

VCD No. 271, Dated 31.07.2005, at Bangalore,
Clarification of Morning class 14.10.1966

The *class* of the 14th October 1966 was going on. [We were] at the end of the middle part of the third *page* and the topic going on was: [the Father] teaches Raja yoga through Prajapita Brahma. Why isn't it said through Brahma alone? Because it has been said in the murli: many have the name Brahma, but only one has the name Prajapita Brahma. The Father says: I certainly need the support of a body, don't I? For what? To teach Raja Yoga. Shiva is definitely incorporeal. He doesn't have His own body. Brahma, Vishnu [and] Shankar have subtle bodies. As for the rest, everyone else has their [own] body. The Father says: I don't have a body. But, still it isn't that I am beyond name and form. He explains it very clearly: although I don't have My own body, the body whose support I take and play a permanent *part* does have a name and a form, doesn't it? I am incorporeal but when I come, I definitely need a body after coming. I don't enter a womb. I Myself say, "I have come in this ordinary body". I **have come**. In which ordinary body [have I come]? Can the body of Dada Lekhraj Brahma be called an ordinary body? (Student: no.) This is why it wasn't said: I **am coming** in an ordinary body. What was said? 'I **have come**' meaning it was said about the *past*. Earlier, he was worship worthy. He has become a worshipper now.

Shivbaba is first in the rosary as well. Then there are two beads because it is the *pravritti maarg*, isn't it? Now you have come to know that this is the rosary of *pravritti maarg*. The rosary which is remembered in every religion is different, but the rosary which is remembered in Bharat is of *pravritti maarg*. Earlier, they were impure in the *pravritti maarg*. They are included in the gathering of the rosary when they become pure. Now, you are becoming pure again through the directions of Shivbaba. You have to become pure through Shivbaba's directions. He became pure and then made this world pure. Who has made the world pure **after** becoming pure? It is said about the one through whom He teaches Raja Yoga. He isn't of the path of renunciation; he is of the *pravritti maarg*. When there is Prajapita, *Prajaa mata* (the mother of the subjects) is definitely needed along with the subjects. Otherwise, the word '*prajaa* (subjects)' wouldn't have been mentioned in the scriptures at all. All the names mentioned in the scriptures are based on the tasks performed. *Pra* means in a powerful way and *ja* means the one who is born, those who are born in a powerful way. I don't have birth through a womb and the one whom I enter, the creation, the subjects which are created through him isn't born through a womb either. That is a powerful process through which the subjects are born. This is why the *yaadgaar* in the form of the rosary like gathering is made.

There are two rosaries: *Rudramala* and the rosary of Vishnu which is called *Vaijantimala*, those who, in the end [i.e.] *anti* ... those who gained victory in the end. What does that mean? Didn't *Rudramala* gain victory? (Student replies.) Yes. Does *Vaijantimala* or does the *Rudramalaa* get ready first? *Rudramala* does get ready first, but it doesn't gain victory. When does it gain victory? It is when it becomes the rosary of household. It is because our Raja Yoga is certainly for the ones who follow *pravritti maarg*. The stronger the household of many births, the higher the *number* will be in the rosary. And the weaker the household is, the lower the number will be. The rosary of Brahmins isn't made. What? The rosary of the children of Rudra who stabilize in the soul conscious stage is made. The higher the soul conscious stage someone attains, the greater the king he becomes. If there isn't the complete soul conscious stage, the *quality* of becoming a king can't be that high either. It is all about the soul conscious

