aham beej pradahpita* [meaning] I am the Father who sows the seed. So, what is the first task of the Father? To sow the seed for creating the new world. The second, the *last* task is to give inheritance to the child when he is born, when he grows up. So, the task of sowing the seed was also performed *through* someone else [i.e.] through Prajapita. And the children who are being born from that seed, who are becoming the Brahmins, Baba alone is teaching those Brahmin children the lesson of turning from a Brahmin into a deity too. When does He teach it? Through whom does He teach it? *Arey*, medicine will be taught by a *doctor*. Law will be taught by a lawyer. Engineering will be taught by an *engineer*. Then, by whom will the study of becoming a deity be taught? A deity himself is needed, isn't he? Is a small or a great deity needed? What is his name? Dev Dev Mahadev (the greatest deity). So, the study that He teaches through Mahadev when He comes, what do you become from human beings through that study? You become the deities.

There are also Shudras among the human beings. Human beings become Brahmins as well. Then, human beings themselves become deities as well. So, Brahmins were created through Brahma. No one became a deity. Then, through Mahadev, I make the ones who have become Brahmins into the deities. It means, human beings who are Shudras were made into Brahmins from human beings through Dada Lekhraj Brahma. Then, I teach the Brahmins... The Father Shiva takes the support of Shankar, Prajapita to give them the position of the deities from [being in] the position of Brahmins.

The same personality is the Father, the *Teacher* and the *Sadguru*. [Only] you have this in your intellect: the One Himself is our Father, *Teacher* as well *Sadguru*. This is the very occupation of Shivbaba – to purify the impure. What? He doesn't have any other occupations. This one occupation of His itself is the main one. As such, He also narrates knowledge. However, the knowledge is a means. Knowledge isn't any aim. It isn't that if I narrate the knowledge and go, the task will be done. All the religious fathers narrated the knowledge and went. What did all the religious fathers [like] Abraham, Buddha, Christ and Guru Nanak narrate and go? They narrated knowledge and went. Nevertheless, did the world continue to undergo degradation or *sadgati*? The world is degrading continuously. So, the Father comes and brings about *sadgati*. This is the Father's occupation – to purify the impure. The impure ones will certainly be sad. The Father says: I come to purify the impure. What? I don't come just to narrate the knowledge. The *satopradhaan* ones are happy and the *tamopradhaan* ones are sad. These deities have such *satoguni* nature! They are *satoguni* and *tamoguni* in the Golden and the Iron Age [respectively]. As for the rest, yes, the human beings are no doubt good and bad number wise. It isn't that all are equally bad in the Iron Age world. No, they are number wise. Some are very bad, very sorrow giving while some are less joy giving and more sorrow giving. And some are more joy giving but do give a little sorrow. It is certainly Ravan's kingdom. So, there won't be a single person in Ravan's kingdom who gives happiness and just happiness, who is a deity. No one will ever say in the Golden Age that someone is bad. What? In the Golden Age, there isn't anyone with bad traits, without virtues [or] with a sorrow giving nature. And in the Iron Age, there isn't a single person who never gives sorrow to anyone through his mind, speech [or] actions. We should *check* ourselves from the morning till the evening as to how many bad thoughts we have. We say something or the other that hurts another. We perform some or other such action through *karmendriyaan* as well that the person at the receiving end becomes sad. So, in the Iron Age, sins are certainly committed. And there isn't any sin in the Golden Age. There isn't anyone with bad characteristics there. That itself is the divine community. There can be merchants there. There can be great and small merchants [there]. As for the rest, there isn't the comparison between good or bad traits there. Everyone is happy there. There is no such thing as sorrow [there] at all. Its very name is 'the Abode of Happiness'. And what will it be called now? Now, will this world be called the Abode of Happiness, the Abode of Peace or the Abode of Sorrow? What will it be called? It is the Abode of Sorrow. If someone says, 'I have this sorrow. I am receiving sorrow in these ways,' what should you reply? *Arey*, is this world the Abode of Sorrow or the Abode of Happiness? It is the Abode of Sorrow. So, it is impossible that you don't receive sorrow in the Abode of Sorrow.

