

VCD No. 291, Dated 08.09.2005, at Kalaimagal nagar (Chennai),
Clarification of Morning class 15.11.1966

Om Shanti. The morning *class* dated 15th November, 1966 was in progress. We were discussing the topic in the beginning of the middle part of the first *page*: the Father comes in Bharat. So, the *Bhaaratvaasi* should have this faith first of all: Baba is teaching **us**. He isn't teaching those belonging to the other countries. Who is He teaching first? He is teaching **us**. So, how *regular* you should be! In what aspect? You should be *regular* in what aspect? *Arey?* In study. How *regular* you should be! It means, you should be the one who reads or listens to Baba's *vani* every day. You can't stay here, in the *hostel*. [Baba] certainly can't make everyone stay in the *hostel*. If He makes you stay in the *hostel*, He will need to have many buildings built. Many buildings will be needed. So, [people] will need a building etc. even when someone comes for seven days [or] four days to get refreshed, aren't they? The Father says, remember only the Father while living in the household. That's all. And keep it firm in the intellect that the Father, who is everyone's Father, He alone is the Purifier of the sinful. That Father says, remember Me. **He says** it. 'He says' means, He has a mouth or He has taken a mouth. And remember Me through the mouth with which I say it. Who does 'Me' refer to? Who is the one who says it? Is it the one who owns the mouth, the one whose mouth it is or is it some other soul? It is some other Soul who doesn't have His own mouth but has taken it permanently. He says, remember Me. So, I say that all your sins will be burnt [to ashes] provided that you remember Me.

So, you should make [the students] write this point first. What? 'Certainly, I am Shivbaba's child'. **I am** [His] **child**, it isn't that **I was** [His child]. Truly, whose children are we even now, in the Confluence Age? We are Shivbaba's children. You should make them do this. The ones following the *basic knowledge* also have it written [by their students]. Do they have it written by some or not? They too have it written. What? 'We are Shivbaba's children'. Then, what is the difference between them having it written and us having it written? They make [the students] write: Shivbaba i.e. the Point of Light. He doesn't have *peculiarity* in any way. Nobody knows at all through which mouth He says: if you remember Me, your sins will be burnt to ashes. And here, [students] are made to write the name, form, place, qualities, task written. All [these] details are given. If someone writes it and maintains [their relationship] till the end, he becomes rightful to become the master of the world. There is everyone including the king, queen, subjects, etc. there. And everyone has the *stage* [according to the saying] 'as the king so the subjects'.

Baba gives *direction* to the children who explain in the exhibitions etc.: the main thing to explain is, the Highest of the High God is one. Where do you have to explain this point? In the exhibitions. So, when you explain this point in an exhibition, there will be some picture in front [of you], won't there? Which picture will be in front [of you]? [The picture of] the Point of Light Shiva with 32 rays [like virtues]? Is He the Highest of the High? Should there be a *personality* to explain the concept of the Highest of the High and the lowest of the low or will it [be proved] just by showing the Point of Light? A *personality* is needed. [The student] should give that details of that *personality* in writing. He should give the complete *address* in writing. So, you should explain this point in the exhibitions. What will you do there? Which picture will you show there? Those following the *basic knowledge* show the picture of the Point of Light with 32 rays [saying:] 'it is He who has these virtues'. Now, does the Incorporeal One, the *Nirgun*¹ or the *sagun*² i.e. the corporeal one have virtues? It is the

¹ The One beyond virtues

² The One having virtues

corporeal one who has virtues and bad traits, isn't it? There is no question of the One who is *Nirgun* [and] Incorporeal having virtues or bad traits. And that too, the question of Him [being] the Highest of the High and the lowest of the low arises when He is present in this world in a person evidently. He certainly won't be called the Highest of the High or the lowest of the low [when He is] in the Supreme Abode. All the souls stay in the soul conscious stage there.