stage. The eight souls who are called the eight deities attain a very high *stage*. There are eight deities but they too are number wise. [Baba] had tried to make the rosary [of Brahmins] even in the beginning, but it wasn't made. Why wasn't it made? (Student: the Brahmins go up and down.) Why did they go up and down? It is because there are two threads in a rosary; one is the thread of love and the other is the thread of knowledge. The rosary is of the *pravritti maarg*, isn't it? The rosary looks beautiful when there is a *balance* of both the threads, *love* and *law*. There wasn't the *completeness* of both the threads in the beginning. Until the *advance* knowledge emerges, until you understand the complete concept deeply, until you have the complete knowledge of the *law*, *love* is also incomplete in itself. *Love* as well as *law*, [both] are needed. So, [Baba] had tried to make the rosary [of Brahmins] even in the beginning but it couldn't be formed, this is why he stopped making the rosary and giving names. How can someone be named [when] no such task [performed by him] has been revealed at all. All the names in the scriptures are based on the tasks performed, aren't they? So, when the very task isn't revealed in front of the world, how will the name of those souls be revealed? Now, that stage has come. Every soul will reveal their name on the basis of their *part*. They themselves will reveal them through their behaviour, face and speech. Bapdada won't tell anyone by writing on a *board* or a paper. Each one will realise their *part* on their own. If the *part* of number wise deities has to be *declared*, that too will be revealed on its own. If the *part* of number wise demons has to be revealed, those faces are also going to be revealed now. It is because Maya-Ravan also make their rosary and the rosary of the deities is also being prepared. Now, it is the end time. Well, it isn't that [Baba] will stop making the rosary now as well like [He] had stopped making it and giving names in the beginning [of the *yagya*]; because the task wasn't completed. No. Now, the knowledge is reaching a mature *stage*. The children left and went in the beginning [of the *yagya*] because the knowledge hadn't reached its mature *stage*.

[There are] just two dynasties, the famous dynasties of Bharat, the famous dynasties of the clan of deities: *Suryavansh* and *Chandravansh*. The *Suryavanshis* laid their *foundation* in the beginning of the *yagya* itself and went away. The seed of knowledge was sown but the knowledge didn't reach its expanded form at that time. Just like a tree doesn't expand immediately after a seed is sown, it takes *time*. In the same way, in the beginning of the *yagya*, the seed of the knowledge was sown number wise through those seed form souls, but it was in a subtle form. After that task was completed, those souls left [the *yagya*] because there wasn't the expansion of the knowledge or they had to leave it. Those very souls come in the *yagya* again. When the soul who plays the *part* of the Moon of Knowledge leaves his body... First of all, the soul who plays a cool *part*, the mother gets revealed in front of the children. Then the mother herself indicates the children: he is your father. The *vani* through which the indication is given, what is the name of that *vani*? (Student: murli.) No. *Avyakt vani*. It is also mentioned in the murli, but it has to be clarified first, only then can it be understood. Even the *avyakt vani* has to be clarified. Now, it is difficult to collect the *proof* of the murlis because they were narrated for eighteen years, and the old murlis aren't available now. And all the *avyakt vanis* are still available. No one can say for those *avyakt vanis*, "we don't have any *proof*". They have already been printed. They have been compiled and have become a scripture. So, it is easy to show their proofs too. A lot of hints have been given in those *avyakt vanis*. The deity souls who understand those hints are deciphering them. Deities understand through hints, human beings have to be told every now and again, and those who don't understand or act even after being told, what have they been named? Donkey. They are the souls with a demonic *quality*. What is shown on the head of Ravan? A donkey. What does it symbolize? Body consciousness is the father of five

vices. It is the symbol of body consciousness that is shown on the head of Ravan. He is the father of all the five vices.

Accha, the five heads of Ravan... He is certainly the father [of the five vices]. Then, there are five more heads, [aren't there]? *Arey*, how many heads does Ravan have? Ten. The five vices are the five heads of Ravan, then what are the other five heads? Nature (*prakriti*), the Mother Nature. The five vices are of Ravan and the [other] five vices are of the nature. Which are the five vices of nature that become very impure at the end of the Iron Age and were very pure in the beginning of the Golden Age? The earth, water, air, fire [and] sky. They didn't used to create any kind of tumult. When? In the beginning of the Golden Age. And [what happens to them] at the end of the Iron Age? They become very degraded. So, the same might be happening in the *shooting period* as well. What? Will a living being do the *shooting* or will something inert do that? The *shooting* is certainly done by a living being. And the *broad drama* is also played by a living being. But a subtle [thing] remains unknown. Now, we come to know about the subtle. Souls are subtle. They are the souls in the form of the actors. The time of knowing the *part* of each and every actor like soul is going on now. So, the five elements of nature have attained an extremely *taamsii* form now, in the Confluence Age. *Accha*, the donkey has been shown as the head of five vices, then there must be a chief of the five forms of nature as well. (Student replies.) Will there be [someone]? Ravan too has been shown of the *pravritti maarg*; five male heads and five female heads. So, they will have a father... Will they just have a father? (Student replies: there will be a mother too.) There will be a mother as well?

