

**VCD No. 250, Dated 04.06.2005, at Akole (Maharashtra),
Clarification of Night class 16.09.1966+19.09.1966**

It is the night *class* dated 16.09.1966. The topic being discussed was: those who become incorporeal will themselves go to heaven. If someone becomes incorporeal, he will become ego less. If he becomes ego less, he will become vice less. A vice less one is called a deity. And where do the deities reside? They reside in heaven. Everyone knows this. So, don't you wish to attain that kingship? Do you wish to attain the kingship of the Golden Age by becoming incorporeal, vice less and an ego less king or not? (Students: we do.) Now, you know: we study from Shivbaba through Brahma, become complete and the one with the right (*adhikari*) of attaining the position of kingship for 21 births. From whom do you become that? From Shivbaba. Through whom? (Students: through Brahma.) Through Brahma? In fact, Brahma left his body. Brahma certainly left his body in 1969, on 18th January; how is it 'through Brahma'? (Student: Baba has said that whichever body He enters, He names him Brahma.) In whichever body He enters, He names him Brahma? *Accha!* So, isn't He Shivbaba? (Student comments.) No, no, Shiva is certainly the name of the Point of Light. The Point of Light is certainly the Father of the point like souls. The Point of Light Shiva is certainly the Father of the point like souls. He certainly isn't Baba. He is called Baba only when He enters the corporeal body. So, even if He has entered a body after 1969, He is certainly Shivbaba through the one He entered, isn't He?

So, **from** Shivbaba... He didn't say 'from the Father Shiva'. From whom? From Shivbaba through Brahma... So, who is that Brahma through whom we become entitled to attain the position of kingship for 21 births? For 21 births; not for 20 births. We become entitled [to kingship] for 21 births. Who is that Brahma through whom we become entitled [to kingship] for 21 births? The one whom He entered Himself was Shivbaba. We become entitled [to kingship] for 21 births from that Shivbaba but we become that through Brahma. So, who is that Brahma? (Students: Jagdamba.) Jagdamba. That very Brahma who played his *part* in a male body till 1969, who isn't worshipped, whose temples or idols aren't prepared, he enters a female body and becomes worship-worthy in the form of Jagdamba. He gives us the kingship of 21 births through him.

When you used to rule 5000 years before, you were called the masters of *Shivaalaya* (Shiva's house). '*Shivaalaya*' – whose *aalaya*? Shiva's. '*Aalaya*' means 'house'. Whose house was it? It was Shiva's house. *Arey!* If it is the father's house, the father alone builds it, doesn't he? So if *Shivaalaya* is the name, who would have built it? Shivbaba Himself would have built it. So, **you** were called the masters of *Shivaalaya*. What does 'you' mean? It is said 'you' for the children who sit face to face, who study being face to face; it isn't said for those who don't study being face to face. **You** were called the masters of *Shivaalaya*. It means those who come face to face to the Father and study directly become the masters of *Shivaalaya* for 21 births. You were the masters of *Shivaalaya*. Now, you have become the masters of the brothel. The idols of deities are kept in all the four directions in the *Shivaalaya* and there is the Shivling in the centre. So, who is great? Shivbaba is great. And all those who are sitting around are the children. They all worship the One. Everyone's intellect is engrossed in the One. This is why its name is *Shivaalaya*. And what happens in a brothel? A prostitute is certainly one but her intellect is engaged in many. So, when her intellect is diverted towards many, she is called a prostitute. Then, she loses power, doesn't she? When she loses power, there is no *value* of that house.

It was said: you were called the masters of *Shivaalaya* and heaven is called *Shivaalaya*. You come here to become the residents of heaven from being the residents of hell. It means brothel is hell and *Shivaalaya* is heaven. If you don't remain pure, you won't be able to become kings and queens. You wish 'we should have children like Krishna', that will happen only when you *follow* the mother and the Father. Whom should you *follow*? (Students: the mother and Father.) There are two kinds of following. One is to *follow* in actions and the other is to *follow* the directions. So, if you *follow* the directions... Whose directions? If you *follow* the directions of the mother and Father, you will become the residents of heaven from being the residents of hell. And you will have children like Krishna.