So, the children have to take the complete inheritance from the Father. What? What does 'complete' mean? You shouldn't take the inheritance of [just] 83 or 82 births. [The inheritance] of how many [births] should you take? You have to take the inheritance of the complete 84 births. You shouldn't take the inheritance of 15¾ celestial degrees [thinking]: 'never mind, we will come in the *second* Narayan's kingdom'. No. Those who come in that *second* Narayan's kingdom accept the opinions of his own mind or of the human beings to

some extent. When the *second* Narayan converts, they will also *convert* to another religion from the Copper Age. Why? It is because they mix the opinions of their own mind or of the human beings' in Shivbaba's directions. They listen to adulterated knowledge. This is why, they have fewer births and fewer celestial degrees, their souls don't become complete with 16 celestial degrees. And what about you? 'You' refers to the children who come face to face with the Father. It is they who take the complete inheritance. Of how many [births]? Of the 84 births. They won't lack in even one single birth. So, how many children are such? (Student: 84.) Are just 84 children? That's it? How many children are such? There are 900 thousand children [who are such]. Those 900 thousand stars are praised. It isn't about the inert stars of the sky, they are the living stars of the earth. What? When there is destruction in the world, these 900 thousand stars will shine the light of knowledge all over the world. The entire world will see and know these 900 thousand stars. They will shine, they will glow. So, they are My children. What? You are **My** children. Those who are My children study from **Me** face to face. This is why, they take the **complete** inheritance of the 84 births.

You can keep your picture as well as the picture of Lakshmi [and] Narayan. What? Make your picture and keep it with the picture of Lakshmi [and] Narayan that you prepare. These Lakshmi [and] Narayan also become Narayan from a man directly in this very birth. And what are we also going to become? We are also going to become like these Lakshmi [and] Narayan. We are going to become that in this very birth. It isn't about the next birth. It will be said: there will certainly be someone who teaches them; whom? Lakshmi [and] Narayan. Who is the One who teaches Lakshmi [and] Narayan? Shivbaba. Between Lakshmi and Narayan... What is the difference between Narayan and Shankar? What is the difference? Will Shivbaba be present in Narayan? Shivbaba won't be present in Narayan and what about Shankar? He has *Shivanetra*. So, this is the difference. Shankar Mahadev is higher than even Narayan. Is [being] high or low about this world, the Supreme Abode or the subtle world? Where is it about? (Student: the subtle world.) Is [being] high or low about the subtle world? 'This one is high; this one is low', where is this high or low about? Is it about this world, the subtle world or the Supreme Abode? It is about this world.

So, it is certainly *Bhagwaanuvaac*. Shri Krishna is still a human being. God doesn't have His own body. What? God, the Father Shiva doesn't have His body. The very name of His soul is Shiva. He takes on another person's body, He enters it. It is the second *page* of the *vani* dated 17.08.1966. He comes and takes a *loan*. What? He comes and takes the *loan* of someone else's body. It is also praised 'Bhagirath'; what? The fortunate chariot. So, He is certainly present in the chariot only then is he called 'the fortunate chariot'. He certainly won't come in a bull. What? In whom will He come? Will He come in a stubborn bull or in some human body? I don't come in the one who has the nature and *sanskaars* of a bull, a stubborn nature and *sanskaar*. So, who has the *part* of the bull? Whose *part* is that of the bull? *Arey*, a bull is shown in the temples of Shivbaba, isn't it? So, who [plays] the *part* of the bull which is called Nandigan? (Student: Shankar.) Is it Shankar's *part*? Rather, it is Shankar's vehicle, ride. Who [plays] the *part* of the bull? Brahma Baba. The bull is Brahma Baba's *yaadgaar*. So, I certainly don't come in the bull. It means, the Father doesn't become the Father and come riding the bull. In whom does He come? He comes in a human body. Shiva and Shankar have been combined. Why have they been combined? Shiva doesn't come in the bull and accomplish the task. This is why, Shiva and the bull haven't been combined. Shiva and Nandigan could be combined – that hasn't been done. Who have been combined? Shiva and Shankar. Shiva enters Shankar and becomes one form. When He enters Brahma, no one calls Him 'Shiva-Brahma'. No one calls Him 'Shiva-Vishnu' either. They call Him 'Shiva-Shankar'; they have been combined. Shiva and Shankar have certainly been

combined. Shiva entered Shankar, so Shiva and Shankar have been combined. So, whom does Shankar ride? Shiva rides Shankar. Shiva rides Shankar. Then, whom does Shankar ride? Shankar rides the bull. What? Shankar is shown riding the bull. So, when Shiva and Shankar have been combined, he has been given the bull. Who? Who has been given the bull? *Arey?* Who has been given the bull? (Student: Brahma.) Where has Brahma been given the bull? Who has been given the bull for riding? (Students: Shankar.) Shankar has been given the bull.