Accha. Accha, accha! So, doesn't Shivbaba come as a *Washerman*? He does, doesn't He? (Students: yes.) So, which animal does a *washerman* have? He has a donkey. *Accha*, when he has a donkey, won't he have a female donkey? He would be having that as well. They too have a companionship. So, this companionship is also *taamsii* now. She doesn't understand the depth of knowledge. She doesn't understand it soon. Why? Why doesn't she understand? (Student: she is Jagatmata.) She doesn't understand it because she is Jagatmata? (Student: she is inert.) She is inert? (Student: she has an inert intellect.) Is she the one with an inert intellect? Can't she narrate knowledge to you? (Student: she can.) She has an inert intellect despite the fact that she can narrate knowledge to you? (Student: She has become *tamsi*.) She has become *tamsi*? Is it evident or not? (Student: she has more attachment.) She has more attachment? With whom? (Student: with the children.) She has more attachment with the children? What happens because of that? If she has more attachment with the children, she will come nearer to them. So now, is she nearer to the children or is she far [from them]? (Student: she is far.) She is far, then? (Student: she is near through the mind and intellect.) She is near through what? (Student: she is certainly near through the mind and intellect.) Yes, she is near through the mind and intellect, but now, is the mind and intellect of the children adulterous or pure? (Student: it is adulterous.) So, is it true love or false love? It is false love. There should be the *balance* between both, *love* and *law*, shouldn't it? So, the mother is full of *love*. She forgets the *law* out of *love*. And when the *law* breaks, even *love* fails. If the love of the children becomes pure, just as the children should have love towards the mother and the father in a family, the nature will also start becoming *satvik*. Should the souls in the form of children become *satvik* first or will the nature become *satvik* first? (Student: the children will become *satvik* first.) The children will reform first. And then? Then the Mother Nature will reform. Why? It is because the children are sentient. The children who have the *quality* to become deities have more sentiency. They have more sentiency. Does the sentiency make the intellect stagnant or does it make it dynamic? The sentiency makes the intellect

dynamic. Frozen intellect isn't considered good. So, when the children attain so much power of thinking and churning: we have to reform first and if we don't reform, the nature will keep beating us. She will beat us so much that we won't be able to show our face in front of the world. And that was certainly said in the avyakt vani before itself, what was said? *Prakriti* is standing ready with a broom in both her hands. Don't go near [her]. What was said? When one becomes pure, everyone becomes pure. When one becomes impure, everyone becomes impure. Who is that 'one'? (Student: Jagdamba.) It is Jagadamba? Not Brahma? Will the soul of Brahma reform first or will the soul of Jagdamba reform first? (Student: Jagdamba.) Will Jagdamba reform [first]? (Student: Brahma.) Will Brahma reform [first]? Who was first in the beginning of the yagya? Was it the mother Gita or the child? Is the child Krishna first or is the mother first? The mother is first. So, the one whose very *number* is first, she has to reform first. *Accha*, just now you were saying that the child will reform first. You changed your answer! The child is definitely the child Krishna. He is in fact the first leaf of the world. The first leaf will be born when the nature becomes pure. However, this has also been said: I give [you] the emperorship of heaven in the midst of hell. What? The *model* that was prepared in the beginning of the *yagya* too... Where is the *model*? Where is it [made] in the path of *bhakti*? (Student: Ajmer.) It is in Ajmer. That *model* of heaven has been made in the land of sheep and goats. It was certainly made in the path of *bhakti*. But, when was it made in the world of Brahmins? In the year 1947-48. So, who will even they be? Will they be lion and lionesses or will they be sheep and goats? (Student: sheep and goats.) So, that temporary *model* was made by those sheep and goats. The *example* was given that when the rivers of blood were flowing in Hindustan-Pakistan in 1947, that one gathering was running peacefully. There wasn't any kind of atmosphere of fear there. So, the *model* that was prepared in the beginning, its *practical* form has to be prepared now in the end. Who laid its *foundation*? Who laid the *foundation* of the *model* that was prepared in the beginning of the *yagya*? (Student: Brahma.)