Now, you have come to the Unlimited Bapdada's house. What? To whose house have you come now? To the Unlimited Bapdada's. The Unlimited Bapdada [and] limited Bapdada – the limited fathers give limited *property*. If he is a father of 10-20-50 or 100-200 children... At the most, there will be fathers like Christ. So, he will be the father of 1-2.5 billion people. They can't be called the Unlimited Father. What does 'the Unlimited Father' mean? He is the Father of all the 5-7 billion human souls. So, you become the children of the Unlimited Father. You have come to the Unlimited Bapdada's house. To whose house have you come? To Unlimited Bapdada's. If a soul leaves its body, where does it go and have birth? It is born in a father's house. However, it becomes mature in the stomach for nine months before birth. It becomes mature, doesn't it? In fact, they become mature for nine months. Here, when you come to the Father, one day is for coming, one day is for going and the *bhatti* of seven days. When you come, where is your *bhatti* of remembrance connected? In the Father's remembrance. And when you go, you go happily only in His remembrance. So, you have to become mature in the stomach like intellect for nine days. So, this is also your *bhatti*. That soul becomes mature in the womb. And here, they become mature in *bhatti*. So, you become the children of the Father's house. Those children are born through the stomach and here, it is the Father's stomach like intellect. So, you remember Him, go to the Father's house and do the seven day *bhatti* there. After that you develop faith; you become His children on the basis of that faith. When you develop faith, it means you are born. When you have doubts, it means you died. So when you develop firm faith, you become the Father's children, the children of the Father's house.

So, you have come to the Unlimited Bapdada's house. Both the fathers decorate you. What? Which both the fathers? (Students: *laukik* and *alaukik*.) No. Both the fathers decorate you. The *laukik* father certainly doesn't decorate you. He degrades you all the more by arranging your marriages and so on. (Students: *alaukik* and *Paarlaukik*.) Yes, 'both the fathers' means the unlimited father of this human world and the Father of the Souls. Both those unlimited fathers decorate you. They decorate you with *yogabal* and the power of knowledge. What? You receive *yogabal* as well. What does '*yogabal*' mean? What does '*yoga*' mean? '*Yoga*' means affection, love. How is love? Is it love when someone speaks nice things through the mouth? That is also love. If you receive very sweet *drishti*, that is also love. It means there is love only through the *indriyaan*. Even if you receive very good vibrations, it is love.

So, the Father decorates you with the power of knowledge and yoga. *Yogabal* means the power of love. And He decorates you with knowledge. 'Knowledge' means information. He gives you that information which no one gave you in the world for 63 births. He gives you all the information of the soul, the Supreme Soul and the beginning, middle and end of this world. When you receive the information of the beginning, middle and end of the world, you also receive the information of your 84 births. Then, your soul becomes decorated. If you

become a *beggar* here, you will become a *prince* there. When will a soul be decorated? [When it thinks,] ‘Everything belongs to the Father. Nothing belongs to me. Everything belongs to You.’ When you offer everything in the *ishwariya* service, you become a *beggar*, don’t you? And when you become a *beggar*, you become a *prince* there. Where does ‘there’ mean? In this very world. Not in the other world, in the other birth. When you become a complete *beggar* here, when you stake everything [like] the body, wealth, abode, friends and family. What did the Pandavas do? The Pandavas as well as the Kauravas gambled. Pandavas staked [everything]; what? They staked their body, wealth, abode, friends, family, wife [and] children; they offered them for the *ishwariya* service. So, they receive attainments for sure. And the Kauravas showed cunningness. They staked their body, wealth [and] abode for the sake of showing it but they kept theirs in their control and... What else did they do? They took [everything of] the Pandavas as well in their control. So, this was a trick. The gambling that the Supreme Soul Father is making us do, no one’s trick can work in it.

So if you become a *beggar* here, you will become a *prince* there. You shouldn’t be engrossed in these jewelleries etc. there. ‘There’ means here. They have written it wrong. Here, in this world, you shouldn’t be engrossed in wearing these jewelleries and so on. Why? If we become a *beggar*, how will we wear jewelleries? When we have become a *beggar*, do beggars roam with golden chains around their neck? (Students: no.) If so, will anyone give them money? (Students: they won’t give.) Here, it is the Father who gives us wealth and money. He also sees that this one is engrossed in the world. If he is engrossed in the world, he can’t receive the Father’s *property*. The Father says: you don’t have to forget [this] while living in the household. Though you stay at home, you shouldn’t wear jewelleries and so on. Consider yourselves as a soul and remember Shivbaba. Then, you will become pure from impure. Whatever you see through these eyes - What was said? - all that will turn into ashes. As such, those human gurus have also been saying this: *go gocar jahaan lagi man jaayi, so sab maya jaano bhai* [i.e.] wherever these *indriyaan*, the eyes reach and whatever they see, wherever the mind reaches – all that is the form of Maya. It is present today and won’t be there tomorrow. So, you weren’t affected by their saying this. Now, the Father has come and is telling this concept; what? Now, this world is going to turn to ashes. All that is visible – the very high buildings, it can be seen that a very good heaven is being established; all that is going to turn into ashes with the fire of *atom* bombs. So, whatever you see through these eyes will turn into ashes. You have to control these eyes now.