So, you need to explain it in the exhibitions. What? What is the main point? The Highest of the High is God alone. *Arey?* When He is one, will He be omnipresent or will He be present in one? (Student: present in one.) So, the One who is the Highest of the High, the Point who you should point out, you should explain that [He is] present in one. And how will you explain that [He is] present in one? Will you keep the picture of Dada Lekhraj Brahma in front [of them] and tell them that He is present in him? Well, He **was** [just present in him]. [Nevertheless,] He wasn't present [in him all the time] because He played a *temporary* role [in him]. He didn't play a permanent role [in him]. And on top of it, he also left [his body]. So, how will you explain it? Will you explain it through the non-living picture? You have been prohibited from keeping even the non-living picture of Brahma. What? You needn't keep a picture like [the followers] keep the picture of [their] gurus in the path of *bhakti*. You children should organize the exhibition of the living pictures. There is no living or non-living picture of Brahma in which his incorporeal *stage* would be evident. For example, you come to know just by looking at the face of religious fathers [like] Christ, Mahatma Buddha, Guru Nanak that their soul isn't present in this world, they are the residents of the Incorporeal Abode. The incorporeal *stage* is clearly visible. Those religious fathers too have accepted someone as their father whom they call 'God the Father'. So, when the religious fathers themselves have an incorporeal *stage*, how high an incorporeal *stage* the father of those high religious fathers would have! And [people] will certainly find pictures in the *yaadagaar* of his incorporeal character in the path of *bhakti*. Just like the pictures of Buddha, Christ, Guru Nanak are available, so, it is the *yaadagaar* of their incorporeal *stage*, in the same way, the pictures of the incorporeal *stage* of the father of the entire human world, the father of all the souls should also be available. And when there are pictures, the one who plays the character will certainly exist. When he has existed in the beginning, in the beginning of the world, he will be revealed in the end of the world as well. As the beginning, so the end.

So, you should explain in the exhibition. The one who would have understood will point out [towards Him], he will *indicate*. The one who himself wouldn't have understood, he can't indicate and explain to others, he can't narrate to others either. So, the children who explain should come forth. This is the main point to explain. He Himself is the Ocean of Knowledge, the Purifier of the sinful. So, certainly, He Himself will give the wealth and property as well. Will He give limited property or will He be the one who gives unlimited property? He will be the one who gives the unlimited property of the wealth of knowledge. Krishna can't give it. It is because Krishna is the one with the qualities of deities, complete with sixteen celestial degrees, complete with all the virtues, totally non-violent [and] the highest among the men following the code of conduct, the one with the virtues of a deity. Deities are different and God has different virtues. If God too assimilates the virtues of deities, He can't have the task of establishment, sustenance and destruction of this world done. Well, even if He has the task of establishment as well as sustenance done, the task of sustenance can't be brought into effect until the demonic world is destroyed. And He has to take on a fierce form in order to destroy the demonic world. It is because the demonic souls don't reform through love. He has to take on a fierce form for them. Iron cuts iron, poison nullifies poison. So, to destroy such a *vicious* world like that of monkeys, this world full of vices and to create or reveal the vice less world, He needs to come to this world and say:

children, whether you are deities [i.e.] the ones with divine nature or the ones with demonic nature, whatever you are, however you are, you belong to Me. Not all children of a father are alike. Still, the father wishes: 'this child should also reform'. So, the level up to which each one reforms will be different. Someone will reform [and reach the stage of being] complete with sixteen celestial degrees, he will become a complete deity [while] someone will have fewer celestial degrees and someone will be devoid of celestial degrees [altogether]. But there will be *grades* in that as well. Every soul that comes from the Father's Home will be vice less in the first birth and it will be vice less when it returns in the end as well. All those who come to this world certainly fall by being coloured by company. The One Father Himself has to come to purify those fallen, impure souls.