Brahma laid the *foundation*? Brahma is certainly the one with beard and moustache. How will the one with beard and moustache lay the *foundation* of heaven? (Student: Prajapita.) Prajapita laid [the foundation]? Wasn't Prajapita a human, a man? He too was a man. The *foundation* [of the new world] can't be laid by men. It is because all men are Duryodhan-Dushaasan, they will no doubt lay that very *foundation*. So, there was certainly a mother in the *yagya* before the year 1947. The *foundation* of that *model* was also laid by those mothers. The same mothers will again become the instruments to lay the *foundation* of heaven. But when will they become [the instrument]? It is when the children attain the *satvik stage*. Such children who continue to achieve the *satvik stage* and invoke those mothers will emerge number wise. As for the rest, if they sit tying [their] hands and legs like a *hatha yogi* and [think that] the love will emerge from within, that is certainly impossible. If you *follow* the very thing which hasn't been said in the murli, you can't achieve success. If you follow according to the shrimat, according to the rule, you will achieve success. You should recognize this from within. It is also written in the scriptures: 'the unlimited mother and father of this world are *Dyaavaa prithvi*'. 'Dyaavaa' means the abode which is luminous, it is called *Brahmlok*. They have named it *Brahm*. Now, here it isn't about *Brahmatatva* (the element *Brahm*). It is certainly *Shivtatva* (the element Shiva) who comes in this world in a corporeal human body, in the permanent chariot and becomes the Father. And does He come in the father alone or does He also come in the mother along with the father? He comes in the mother too. The *foundation* of the path of *bhakti* is laid though the mother. What *foundation* was laid? The *foundation* of listening and narrating was laid. Do the

knowledgeable ones have more feelings or do the devotees have more [feelings]? Devotees have feelings, love and affection. And what about the knowledgeable ones? They don't have much feelings. They have superiority of intellect. So, the Father takes on both the forms. He enters the one who is the living form, the seed form of *bhakti* and also enters the one who is the living form of intelligence. Who is called the intellect of the intellectual ones? The intellect of the intellectual ones is the Father. So, is He in the point form? (Students: in the corporeal form.) He certainly comes in this world in the corporeal form and becomes the Intellect of the intellectual ones. He becomes such an Intellect of the intellectual ones that the intellect of the all the famous intelligent people of the world gets confused. But the task can't accomplish only through the intelligence. Why? If the *Supreme Court* keeps giving its orders and the legislature doesn't perform the task; if the Judiciary keeps giving orders: this should be done, that should be done. This is true, that is true and this is false. And the legislature doesn't perform any task, will the state run? It can't. So, in the same way this is the *Rudramala*, all the judges and lawyers are sitting here. Each one knows very well how to do defend their case. Dharmraj is the chief of the *Supreme Court*. Who is Dharmraj? The king of *dharma*, the king of *dharana* [is] the *soul* of Brahma. Through which form? (Student: through mother.) Through the mother?