This Unlimited Father explains: you have two fathers. You remember this Father in sorrow. What? Whenever you are in sorrow – everyone remembers [God] in sorrow. You remember Him. And when you are happy in the Golden and Silver Age, no one remembers Him. It is the same in this world too. The very big moneylenders, merchants, billionaires, multimillionaires don’t need God at all. They are intoxicated with themselves. And those who are poor [and] sorrowful need God. They are mad after God. So, you remember this Father in sorrow. ‘Take away sorrow and give us happiness,’ you say this. So, you are making *purusharth* for *sukhdhaam* (the abode of happiness). Now, you should let go your inclination for *dukhdhaam* (the abode of sorrow). Everything will be destroyed within ten years. What was said? When is it the *murli* of? It is the *murli* of 1966. What did Baba say at that time? (Students: within ten years.) Whatever you see through these eyes will all be destroyed within ten years. So, was it destroyed? (Students: it wasn’t destroyed.) Wasn’t it destroyed? (Student: they ran away.) They ran away! Who ran away? (Students: those with a doubting intellect.) Those with a doubting intellect ran? Where did they run? (Students: they ran off to the world.) Did they run off to the world or did you leave Mt. Abu and run away? You tell a lie! Who ran away? When you die, the world is dead for you. When you kill

yourselves from the body and the body conscious world, when you forget them, when you forget that world, it means you are dead for that world. We don't have anything to do with that world now. Which world? That Confluence Age world of Brahmins which became ready before the year 1966, we don't have any connection with that world now, after the year 1966. That world is dead for us. Just as when someone becomes very sorrowful in the *laukik* world too, what does he say? 'You are dead for me.'

So, all this will be destroyed within ten years. It means it will sit in the intellect of you children numberwise according to *purusharth* after 1976: now, this world is of no use to us. Which world? That big world of 5 billion [souls] was already of no use to us when we came in the *basic knowledge*. And after coming in the *advance knowledge*, the Brahmin world is also false for us; it is of no use to us. So, all this will be destroyed within ten years. It will finish. The Father has come to take everyone back and give them the kingship. Now, those who have survived such a *stage* - we have no connection with this old world... When the declaration of destruction was made in the year 1976, many staked their body, wealth, abode, friends [and] family for the *ishwariya* service. So, they became beggars, didn't they? So when they became beggars, they had this in their intellect: now, this world is of no use to us.

So, the Father has come to take everyone back [and] give them kingship. Now, to whom have you daughter come? You have come to the One whom you called for half a cycle. Ravan makes you impure and the Father makes you pure. Ravan made you impure for 63 births. And you have found the Father for one birth; for what? For making you pure from impure. How did Ravan make you impure? There must've been some method of making [you] impure. He made you impure by the colour of his company. Ravan means the one with ten heads and twenty arms. Twenty arms and ten heads. 'Head' means opinion. We received ten kinds of opinions and we considered it to be true. And we fell while following the opinions of the gurus. Now, we have found the Father in this one birth. So, why should we follow the opinions of many? We have to follow the direction of the One now. In addition, we will go and become the masters of the new world that is to be established. When will we become that? When we become pure. Baba makes us pure. He told us the method to become pure: if we remember the One, if we stay in the company of the One, we will become pure. If we remember many, if we stay in the company of many, we will remain just impure.

So, do you remember this? What? 'You have to become pure from impure.' Now, Shivbaba has taken this chariot on rent. This is Brahma Baba's house. He has taken it on rent. As for the rest, it is a matter of ten years. What? The house which He has taken on rent; Baba has taken it. Shivbaba has taken it on rent. As for the rest, it is just a matter of ten years. He becomes the true chariot of God only now. 'Now' - now, he becomes the true chariot of God. Now, even I ask Him sometimes: tell Me, child! How much rent will you take? He says: make me a *prince* in the new world. What? 'Make me a *prince* in the new world.' So, he becomes a *prince* in the new world. Did he incur loss or gain profit? (Students: he gained profit.) Did he gain profit? He will become a *prince* in the new world just by giving his chariot. (Student: he has to leave his body.) Yes. So, he incurred loss, didn't he? It is because Baba says: I have come to directly make you into Narayan from a man. What? I directly make you into Narayan from a man; I don't make you a *prince* in between. So, he says: make me a *prince* in the new world. That's it! That's all I want. Now, Baba says: no one can be higher than them in the human world. Higher than whom? He used to indicate - higher than them. What does 'them' mean? He used to indicate the picture of Lakshmi-Narayan [saying]: you say, 'Make me a *prince*,' and Baba says, 'No one can be higher than them in the world'.

So, should you take the aim of becoming a *prince* or of directly becoming Narayan from a man? You should take the aim of becoming Narayan.