So, that Father comes and says: the form through whom I come permanently is the soul of an *all-round* actor from beginning till the end. He is the seed of this entire world. Seed means father. He has no father. Just as, Adam, Aadam or Adidev has been considered to be the father of this world in every religion, He is the father of the entire world. It is also believed in Bharat that there is only one personality who has no father. There is one such *personality*, Dev-Dev Mahadev. He is everyone's father, [he is the father of] the entire human world. He has no father in the corporeal [form]. But he does have a father in the incorporeal [form]. It is Shiva, the Point of Light. He (Shiva) is everyone's Father. He is the Father of all the souls - insects, spiders, animals, birds, moths.

So, that Father comes and tells you: Krishna, the first leaf of this human world is a firm deity. He can't become God. The one through whom I am revealed becomes the form of God. Someone makes another as he himself is. When God Himself is the One in the *stage* of God, the Highest of the High Actor, what will He make [others] when He comes? When God comes, He will make [others] into God-Goddess and return. The Golden Age Radha-Krishna can't be given the *title* 'God-Goddess'. Only those whom nobody can give birth become God-Goddess. It is Radha-Krishna's parents who will give them a bodily birth. Only those who become Narayan from a man and Lakshmi from a woman can directly become those who hold the *title* 'God-Goddess'. So, Krishna can't give this wealth and property. Krishna will give the physical wealth and property to his children. The soul of Krishna can't give God's unlimited wealth and property of knowledge. *Accha*, does the Incorporeal Shiva enter the soul of Krishna? He does indeed. And the Incorporeal Point of Light enters the soul of father Ram as well, [doesn't He]? He does indeed. So, when He enters both [of them], why is it that one of them can give it while the other can't? What is the reason? Why is there a difference that one [of them] can give the knowledge of God while the other can't, one [of them] just can't give God's wealth and property and the other can? One [of them] can give *laukik* wealth and property. It means, what can the *soul* of Krishna give the children? He can give *laukik* wealth and property but not the *alaukik* wealth and property. Though he becomes the actor of Brahma in the last birth... There are three highest of the high personalities – Brahma, Vishnu, Shankar. So, what can he give his children while playing the role of Brahma? Can't he give God's wealth and property? He can't. Why?

It is because whatever God's wealth and property the Incorporeal Shiva gave the children or him after entering him, he didn't ruminate it. For example, what does a cow do after eating? It ruminates [the food]. It chews it. So, he didn't go through the process of thinking and churning. When he didn't think and churn at all, he couldn't make the knowledge of God as his own. That knowledge just remained as [confined] information but it couldn't become an experience in life. So, the one who himself couldn't assimilate it can't give it to his children [i.e.] his creation either. So, what *property* did all the Brahmakumaris taking the *basic knowledge* obtain from Brahma? Did they obtain the *property* of the