Mother is certainly the form of affection. When that form of affection changes into the darkness of attachment, everything goes wrong. The male form which the *soul* of Brahma enters and studies, the *Supreme Soul* Father plays the *part* of Dharmraj through that child. This is why it has been said: what does Shankar do? Nothing at all. Shankar isn't Dharmraj [in reality], his body is visible [as Dharmraj]. However, it has been said in the murli: the *part* of Shankar is *unreal*. What? It is *unreal*. It means it is *nariyal*¹. If He is a *nariyal*, what is done with a coconut in the temples of deities? (Students: it is broken.) It is broken? *Accha*. Then, what comes out when it is broken? (Student: water.) Does [only] water come out? That's it? Doesn't something valuable come out? It comes, doesn't it? So, the coconut is broken. Now, the *time* has come; [for] what? (Student: for breaking the coconut.) A coconut isn't broken; its shell (*khopadaa*) is broken. What is broken? Its shell (*khopadaa*) is broken. What is called *khopadaa* (the skull)? Why is he named *khopada*? (Student: he is the Intellect of the intellectual ones.) He is the Intellect of the intellectual ones, this is why break his skull? Among the Hindus, when a person dies, they take him to the cremation ground and cremate him. They do, don't they? (Student: yes.) And after cremating it... In fact, the entire body burns very quickly but what is left? A skull is left. Then what do they do with the skull? Do you know? *Arey*, hasn't anyone gone to the cremation ground and seen a corpse burning? Hasn't anybody seen a funeral pyre burning? (Student: we have seen it.) You have seen it. So, what is done [after that]? (Student: they offer water in the hollowed hands.) *Accha*, probably, they wouldn't be doing that in the South India. I have seen it in the North India. The entire body burns but the skull still remains intact. Then they hit [the skull] forcefully with a stick and it breaks into pieces. Isn't it? At the end of the Iron Age, is the *Supreme Court* of the present *government* failing or is it passing? It is failing. What is said for the current judges in the murli? They have been named barbers. What have they become? [They have become] barbers. *Accha*, this was about that [outside] world. Now, come to the Brahmin world. Who is the barber, who shaves everyone in the Brahmin world? It is Shankar, isn't it? There is little difference between *Bharatvarsh* (India) and Pakistan. Since Pakistan was formed, has the democratic rule prevailed or has the *Marshal Law* prevailed? The *Marshal Law* has prevailed. And if you read the *Quran Sharif* carefully, does it have only orders, is only

¹ Lit. coconut, fig. *naa* means no and *riyal* means real i.e. the one who plays an unreal part

Marshal Law mentioned in it or does it have any other concepts of knowledge as well? There is just *Marshal [Law]*. So, what is Pakistan? It is the country which follows the *Marshal Law*. And the *Marshal Law* hasn't been enforced in Hindustan till now. But which country is considered as the most corrupt country among all the countries of the world? (Student: Bharat.) *Bharatvarsh*. What is this?! When it has become corrupt, how will it reform? It needs *Marshal Law*. And who is the *Marshal* of our spiritual *military*? Shankarji. The *Marshal Law* hasn't been enforced in Hindustan till now. It is because whatever happens in the outside world, from where do the vibrations spread? From the Brahmin world. In the year 1976, there was [a state of] *emergency*, wasn't there? So, [a state of] *emergency* was started in the Brahmin world as well. Even at the time, the one who is considered to be the first king of the world... What is his name? *Arey*, what is the name of the first king of the world? (Student: Vikramaditya.) Was he the first king of the world? He is the king of the middle [age]. (Students: Narayan.) Narayan. So, the *agitation* of Jai Prakash Narayan had started in [the year] 1976 in the worldly *government* too. From where did it start? (Student: from Delhi.) No, it had started from Gujarat. There is a Gujarati in the Brahmin world too. So, the *agitation* in the Brahmin world starts from Gujarat. The *Advance party*, for which, even the senior and junior Brahmakumar-kumaris have started accepting: the extent to which the *Advance party* has the information about the knowledge, we don't have the information to that extent. So, those who have more information have been named which party? *Jaanta² party*. That is about the [physical] world. Here in the world of Brahmins too, that *Jaanta party* began since Jai Prakash Narayan came [in knowledge]. And Indira Gandhi got defeated for once because of declaring an *emergency*. And who supported him? When the *agitation* of Jai Prakash Narayan started from Gujarat, who supported him? Murariji Desai. Murariji Desai [supported him] there and here it is Krishna Murari Desai. So, Krishna Murari Desai means which *soul*? The *soul* of Brahma. He gave him total support. But he had a lot of faith in some medicine. What is that medicine in which he had a lot of faith? He used to drink urine. What was the medicine in which he had faith? The medicine of drinking urine. *Arey*, is it any medicine! Is it a medicine? Is it a medicine?! It is very unusual medicine. Will everyone accept it? If you ask the *Vaishnavpanthis³* to accept it, they will never accept it. In our Bharat, three special communities have especially been praised: the *Shaiv* community, the *Vaishnav* community and the *Brahma Samajis*. So, who are *Brahma Samajis*? Those who accept Brahma, they don't accept anyone else. They are certainly famous in the Brahmin world. And who are [those of] the *Shaiv* community? Those who accept Shiva, they don't accept Brahma. They don't accept Vishnu either. They believe that [the world] can be benefitted by Shiva alone. No one else can benefit [the world]. So, Shiva says: this *dhobi ghaat* (laundry) has been going on since the beginning of the *yagya* itself. And who is its leader? Who is the leader of the *dhobi ghaat*? *Arey*, there will be a *washer man*, won't there? I come as a *Washer Man*. What do I become? I am a Magician, a *Doctor* and the biggest *Washer man* too. In the ancient times and also in some villages even now, when the clothes are washed, they don't use detergent etc. What do they do? A barren farm, where nothing grows - what? - in the barren land, where nothing grows, white sand like *soda* gets accumulated. The washer men bring that soil and ruffle all the clothes in that. Just like something is washed in mire. And those [clothes] are rubbed nicely in that soil. After that, they take and wash them in water. They are washed in a river or a pond. So here, it is [about] which clothes? It is the cloth like body. And who is the *Washer Man*? Shivbaba is the *Washer Man*. And Shivbaba, who becomes the *Washer Man*, does He become that through the permanent