So, those who are high... Who is the highest in the world? Is it the *prince* or the *prince's* father? The father who gives birth to the *prince* [i.e.] Narayan, Nar-Narayan who directly becomes Narayan from a man is higher than even him. There is no one higher than him in the world. So, Baba says: no one can be higher than him in the human world. This is why, his very name is 'Bhagirath'. Who is Bhagirath? (Students: this Baba.) *Arey!* It isn't this one. He indicated Lakshmi-Narayan. He indicated Lakshmi-Narayan [saying]: this Narayan who gives birth to the *prince* Krishna, who makes him the *prince*... The *prince* becomes ready through him, doesn't he? The *prince* will be born through him in the new world. However, the position of the *prince* isn't high; this one is high position. This is why he has been praised as Bhagirath. What has been praised? The fortunate chariot. Why has he been praised as the fortunate chariot? (Students comment.) No. It is because the entire world that becomes fortunate remembers this form and becomes fortunate; it receives the highest position. This is why, it has been said in the *murli*: to remember Narayan is the best *purusharth*. What? It isn't about remembering the second, third or fourth Narayan with fewer celestial degrees of the Golden Age. It is about remembering the form that becomes the number one Narayan from a man, for he himself is the fortunate chariot. This is why the very name is the fortunate chariot, Bhagirath.

You remember such a Father through whom you receive the inheritance of heaven. What? 'You' – **You** remember such a Father through whom you receive the inheritance of heaven. When was this point said? It was said in 1966. To whom was it said? (Students: to Brahma Baba.) Was it said to Brahma Baba? Did He say 'you' for Brahma Baba? Brahma Baba used to sit next to Him. How will he be called 'you'? In fact, it was said for Brahma Baba: I narrate to you children; this one listens to it in between. I certainly don't narrate to him. I don't narrate to Brahma. Why don't I narrate to him? It is because he does listen to it but he listens to it from one ear and lets it go from the other ear. He doesn't think over what I said at all. Unless the ocean of thoughts is churned, how will the Gita become the nectar of knowledge? And if the Gita doesn't become the nectar of knowledge, it won't become butter. Only when it is churned, it will become butter. And we will get energy if we have butter.

So, it was said: you remember such a Father through whom you receive the inheritance of heaven. What kind of father? At that time, He said it through Brahma's body. So, for whom did He say 'you'? (Students: to the children.) Which children? Did such children, who receive the inheritance of heaven from the Father, sit in front of Him? (Students: He brought them forth.) He brought them forth and said it. There were such children whom Baba assimilated in His intellect; He drew their image [and] form in His intellect and spoke to them. So, you remember such a Father from whom you receive the inheritance of heaven. It means you don't remember this Brahma. In fact, Brahma left his body and went away. No one received the inheritance of heaven. So, it wasn't the form of the Father through him; it was the form of Brahma. Now, you children remember the One from whom you have to receive the inheritance of heaven. It means the year 1976 was declared as the year of Father's revelation. So, the Father is revealed as the father at that time.

Mostly, the *sanyasis* go and live in Haridwar. What? (Students: Haridwar.) In Haridwar. The *sanyasis* go and live in the *dwar* (gate) of Hari. 'Hari' – Hari means Krishna. They keep saying the entire day: Shiva Kashi Vishwanath Ganga. What? They keep saying through their mouth. What do they say? Shiva Kashi. Shiva and His dear city, Kashi. 'Kashi'

means the one who is filled with *kashya* i.e. brilliance. Brilliance of what? (Students: of knowledge.) Of remembrance. Remembrance... It isn't said 'the brilliance of knowledge'. She is filled with the brilliance of remembrance. It is such Kashi nagari where Gangaji resides, where Gangaji flows, they remember that city of Shiva with their mouth. They don't understand who that Shiva Kashi is. They go there and bathe in the Ganges. Where? In Kashi. They go to Kashi and bathe in the Ganges there. Then, they make excuses. What excuses do they make? If they are asked: 'if you are pure, if you are pure *sanyasis*, why do you go to bathe in the Ganges,' they make excuses. What excuse do they make? 'The entire world makes the Ganges impure by bathing in it. When we dip our feet into it the Ganges become pure.' So, they make such excuses! In fact, they are deceitful people who say: we make the Ganges pure. A human being can't make another human being pure at all.