knowledge of God or just the *property* of palaces, multi-storeyed buildings and skyscrapers? Did they obtain the *property* of *Sukhdhaam*, *Shantidhaam*, *Diamond Hall* or the *property* of the knowledge of God? What did they obtain? They became *zonal* in-charges, they took the *title* of ‘*World Sevadhaari*’; in fact they even had the *title* of ‘*World Mother*’ printed in newspapers. But the wealth and property of the knowledge of God... for which it has been said in the murlī: if you assimilate through the mind and intellect the gems of knowledge that I give you children, these very gems of the knowledge of God will become physical gems in the future births and come in use for many births. So, whether it is the *soul* of Brahma or the *soul* of Vaishnavi, unless they think and churn the knowledge and make it their own, they can’t distribute that wealth and property of the knowledge of God to their creation. Even the soul who receives the *title* of ‘the deity Vishnu’ becomes worthy of distributing it when she first thinks and churns over the property of that knowledge and accepts it. When she herself thinks and churns [the knowledge] and accepts it, she can become worthy of distributing it to others as well. So, Krishna can’t give this explanation. He can listen to it, he can narrate it to others but he can’t narrate its explanation in depth. It is because nobody else except Shivbaba is God. It is One God alone who gives the unlimited knowledge. Brahma, Vishnu, Shankar are also deities. They can even rise from the [status] of [being] deities and become Mahadev. They can even acquire the *controlling power* over all the deities by becoming Mahadev. But they can become the donors of knowledge only when they assimilate the wealth and property of the knowledge of God through their mind and intellect. There is a praise for it: when the fortunate chariot [i.e.] Bhagirath did *tapasyaa* for a long time, the Ganges of knowledge merged in his head (intellect). She merged [within him] but didn’t come out. Both the things should take place. Even after someone understands the explanation of knowledge in depth from within, if he doesn’t become capable of explaining it to others after understanding it, if he doesn’t become capable of making others assimilate it, he isn’t going to attain anything from it. So, the Ganges of knowledge came and merged in his hair locks, meaning, she merged in the head like mind and intellect, yet the world can’t benefit from that, can it? So, he has to do *tapasyaa* again. In its *yaadgar*, that Brahmin, who became an instrument after Brahma left the body, is also shown wearing a *janeuu*³. He is shown as the first Brahmin of the human world. He is shown in the form of Sanat Kumar. He who becomes the highest of the high Brahmin, becomes the highest of the high Deity. [He becomes] the highest of the high Brahmin in the Confluence Age [and] is revealed with the name ‘Mahadev’ as the highest of the high deity in the Golden Age world, the new world. He receives the *title* of ‘God-Goddess’. In reality, God is just one. God doesn’t have a companion. When He is alone, He is God and when He has a companion along, they are [just] called ‘God-Goddess’ but there isn’t [any] God-Goddess in reality. They are called ‘Lakshmi-Narayan’. So, it was said, nobody else except Shivbaba can be God. There are certainly human beings with divine virtues in the Golden Age and there are human beings with demonic traits here, in the Iron Age. You should also explain this introduction: does God come in a human being with divine virtues or an impure human being with demonic traits? What is God’s work? To make deities into deities or purify the impure human beings and make them into deities? He is the one who comes and purifies the impure. So, you should first give the introduction of such Father. You should come up with such different tactics by churning the ocean of thoughts and tell Baba: ‘Baba, [people] are influenced a lot when we explain [the knowledge] to them in such a way’. So, you should explain [the knowledge] to them in such a way. You should already have such *setting* that they are just unable to raise a question. The one who explains [the knowledge] should catch the *vibrations* of the one who is about to raise a question beforehand: ‘he is about to ask this question. I should answer him this way beforehand’. As soon as a thought is