² Fig. the one who knows

³ A sect in the path of *bhakti* who worship Vishnu

chariot or through the *temporary* chariot? (Student: through the permanent chariot.) He becomes the Washer Man through the permanent chariot. So, that Washer Man isn't just a washer man, He is also called the biggest Magician. He is called the Washer man, the *Doctor*, the biggest *Surgeon* as well as the *Supreme Judge*. He is the *Supreme Teacher* as well. Who has been conferred with all the great *titles* mentioned in the Gita? They have been conferred on Shivbaba.

Now, what was being discussed? 'The form of Ravan.' Now, did you understand? What? Who is Ram? Who is Krishna? Who is Ravan and who is Kansa? You didn't understand? *Arey*, who is shown as the chief of the ten heads of Ravan? A donkey is shown. A donkey has a *connection* with a *washer man*. A donkey has a *connection* with a *washer man*. And if there is a donkey, there is a female donkey too. What? A female donkey. This is the complete family of the *washer man*. They are all together. He becomes the *Marshal* too. When? When there is a war. Now in the Brahmin world, whether it is the world of *basic knowledge* or the world of *advance knowledge*, is the degradation increasing or decreasing in both the worlds? It is increasing. When degradation increases, fights and quarrels also increase. Just like the outside world, the outside *government* is facing the same condition. The discrimination on the basis of caste and state is increasing. The adherence to a viewpoint about languages and their use keeps increasing. The discrimination on the basis of the political parties keeps increasing. And a critical cold war is going on among each other due to these disputes. No one knows when that cold war will burst out. Similarly, in the world of Brahmins the difference of opinions is reaching an extremity. What does Baba say in the murli? 'You have to follow the directions of the One.' You have to listen to the One. If you listen to many, the knowledge will become adulterated. *Accha*, now three [souls] are sitting in one. Whom should we listen to? Are they sitting or not? (Student: they are.) Three [souls] are sitting in one. It is said Trimurti Shiva, isn't it? So, whose directions should we follow? The third eye is called *Shivnetra* (the eye of Shiva), isn't it? In fact, we have to follow the directions of Shiva. And Shiva is giving this *direction*: whatever I do, whatever I say, and whatever thoughts I generate through this chariot, if you find anything contradictory in that, if you see any harm in that, what should you think? Think: Shivbaba is giving this *direction* to us. Whatever I do, I am responsible for this chariot, I will correct it.