The Father is certainly called 'Akaalmurt'. What is He called? (Students: Akaalmurt.) Akaalmurt - 'Akaal' means the One whom death can't devour. And what kind of *murti* (personality)? It is such a *murti* which death can't devour. His *murti* is such. Akaaltakht (the imperishable throne) isn't a wooden *sandali*. The Sikhs have certainly made a wooden throne there in the Golden Temple of Amritsar. Well, it isn't a wooden throne. It is the chariot of the Akaalmurt Father that can't be devoured by death at all. The Father says: I have taken this chariot. Who says it? The **Father** says it. It was said about the chariot that the Father takes in the form of the father. On one side, the disciple and on the other side, the Guru is sitting between the eyebrows. It was reminded that two [souls] are sitting in the chariot that has been taken. On one side, the Guru is sitting. Who is the Guru? Shivbaba. When He came in the chariot, He is Shivbaba, isn't He? And the disciple is sitting on the other side. Who is the disciple? Brahma's *soul*, Krishna's *soul* is the one who studies so he is the disciple. I will certainly come and sit next to him, won't I? Next to whom? I will certainly come and sit next to the disciple, won't I?

Sweet children, this is your true [and] living journey of remembrance. What? It is the living journey. It isn't about remembering the inert point. Or it isn't about remembering the *bulb* which is kept inside the *plastic casket*. Who should you remember? The living one. And who is called living? The one who speaks and moves around is called living. What does 'living' mean? The one who speaks as well as moves around is called living. Whom do those so-called Brahmins remember? They remember the Point in the Supreme Abode. Does He speak? He doesn't speak either. And does He move around? He doesn't move around either. He is certainly the Point. Unless the Point takes on a body, it is inert. So, you don't remember the inert point. You certainly remember the living one. You will become like the one you remember. If you remember the inert point, your intellect will become inert. How inert will it become? The intellect will become so inert that it won't be able to assimilate the complete knowledge of the Supreme Soul at all. If you take incomplete knowledge, you will become incomplete Narayan or the subject of [the incomplete] Narayan. And because of becoming an incomplete Narayan, a weak deity, a weak Brahmin, what will be the *result*? They will *convert* to other religions since the Copper Age.

So, I have come to give you the inheritance through Brahma. What was said? I have **come**. Have I come or gone away? (Students: He has come.) And what do those Brahmins think? (Students: He has gone away.) He had come in Brahma's body. He has gone away. Now, they continue to have *viyogi* (the one who is suffering the sorrow of separation) remembrance. There isn't anything like *viyoga* (sorrow of separation) for you children. I have come to give you the inheritance through Brahma. So, I certainly won't go in between. Though Brahma left his body, whoever I enter I name him 'Brahma'. In addition, I need

Brahma in a corporeal [form] in practice. What? ‘Through’ – I give the inheritance **through** Brahma. The Giver is different and the one through whom He gives it is different. So, I give the inheritance through Brahma. Then, Prajapita Brahma is also the father of all. What? One is Brahma and the other is Prajapita Brahma. You receive the inheritance from Shivbaba. You don’t receive it from Prajapita. Prajapita’s *soul* isn’t the one who gives the inheritance of happiness and peace, *mukti* and *jiivanmukti*. However, Shivbaba enters Prajapita. Then, He is called Shivbaba. And, He has the *gate* to heaven opened through Brahma. So, you receive the inheritance through Brahma. You receive it from Shivbaba.

Thousands [of people] come in exhibitions. What? Thousands [of people] come in the exhibitions that are held. So, will everyone become kings? No. Not everyone will become kings. Nevertheless, what is the *guarantee*? (Students: they will come to heaven.) Will all those who see the exhibitions come in heaven? There have been so many exhibitions of non-living pictures. Will all of them come in heaven or will they die and sit in the Supreme Abode? (Student: they will come in the subjects.) They will come in the subjects? Even if they come in the subjects, they will come in heaven. All those who have seen the exhibitions; there have been many exhibitions of non-living pictures. Even now... So, will all those who see the exhibitions come in heaven? Will all of them have 84 births? No. (Student: those who follow *shrimat*...) No. Now, the point here is: thousands [of people] come in the exhibitions. It isn’t about the exhibitions of those non-living pictures. It is about the living pictures. The first fair that was organized in 1973, it was said in it: Bapdada will give the reward for the decoration of the exhibition of living pictures. And the *didi-dadis* will give the reward for the decoration of the exhibition of non-living pictures. So, it wasn’t said for the non-living pictures. The living pictures that are to be revealed in the world; what? It has been said for them: three *seats* have been fixed. So, which are those three *seats*? They are the three personalities who play the *part* of Brahma, Vishnu and Shankar; it has been said for them in the *murlis*: this old picture of Trimurti that was prepared isn’t *accurate*. You children should make the *accurate* picture of Trimurti. The picture of neither Brahma, Vishnu nor Shankar is *accurate* in it. These three aren’t those personalities in whose *yaadgar* the tricolour flag has been made. The tricolour flag is made of cloth, isn’t it? So, certainly there have been three clothes in the form of bodies who gain victory over the world. They gain victory over the entire world. So, these ones, who are shown here, aren’t those three clothes. (Students: they are living.) No. They are certainly living. However, who has been shown sitting here, in the picture? Brahma. Vishnu also has the face of Brahma. Shankar also has the face of Brahma. So, that isn’t the form; the three forms that are *accurate*, who gain victory over the entire world, those living pictures are needed. And if you have the living pictures in the *pocket* like intellect in the form of a *badge*, your remembrance will become firm with it. The ones whose remembrance is firm will come in their kingdom. It means they will become the ones who have 84 births.