³ a sacred thread worn by adolescent males

generated on one side, the answer to that thought, that question mark should be given in speech on the other side. If he still has a doubt, the Father is present, isn't He? You can ask [Him]. What? They have written *dot-dot* (...) here. What did they omit? What point did they omit? They omitted [the word]: 'He is sitting'. They have written *dot-dot*. If he still has a doubt, *dot-dot*... You can ask. From whom can you ask? Who will answer? Will the *didis*, *dadis*, *dadas* answer? On the contrary, they will say: '*get out*. You have come from Shankar party. Your third eye is opening. Everyone with closed eyes [like] Gandhari [and] Dhritrashtra is needed here. The ones who can see have no business here. The entire world is certainly blind, we will prove ourselves to be the leaders of that blind world!' The Father says, it isn't like that. Until you become a deity from being an impure human being, until you give up body consciousness completely, until you die from body consciousness while being alive, you have to drink. What do you have to drink? The nectar of knowledge. The nectar of knowledge itself is called the true knowledge of the Gita. Nectar emerges when churning is done. If the *vani* narrated through Brahma isn't churned, it can't be called the nectar of knowledge. You are receiving that nectar of knowledge now. The Father is present. You can get an answer full of knowledge to any question. As for the rest, it isn't about the worldly things at all. Your soul continued to [engage] in the worldly topics for 63 births. It isn't about picking the husk of the scriptures either. You continued to read and narrate them for 63 births. I Myself tell you the points of gist [contained] in that husk as well. So, you can ask. This is why, the Father says: you should give the Father's introduction first of all. The children start to speak about the other topics. There is no use of narrating the other [topics of] knowledge in *detail* until the Father's introduction sits in someone's intellect. You have to make them have faith. [Faith] regarding what? You have to make them have faith on the Father. If they have faith on the Father, the soul will have faith on itself and it will obtain information about the *drama* as well. So, make them have faith on the Father first, then, go ahead. Make them have faith that only the Father makes [us] the master of the world. Certainly, these Lakshmi-Narayan were the masters of the world. They were *satopradhaan* at first. Then, they become *tamopradhaan* by coming in the end of the Iron Age. When? When do they become *tamopradhaan*? By coming in the end of the Iron Age. In the end of the last birth of many births. Is there such a soul who becomes *tamopradhaan* from the Copper Age itself? Is there no [such soul]? (Student: Islam.) The souls belonging to Islam, who *convert* to Islam have certainly played such a role in the Confluence Age despite having taken the knowledge, on the basis of which they, as soon as the Copper Age begins... Though they are born in the Golden Age and the Silver Age as well and become deities with fewer celestial degrees, they become so *tamopradhaan* as soon as the Copper Age begins that the souls coming from above start entering them continuously. It is because whom do the souls coming from above have to enter? Do they have to enter those who are *satopradhaan* or *tamopradhaan* [and] impure? They have to enter the impure ones. And do the lustful ones or the angry ones become impure the most? The lustful [and] adulterous ones become impure the most. So, the souls belonging to Islam are so adulterous from the beginning, the beginning of the Copper Age itself that even brothers and sisters marry each other. Their goal is to increase the *generation* (population). So, such souls become impure first of all from the beginning of the Copper Age itself. The *Suryavanshii* souls become impure in the last births and the souls of the Islam dynasty who convert to Islam start to become impure from the beginning of the Copper Age itself. So, which souls will have maximum number of souls coming from above enter them again and again? Among the 33 crore (330 million) deities, the souls coming from above enter every soul, every deity soul. The souls coming from above enters [them and] plays their roles. So, the ones whom they enter are a handful [i.e.] few, [they are] 33 crore and the souls coming from above are five-seven billion. So, there will certainly be such souls whom they enter again and again, [won't there]? Who will those souls

be who reach the impure and *taamsii stage* again and again? The souls belonging to Islam. They enter them the most. This is why, those souls have such nature for many births that they just believe in ghosts and spirits [and] *farishta*. If they believe in those having a high *stage*, they will believe in *farishta*. Or else, they will also believe in the ghosts and spirits having a low *stage*. They have this belief for many births: worship ghosts and spirits. So, the souls who have [this] belief for many births: worship ghosts and spirits, worship the *taantriks* who control ghosts and spirits because those who become *taantriks* themselves also become ghosts and spirits. So, when such souls become Brahmins after being chosen in the Confluence Age, will they take the support of *taantriks* or not? They certainly take the support of *taantriks*. They take the support of *evil souls* who play a role like ghosts and spirits. They don't see the elevated souls even while seeing them, they don't listen even while listening to them. They certainly have to take the support of *taamsii* souls in order to have their work done. It isn't that they just take the support of subtle [bodily beings]. To have their work done, they even take the support of the most degraded people in the society who are called goons, the ones who use force, the ones who break the law. It is because it is their slogan... What is the slogan which is even raised in mosques? When [Muslims] go to a mosque, they say it loudly, what? 'Allah hoo'. What am I? [They say:] 'I am Allah.' So, they make anyone as their guru and start following what they say in order to prove themselves to be Allah. The Father says, 'Allah' means the High(est). I am the Highest of the High. It is because among the souls belonging to every religion who become impure, I recognize who were elevated in the beginning and in which category they were elevated. I uplift those souls and make them elevated. I come and uplift even those who become the most impure [and] *tamopradaan*. I don't come and say, what? 'I am Allah.' If I say 'I am God', should I come in a small or a big form? Should I come as a great one or in an ordinary form? If I say from my mouth, 'I am God, I, God have come', should I come secretly or in a revealed form? Then, I will come in a revealed form. But I come in an ordinary, a very ordinary body.