So, the Father says: you should be very happy. What? What is there to be happy about it? What is there to be happy about it? Shivbaba Himself becomes the Father, the *Teacher* and the *Sadguru* and comes directly in the one who teaches us the knowledge. What? He gives us the inheritance of the 84 births. What? When He comes in Brahma, no one receives the inheritance of the 84 births. The souls with demoniac *sanskaars* are sustained very lovingly on Brahma's lap. We, the *Suryavanshi* children study directly from the father, not *through* Brahma. We children aren't the ones who study through Brahma. So, you children should be very happy that the one whom we have found for teaching us rides even the bull Brahma. (Student: no.) No? Why? Doesn't the father ride the mother? *Arey*, the father rides the mother, doesn't he? On whom does he place all the burden of the household? He places it on the mother, doesn't he? So, Brahma is the mother and Shankar is the form of the father. So, he is the father and she is the mother. This is Shivbaba's household.

We have become the Father's. What? You have become whose? We have become the Father's and those demons just become the mother's and stay [as they are]. They just keep chanting 'mother, mother'. When they sing hymns throughout the night, they will say: hail to the mother! They forget the Father. They don't remember at all that there is also a father behind the mother. The Father also says: you are Mine. You children say: we have become the Father's. Then, the Father also says: you are Mine. The Father isn't happy to receive any position. What? The Father is happy to give a high position to the children. He isn't happy to receive the high position Himself. *Teacher* is certainly the *Teacher*. He will teach the study. He certainly doesn't receive the high position. He has to teach.

The Father says: children, I am the Ocean of Happiness. What? I am not the ocean of sorrow. Who is the ocean of sorrow? Ravan is the ocean of sorrow. That Ravan who makes the world cry is the ocean of sorrow. And I, Ram am the Ocean of Happiness. Now, you experience the super sensuous joy. Now... (Student: the super sensuous joy?) Yes. It is when I adopt you that you experience the super sensuous joy. There are various kinds of adoptions. Men also *adopt* a maiden. It is also an *adoption*. Then, a father adopts a child; that is also *adoption*. So, the maiden considers the one who adopts her as her husband. When the husband accepts a maiden, the maiden considers him to be her husband. Now, you understand: Shivbaba has adopted us. What? Shivbaba has adopted us. He hasn't adopted us in the form of a wife. What? Whom did He *adopt* in the form the wife? Whom did He *adopt*? He adopted Brahma. What? In which form did He *adopt* Brahma? [He adopted him] in the form of a wife and He has adopted you in the form of children. No one in the world understands these concepts. Their *adoption* is meant for using the dagger of lust on each other. Suppose, someone goes and adopts a child for experiencing happiness but that is the happiness of a short period. When a father adopts a child in the world, he will give him the happiness or inheritance of a short period for a birth. The *sanyasis* also *adopt* disciples. They hand over their religious establishments (*math-panth*) to them [saying]: take this inheritance. The *sanyasis* also *adopt* them. They will say, the disciple whom they *adopt* will say: he is my guru. The guru will say: he is my *follower*. So, he adopted him, didn't he? So, there are so many kinds of adoptions. When a father adopts a child, he gives him happiness, he gives him

the inheritance of happiness. However, when he has him marries off, it is as if he gives him the inheritance of sorrow. What? I *cancel* (refute) the tradition of marriage. I don't have you married off and give you sorrow. The *adoption* of a guru is still better. It doesn't make you impure. It is a pure *adoption*. A guru adopts his disciple to purify him. However, that purification also lasts for a short period. In fact, I make you pure forever. Here, the Father says: you are My children. You are My children. He makes the children like souls into His children. Now, you children have seen everyone's *adoption*. What? A maiden is adopted - you have understood that as well. You have also known that the gurus and so on *adopt* disciples. The worldly father adopts a child and gives him the short-lasting inheritance of happiness for a birth - you have seen that too. In addition, you have seen your *adoption* as well.