So, I have come to give you the inheritance through Brahma. You receive the inheritance from Shivbaba. Thousands [of people] come in the exhibitions but they don’t stay. What? Those who stay till the end come in the kingship. And those who don’t stay don’t come in the kingship. They go in the subject category. Which exhibition is it about? It is about those who stay in the living exhibition – those who stay till the end will come in the kingship. Those who don’t stay go in the subject category. It is praised ‘one among millions’, isn’t it? What? It has been said, ‘*Manushyaanaam sahastrashu*¹’, isn’t it? It has been said, ‘*Nar sahastra kotan me kou*²’. So, the few among millions who are praised, they are few

¹ One among thousands of human beings

² Few among millions of human beings

among the millions and a few even among the selected few. So, some among the million *purusharthis* are able to recognize Him completely. What? Some among the million *purusharthis* are able to recognize Him. And some among even those who recognize Him are able to make attainments from Him; they are able to obtain the attainment of kingship. So, it is praised '*koton me kou* (few among millions)'. You will have to hold so many exhibitions so that some among a million come. What? Some among millions who see the exhibitions will come up. Om Shanti.

This is the night *class* dated 19.09.1966. You children certainly have 84 births. What? You children aren't the ones who have 83 births. Who? **You children** who sit in front, the children who see the living exhibition and who stay from the beginning till the end. Alright, they don't stay. They go. Still, where will they go? They will come again. So, it was said: you certainly have 84 births. As for the rest, this birth of yours is secret. What? This is the secret birth. How? The world doesn't know how you are born. The One who explains to you is Shivbaba. Shivbaba is certainly the One who explains to you. It isn't Brahma Baba who explains to you. In fact, Brahma's *soul* is the one who studies. However, the One who explains is certainly incorporeal, isn't He? The One who explains to you is incorporeal, vice less [and] ego less. They, the worldly people don't consider themselves to be a soul. The worldly people don't consider themselves to be a soul. And this is why, He is Baba of us all. Why? We stabilize in the soul conscious stage this is why He is our Baba. The worldly people won't consider it, for they don't stabilize in soul conscious stage. This is why He isn't their Baba.

So, those who become a soul here will have complete 84 births. Those who don't become a soul, who stay body conscious, who have bodily arrogance, who keep having some or the other doubts while being face to face, don't become My children. They can't become the children who have 84 births. This is why all of us souls are brothers. It isn't called *fatherhood*. Had it been *fatherhood*, no one would have remembered Krishna. Because of being brothers, you remember Krishna. Soul is also secret. No one knows at all that the Incorporeal Father comes and teaches: you are a soul. They have made a mistake in the Gita as well [saying]: Krishna is God. In which Gita? In the Gita of the outside world? *Arey*, there will be the concepts of the outside people in the worldly Gita. However, the Gita of the Brahmin world... Which Gita? (Student: the one that speaks and moves.) Yes, it is about the Gita that speaks and moves later on. First, the non-living Gita which became ready, which came out of Brahma's mouth and was printed on papers, whose name have they inserted in that Gita too? They have inserted the name of '*Pitashri*', *Pitashri* Brahma'. Brahma means Krishna. So, when they inserted Krishna's name, that Gita became false. Well, it is about the non-living Gita. Here, there is the living Gita as well. Till now, this hasn't sat in the intellect of the living Gita either who God of the Gita in the corporeal form is. (Students: he is Prajapita.) Prajapita isn't God of the Gita. It is Shivbaba in Prajapita. Had Prajapita been God of the Gita, he would have already uplifted [others] in the 63 births. He couldn't uplift himself or others. So, whether he is Prajapita, Krishna or Ram, they aren't God. So, [this] mistake has been made in the Gita that Krishna is God. Actually, this should be imprinted on the intellect of mother Gita first; what? The Incorporeal Shivbaba is God of the Gita and He is living. He has come in practice. *Accha!* So now, the Supreme Soul says: **I** teach you Raja yoga. Krishna doesn't teach you. Who teaches you? I, Shivbaba teach you Raja yoga.