I come secretly. I come secretly because I have to select and separate the souls who think [and churn], who are the intellectual children of the Intellectual Father for many births. I have to do the selection. Those children recognize Me first. So, will the *videshii* or the *svadeshii* children recognize [Me] first? Is it the rule of Dhritrashtra or Yudhishtir in Bharat in the end of the Iron Age? It is the rule of Dhritrashtra. As the king so all the subjects; what do they, the children of the blind one become? They become blind. So, all *Bhaaratvaasi* become blind. South India has been called *videshii* when compared to North India. So, are those belonging to North India or South India blind? Who will be in the *list* of the blind ones in the present Confluence Age? And who will be number-wise in the *list* of those who can see? Those belonging to South India. Why? It is because the entire area of South India, which is close to the ocean, submerges at the time of destruction and all the foreign [lands] like America, Australia and the other big continents except Bharat submerge in the ocean as well. Why did they submerge? (Student replies.) Is it because the intellectual children of the Intellectual Father are present there? No. The intellectual children of the Intellectual Father aren't present there. Those who are born in South India for **many births** aren't the intellectual children of the Intellectual Father but those who become *videshii* in the last birth, who become an instrument to uplift the *videshii* can be the intellectual children of the Intellectual Father. This is why, there is no such bead in the *Rudramaalaa* who doesn't become *double videshii* in the last birth. It is because if he is a *Bhaaratvaasi*, he will be the progeny of Dhritrashtra and if he is a *videshii*, he will be the one who recognized God the Father. *Accha*, is the soul or the body it enters [i.e.] the bodily being, the body *svadeshii* or *videshii*? It is the bodily being who is *svadeshii* or *videshii*. The soul is never *svadeshii* or *videshii*. Why? It is because the soul can go anywhere in the world and have birth. So, the

soul who can go anywhere and have a birth, it can't be said for it that it is a *svadeshii* or a *videshii*. So, this conflict shouldn't arise in the intellect, what? [You shouldn't think:] 'I have been born in South India [i.e.] foreign land in this last birth, so, I am a *videshii*'. *Arey*, is the soul or the body *videshii*? It is the body that is *videshii*. Our soul could've been pure *Bhaaratvaasi* in previous births, in the 83 births, in the 82 births as well. Why can't you have this auspicious thought: 'we have had many (maximum) births in Bharat'? Can you have it or not? You can. Yes, there will be a sign of this as well. Will there be a sign or not? What will be the sign of the soul who has had many (maximum) births in North India and has become a native of South India or foreign land in the last birth? (Student: it will recognize the Father.) Yes. The language of the Father is the language of the child. When a child is born, he learns the language of the parents where he is born fast. Some children learn it fast while some children aren't able to speak properly until five-seven years [of age]. What is the reason? What is the reason that some children learn it fast while some children aren't able to learn the language of their parents fast, they are able to learn it after a long time? What is the reason? He has had such accounts of his previous births. If he has the accounts of that language for many births, he will learn it fast. So, this is also a sign, what? Even if a soul is born in South India in the last birth, but learns Hindi fast after taking the Father's knowledge, is that soul *Bhaaratvaasi* or *videshii*? It is *Bhaaratvaasi*. For example, a calf learns to swim as soon as it is born. Who teaches it? It learns to drink milk as soon as it is born. Who teaches it? It has the *sanskaars* of many births, doesn't it? So, in the same way, *sanskaars* are recorded in souls. The souls who would have stayed with Krishna for many births assimilate the *sanskaars* of Krishna. The souls who would have stayed with Ram for many births assimilate the *sanskaars* of Ram. A daughter follows her mother and a son follows his father. So, it was said, these Lakshmi-Narayan are *satopradhaan* first of all. Their subjects are *satopradhaan* as well, and they become *tamopradhaan* coming in the last birth. How do they become *tamopradhaan*? Clashing with the *videshiis* for many births in the Copper Age and the Iron Age, they become *taamsii* in the end. So, the Father comes and uplifts those true children again [thinking:] these are My true children who took this vow for many births '*svadharmo nidhanam shreyah pardharmo bhayaavahah*', [meaning] it is better to live in (follow) one's own religion, the beliefs and practices laid down by their Father; it isn't good to live in (follow) the beliefs and practices taught by others.