Despite the presence of the *sanyasis*, they keep singing: o Purifier of the Impure! Come. Though the *adoption* of the *sanyasis* is better to some extent, it is for purifying [others], still they keep singing; what? If someone becomes a *follower* of the *sanyasis*, he will become the head of the religious establishment. He will take the inheritance from the guru and become the head of the religious establishment. He will certainly receive the inheritance as well as become pure. Nevertheless, he will keep singing; what? 'O Purifier of the Impure! Come.' It means, they still understand this from within: our soul hasn't become pure. The soul refers to the mind and intellect. Even so, their mind and intellect wanders. Even the mind and intellect of the *sanyasis* run after the vices. So, they call: o Purifier of the Impure! Come. O Father, come, *adopt* us and make us pure.

Now, all are... All are *brothers*, aren't they? However, only when He comes and makes us His, we will become *brothers*, won't we? They do say: [all] the souls are brothers for each other. When we are brothers for each other, we should also have a father. The children with soul conscious stage are My children. If they aren't soul conscious, if they are body conscious, they aren't My children. If they are My children, the ones in the soul conscious stage, they will be called souls who are brothers amongst themselves. It will be said: I have adopted them. If I have adopted them and they couldn't attain the soul conscious stage, they continued to become body conscious, they can't be called the souls who are brothers amongst themselves, the children of the One Father.

So, the children say: Baba, we have become sad. They don't understand the meaning of Ravan's kingdom either. When you have become sad, why have you become sad? It is because when you become Ravan's child, you become sad. If you stay as Ram's child, there is nothing to be sad about. A very big picture of Ravan is shown. He is shown a very big body. They make his picture as his *yaadgar*. It means, Ravan is very body conscious. So, how will Ravan's children also be? Very body conscious. They make his *effigy* and continue to burn it. When someone gives much sorrow, his *effigy* is made and set to fire and burnt in front of the *public*. So, this Ravan is also very sorrow giving. They make the picture of this Ravan who is very sorrow giving and burn it in front of the *public*. For example, when someone gives sorrow to someone, he thinks that he should file a *case* against him, he should be punished. So instead of taking the trouble of filing cases against him, it is better to burn him directly. He will be punished.

However, no one knows that Ravan is the greatest enemy. They burn his *effigy* every year. Why is it burned every year? When it is burned once, it is finished, isn't it? Then, why is it burned every year? The *yaadgar* of the Confluence Age is celebrated. At this time in the Confluence Age, Ravan's community, the Brahmins of Ravan's community take on a bigger form every year. What? When compared to Ram's community, Ravan's community becomes

bigger and wider by the year. Now, Ravan's community has certainly spread over the entire world. The Brahmakumaris *ashrams* have been established in every village, every city. As a matter of fact, you are a handful of children. How many are the Pandavas? Pandavas are a few. And what about the Kauravas? They are innumerable.

So look, his *effigy* is burnt every year. It is burnt every year. Ravan's picture is made bigger every year. It is the *yaadgar* of which place? It is the *yaadgar* of the Confluence Age here. In the Confluence Age, the so-called Brahmins of Ravan's community expand every year. Their body consciousness increases all the more. So look, the ones with the stone like intellect are so foolish that they keep making that Ravan's *effigy*. You have it in your intellect who the real Ravan is. They certainly don't know what Ravan is. You know what Ravan is. They certainly don't understand the meaning. Whose? Ravan's. What is the meaning? The meaning of 'Ravan' is, the one who makes others cry, who gives sorrow. Who gives sorrow? The five vices. The souls who have the five vices the most in this world, [their reality] sits in our intellect, we come to know about them. At the end of the Iron Age, even the deities have the five vices. They have them because of the colour of company. They aren't vicious originally. You children know what Ravan is and who Ram is. From when has this Ravan become an enemy? From when has he become an enemy – is it from the Golden Age, the Silver Age, the Copper Age or the Iron Age? From the Copper Age. What does 'the Copper Age' mean? The dualistic age where two opinions emerge. So look into the Confluence Age Brahmin world, from when did these two opinions emerge? Ever since Brahma Baba and Mamma left their body, they (the so-called Brahmins) started mixing their own opinion in the directions of Mamma and Baba. This dualism started. It means, the Copper Age started when Mamma and Baba left their body. The Copper Age *shooting* started; it means Ravan's community started. So, you have it in your intellect that from when Ravan became your enemy, who this Ravan is. It is these very bodily gurus who use the opinions of their mind, who prove themselves to be omnipresent, who prove God to be omnipresent [and] themselves to be God. Om Shanti.