Now, this one also says: the flame of destruction was ignited from Rudra gyan yagya. Who says it? This one also says it. Who is 'this one' who says it? Brahma Baba also says: the flame of destruction ignited from Rudra gyan yagya. It was ignited so, when did it happen? It

was ignited; that means it is about the *past*, isn't it? It means in the *past*, in the beginning of the *yagya* as well, he used to make the rosary. Then, the rosary broke while it was being made. All the children were scattered. So now, Baba says: that disintegration took place in the very beginning of the *yagya*. When Rudra gyan yagya was created, the flame of destruction ignited at that very time from Rudra gyan yagya. Now, you children have to complete that flame of destruction that ignited.

So now, Krishna certainly can't be called Rudra. What? The *yagya* of knowledge isn't created through Krishna. In the beginning of the *yagya*, Krishna's soul didn't sow the seed of knowledge. When he had visions, he was confused. So, the meaning of the visions didn't come in his intellect. So, who is Rudra? Rudra – the one in whom Shiva enters and the personality through whom He cleared the visions was Rudra in the beginning of the *yagya*. Krishna and his *followers* had a fight with that Rudra. What? Whose name did the *followers* add? They added Krishna's name [saying]: he is God of the Gita. So when Shiva entered Brahma's body since the year 1947, people thought: he himself is God of the Gita. However, Krishna can't be God of the Gita. Krishna certainly doesn't take on the fearsome form. Who takes on the fearsome form? Shivbaba. Shivbaba who is combined with Shankar; Shiva isn't combined with Brahma or Vishnu. There must be a reason of it, mustn't there? This is the very reason that the one whom Shiva enters permanently and accomplishes His task, he attains the *stage* equal to the Father.

So, the flame of destruction ignited from this Rudra gyan yagya. Now, Krishna can't be called Rudra. And Brahmins are certainly needed for *yagya*. What? Who are needed for accomplishing the Rudra gyan yagya? Brahmins. Are the firm or the weak Brahmins needed? (Students: firm.) What do the weak Brahmins do? They put an offering (*ahuti*) and when their hand burns, they will draw it back. When they draw it back, half the offering will fall inside and the other half will fall in the outside world. So, this is what happens. All the Brahmins certainly stake their body, wealth, abode, friends [and] family but the weak Brahmins who *convert* draw back their hand. And those who are firm don't shake. For them, Baba has said in the *murli*: you children have come with your head on your palm. What? You have come with your head on your palm in front of Baba [saying]: Baba, our head is kept on the palm in front of You. If You wish, You may make use of it and if You don't, You may finish it off.

So, Brahmins are needed for sure. Krishna certainly can't be that. What? Krishna can't be the one who takes on the fearsome form. Shri Krishna is considered to be God in the entire world. In which entire world? (Students: in the Brahmin world.) Even in the entire Brahmin world, Krishna [alias] Dada Lekhraj is considered to be the corporeal God. Though they say with their mouth, 'Krishna isn't God of the Gita,' they have it in their intellect in practice: if there was a personality who was God of the Gita in a corporeal form, it was Dada Lekhraj himself. No one else can be God of the Gita in a corporeal form in the world.

Now, you understand: God is certainly incorporeal. What? God is the Father, isn't He? The way other religious fathers are the fathers of their respective *generation*; even the religious fathers remember God the Father. Guru Nanak also indicated the One. He remembered Him, didn't he? So, that Shivbaba is certainly the Father of all those religious fathers too. Everyone considers Him to be God. As for Shri Krishna, no one... (Students: no one considers him as God.) Don't they? (Students: they do.) They do consider him to be that. The entire world considers Shri Krishna to be God but no one will say Shri Krishna is incorporeal. Is a seed small or thick and big like a root? Roots and tree are corporeal and what about the seed? The seed is in fact subtle. For example, there is the banyan tree. The

seed of the banyan tree is very subtle and what about the banyan tree? It is very big. Similarly, the seed of the human world, that Prajapita whom Shiva enters is very subtle. So, the seed of the human world is incorporeal. None of Brahma's photos have an incorporeal *stage* like that of Abraham, Buddha, Christ [and] Guru Nanak. Look at Christ's face. Look at Buddha's face. Look at Guru Nanak's face. Just by looking at their face, you come to know that their soul isn't in this corporeal world. Their incorporeal *stage* is visible. When Shiva, the Father of even those religious fathers is revealed in this world, He will be the One with such great incorporeal *stage*! So, He Himself is the Incorporeal Father. Actually, none of Brahma's photos... There are thousands of his photos but there isn't a single photo with incorporeal *stage*. So, Krishna certainly isn't incorporeal.