It is better to die but it isn't good to *convert* while being alive. So, whether it is Ram, the soul who becomes Narayan from a man or their *followers*, they aren't the souls who *convert* to other religions while being alive for many births. Whether it is their son or daughter, even if a religious father belonging to another religion enters him, converts him and takes him along, they won't be attracted to him; and at least they won't convert to another religion. They are firm in their religion. Then, they may have the next birth in some [other religion]. But it isn't their nature and *sanskaar* to *convert* while being alive.

So, if you children remember Me, you will become *satopradhaan* again. No matter what religion someone belongs to, this message is for everyone, what? If you remember the One Father, if you remember the Father who is present in one, who is revealed in the world through one permanent chariot after coming, you will become *satopradhaan* deity from *tamopradhaan*. That God the Father Himself is called the '*Liberator*'. He is the One who *liberates*. He is the One who makes you attain freedom. He takes you away from dependence. What teaching does He give? [He teaches:] children, you have to become independent. You shouldn't become dependent. I come and enter the emperor of freedom. What will his slogan be? Live independently and let the other souls live as well. Even if it is your wife, even if it is your wife or child in this last birth, you shouldn't use force on them. You should give them the full opportunity to think, act, see [and] listen. It is then that you will be called a spiritual

child of the Spiritual Father. If you use physical power, the power of wealth [or the power] of your honour and position in order to *convert* your children and wife, to make them like yourself, you aren't a spiritual child. Which power will the spiritual children use? Will they use physical power? No. They will use spiritual power. Then, it will be proved that they are souls who are brothers among themselves. Souls are mutually brothers means, even if she is your wife, what is she? She is your brother. Even if it is your son or daughter, they are your brother.

He will certainly come in the impure world here to *liberate* [us], won't He? The intellect becomes impure in the impure world itself. Where does the intellect incline? Does it incline towards the body or the soul? It starts getting attracted to the body. It is attracted again and again. How much you *practice* that you don't remember the body [and] the relatives of the body, still, the intellect goes towards the body! So, the ones whose intellect becomes such that it gets attracted to the body, I come and purify their intellect. So, I will come in which world? I come in the impure world and in the impure body. And I come in the one with what kind of an intellect? I come in the one with an impure intellect. There must be a *yaadgaar* of the one in whom I come. Isn't there any *yaadgar*? What is the *yaadgaar*? *Arey*, is a *yaadagar* of the one in whom I come prepared or not? *Shivling*. The point in the *ling* is the *yaadgar* of the Incorporeal Point of Light Shiva. And the *ling* in which the Point is shown is the *yaadgar* of the impure body. He is the highest of the high, he is very valuable in the Golden Age and the beginning of the Golden Age. This is why, when [devotees start] worshipping in the Copper Age, a diamond is shown in the Somnath temple. Diamond is more valuable than gold. The soul becomes like gold in the Golden Age. So, does the body whom I enter exist in the Golden Age or not? It certainly does. So, is it a *yaadagaar* of him... Is it the *yaadgar* or the Golden Age or the Golden Age *shooting*? The *ling* made of gold is the *yaadagaar* of the Golden Age *shooting*. They kept making silver *ling* as the *yaadgar* of the Silver Age *shooting* and *ling* made of copper is a *yaadgar* of the Copper Age *shooting* and *ling* made of stone is a *yaadgar* of the Iron Age *shooting* [as] he becomes the one with a stone like intellect. There is such a point, a darkness of ignorance, an impurity with regard to which he has a stone like intellect. I enter such one with a stone like intellect and make him what through the colour of [My] company? I make him *paaras*.