So, now the question arises, 'Who is Ravan?' Should we kill Ravan or burn [him]? (Student: we should burn [him].) We should burn [him]? Is Ravan an inner aspect or an outer aspect? It is an inner aspect. Is it our inner aspect? (Student: yes.) Is it our inner aspect? Why? Isn't it the inner aspect of Ram and Krishna? *Arey*, the head that is shown above Ravan, whose head is it? (Student: [it is the head] of Brahma.) (Another student: [it is the head] of Prajapita.) It is of Prajapita? Someone says it is of Prajapita, someone else says it is of Brahma. Whose [head] is it in reality? If it is of Prajapita, it is said in the murli: the day of Brahma, the night of Brahma are praised. Is it ever said in the murli: the day of Prajapita, the night of Prajapita are praised? No. Why? It is because He definitely plays a permanent part through the form of Prajapita Brahma. But then, why is it said: Ram himself becomes Ravan? Krishna himself becomes Kansa? *Accha!* He would become Ravan. He would become Kansa. For what does he become that? (Student: for reforming [the world].) He becomes that to reform [the world]. Then, it is good, isn't it? If Ram becomes Ravan and Krishna becomes Kansa, reformation will be done, won't it? *Accha*, this is something new that I heard! Have you ever heard that [the world] will reform through the kingdom of Ravan or the kingdom of Kansa? (Student: no.) Then? What kind of knowledge have you churned? (Student: the children who are in the kingdom of Ravan...) Yes, that altered form isn't for those who have become the Father's children, those who have

stabilized themselves in the soul conscious stage. It can't be said that He will become Ravan and Kansa for the souls who are going to come in the *list* of the eight deities. No. He becomes Ravan and Kansa for those who don't adopt the divine family, the divine nature, who adopt the demonic nature, demonic *sanskaars* again and again, those who start following the opinion of others [or] the opinion of their own mind. This is why it has been said: children, your Father has come. The Father has come? What does it mean? Has the Father of demons come or has the Father of deities come? The Father of demons has come for the demons and the Father of deities has come for the deities. Everyone plays a loving *part* in the beginning of the Golden Age. Alright, leave aside the Golden Age, in whichever age each soul descends from the Supreme Abode, first it plays a loving *part*. And when it passes through the four ages, the four stages, it plays a fearsome *part*. So, the *drama* is preordained. You should never think about others. What should you do? You should think about the self. We should see how near we are to Ram and how near we are to Ravan. If we are going near Ravan, it means that we are going on the lap of donkey. On whose lap do we have to go? (Student: on the Father's lap.) Do you have to go on the lap of Ram alone? Don't you have to go on the lap of Prakriti? If there is the father, the mother is also along with him. It is all about the intellect. Just like Baba says: are you the residents of Madhuban? So, what does it mean? If you live in Madhuban, you are the residents of Madhuban. *Accha*? (Student: through the mind and intellect.) Yes, it has been said: if you live in Madhuban through your mind and intellect, you are the residents of Madhuban. And if you live in Madhuban through the body, although you are living there having surrendered [yourself], and your mind and intellect is running towards the *laukik* world and the *laukik* relations, you are the residents of which [place]? Then, you aren't the residents of Madhuban. So similarly, the form of the Mother and Father is always *combined*. This inner concept isn't something to see [externally]. What? This is why it has been said: if you children separate *Bap* [and] *dada*, they will again combine and become one. You have got a *wonderful* pair of teachers for the service of Karnataka. What? This is a *wonderful* pair of *teachers*. Which [pair]? [The pair of] *Bap* and *dada*. Now, that *soul of dada* plays his *part* by entering Jagadamba. This is why, now without thinking about the others, what do you have to do first? You have to think about yourself. If you think about yourself, your intellect will go near the father who is your father for many births. And what will happen if you think about others? *Par*⁴ is the nature (*prakriti*), *par* is Maya. Then, you will go on the lap of Maya. Your face will get spoilt. Now, the faces are being ready. Om Shanti.

⁴ Not one's own; others'