God says: I am certainly hidden now. What? When I am hidden, sometimes I am incorporeal and sometimes corporeal. Sometimes what will be visible? Sometimes, corporeal one and sometimes, the Incorporeal One will be visible. So, the children won't be able to understand who the corporeal one and who the Incorporeal One is. Now, you children have to become *paaras buddhi*. What kind of intellect? *Paaras*. What is the specialty of *paaras*? It is said: *paaras* has such [specialty] that if you rub it on an iron bar, it turns into gold. Well, there isn't any *paaras* like that. It is certainly the *yaadgar* of God's form. When that form becomes complete, when it stabilizes in the incorporeal *stage*, the souls in whose company He comes; what? Even if He comes in their company just with vision, those souls will transform. So, it is the *paaras* stone. For example, it is said 'Parshvanath'. Whose temple is in Nepal? There is the temple of Parashvanath. So, you have to become the ones with a *paaras* like intellect. What? When your intellect becomes *paaras*, your vision will also become *paaras*. Whoever it touches will transform. No matter to what extent someone rejects the knowledge, as soon as his vision falls on him, that soul will *change*, transform. But when is it about? When the Father is revealed. Now, He is playing a hidden *part* so no one can recognize Him.

Now, you children have to become *paaras buddhi*. The Father says: the religions are also named on the basis of the body. When it is the Buddhist religion, his name is Buddha. When it was named the Muslim religion, after whose name was it named? Mohammed. Islam – Abraham... So, the horoscopes are the same, aren't they? It was said: the religions are also named after the bodies. A soul is never said to be Persian or Gujarati. What? Is it called that? The body is called that: it is a Persian or a Gujarati. However, a soul is never known by its country. What happens? Even in the *advance* [knowledge], some think that he is from south India. Some think that he is from north India. Now, Baba, *Avyakt* Bapdada has said: south India is the foreign land of Bharat. So, they think that all the souls who are coming from south India in the *advance* [knowledge] are foreigners. *Arey*, a soul certainly isn't a *swadeshi* or a foreigner. Would that soul have been always born in south India? No. It isn't necessary. It has been said on the basis of the body that they are born there in their last birth but the soul can also belong to north India. What will be its sign? Its sign will be that as soon as he comes in the knowledge, he will catch the knowledge. Secondly, after coming in knowledge, he will learn the Father's language soon. What? As is the Father's language so will be the children's language. When a child is born in a house, which language does he speak? (Students: of his parents.) He speaks the language of his parents. So, it is called the mother tongue. If the child doesn't speak the language of his parents, what will be said? He isn't the child of his parents. He must have grown up somewhere else. So, this soul isn't a Gujarati or Persian. Actually, the body is that. So, you shouldn't have this misunderstanding. Consider yourselves as a soul. What? Don't think: I am from south India or north India. I am Marathi, Gujarati or Bengali.

You shouldn't have this in your intellect. If you have this in your intellect, it means you haven't attained the incorporeal *stage*, the soul conscious *stage*.

The Father gives you happiness. So, remember Me alone. When will you receive happiness? When you remember Me alone, you will receive happiness. Now, you yourselves know: we souls are the children of Shivbaba. It is also explained to you: a soul doesn't have any religion and so on. All the souls are *brothers*. What? The soul conscious religion itself is different. What does 'the soul conscious religion' mean? All the souls are brothers for one another with an incorporeal *stage*. It is *Rudramala* that has the incorporeal *stage*. What does *Rudramala* mean? It is the rosary of which children? It is the rosary of the Father's children. What should be the specialty of the Father's children? When the Father is incorporeal, His children should also be incorporeal children with a soul conscious stage. So, there is no question of religion etc. in it. All are *brothers*. I am so and so; all these are the bodily religions.

Now, the Father says: children, you certainly have to become pure in this last birth. One is to become a soul and the other is to become pure for sure. Ravan has made you impure for 2500 years. What? Ravan, the one with ten heads. He gave many opinions and our intellect became adulterous by following many opinions. When the intellect becomes adulterous, the *karmendriyaan* also become adulterous. Now, you children should be elated [thinking:] Ravan made us impure. Now, Ram has come and is making us pure. Now, you have become Ram's. In addition, you are sitting face to face. Whose? (Students reply.) No. The father Ram. So, you feel elated, don't you? What? Those so called Brahmakumaris or Brahmins don't think that they are sitting face to face with Ram. And what about you? You think: we are sitting face to face with Ram in practice. So, you feel elated. You have it in the intellect: Shivbaba teaches us. And Shivbaba doesn't teach them. Why? It is because it was Krishna's body. He doesn't come in Krishna's body and play the father's *part*. It is the mother's *part*. In fact, one doesn't receive the inheritance from the mother. So, you should be elated [thinking:] Shivbaba teaches us. Now, the Father explains: My sweet children, don't become impure now. What? It is Ram's army, isn't it? So, what does it lack the most? It has impurity the most. All the five vices: lust, anger, greed, attachment [and] ego are present in them to a great extent. (Concluded)