What is the sign of the one with a stone like intellect and what is the sign of the one with a *paaras buddhi*? How will you come to know whether he is the one with a stone like intellect [or] the one with *paaras buddhi*? Will there be a sign or not? Won't there be? (Student: there will be.) What [is it]? (Student: he doesn't think and churn.) *Arey*, [just] the example of *paaras* is given... as a matter of fact, there is no such stone like *paaras* that would transform iron into gold when it comes in its contact. Is there such a stone? This is just an example given for a soul who becomes *paaras buddhi*. Because of becoming *paaras buddhi*, the ones with a stone like intellect, the Iron Age souls [with an] iron like [intellect] in whose contact and connection he comes, he *converts* (transforms) them. Such stage of *Paarasnaath* will also come that just by seeing through the eyes, the transformation of the world through *drishti* will be clearly visible. He won't even have to speak. Between words [i.e.] speech and *drishti*, which one has subtle *power*? *Drishiti* has subtle *power* and speech doesn't have as much subtle *power* as *drishti*. It won't even be said that *karmendriyaan* [have] subtle *power*; it will be said [that they have] physical *power*.

So, the world is reformed through *drishti*. [The followers] say: we need a look of favour (*kripaa drishti*) of guruji. Now, those gurus don't bring about [anyone's] *sadgati* at all. They themselves undergo *durgati* and also become an instrument [to make] their *followers* undergo *durgati*. So, whose *yaadagaar* is it that they say: we need a look of favour

of guruji? In reality, the one who comes to this world and becomes the real guru, the Sadguru... 'Sat' means the truth... it is a *yaadagaar* of that Sadguru Himself that the souls crave, get restless for even a *second* of His *drishti*. They stay restless for years, it is then that they obtain His *drishti* for a *second* and they attain *sadgati*. That too, the *sadgati* that you attain by coming face to face [with Him] is praised as the most elevated one. It is said for it in the scriptures as well: *sanmukh hoy jiv mohi jab hii janma koti agah - meaning sins - naashahi tab hii*, [it means:] when a living soul comes face to face with Me, his sins of many births are destroyed. So, the *yaadagaar* of meeting face to face is made. One [thing] is *avyakt* meeting and the other is *vyakt* (physical) meeting. In *vyakt* meeting too, one [thing] is to be face to face and the other is to turn the face away. If someone has come face to face in practice, it is visible that he has come face to face in the corporeal [form] but has ill feelings in the mind, will he be called face to face or [the one] with the face turned away? He is counted in the category of those whose face is turned away despite coming face to face. So, it was said about [being] face to face. He should be face to face in practice as well as from within; he shouldn't be the one with the face turned away, who generates opposite thoughts. So, such ones are bound to attain *mukti* and *jiivanmukti* for 21 births. And there are even such souls who obtain the inheritance of happiness for the complete 84 births. He can have one-two births less but the happiness of the mind won't deplete. This is why, it has been said in the murli: there are some children who even stay happy for even 82-83 births. All of you children belonging to the Ancient Deity Religion enjoy happiness for three-fourth [time] of the world. And the souls belonging to the other religions, who *convert* to the other religions experience happiness for half the [*kalpa*] and sorrow for the other half of the [*kalpa*] in the world. And you enjoy more happiness number wise. So, the Father, the Ocean of Happiness has come. He is the Ocean. So, should you obtain ample or incomplete [happiness]? [People] keep singing a song: 'You are the Ocean of Love. We are thirsty for even a drop of it'. *Arey?* When He is the Ocean, should you submerge in the Ocean, the Ocean of Happiness or should you be thirsty for a single drop of it? It means, the Ocean certainly comes to this world but some know to obtain [happiness from Him] while some don't. Om Shanti.