

VCD No. 297, Dated 13.09.2005, at Haveri (Karnataka),
Clarification of Night class 07.12.1966

Om Shanti. Today's night *class* is dated 7th December, 1966. You can explain on any picture. For example, there are the pictures of the Yadavas, the Kauravas and the Pandavas at the time of destruction. You should go and explain on it [saying: it is] *Bhagvaanuvaac* as to which armies are standing in this world now. God comes and tells [you] which armies are standing in this world. Three armies are standing [namely] the Yadavas, the Kauravas and the Pandavas. Who are called 'the Yadavas'? Those who neither know God nor do they accept Him. Then, the question of following the path shown by Him doesn't arise at all. And who are called 'the Kauravas'? There were also pandits, scholars and learned men like Bhishma Pitaamah, Dronacharya in the Kaurava community. They knew that He is God but they didn't accept [Him]. So, what was the difference between the Yadavas and the Kauravas? The Yadavas don't know [Him] at all. Accepting [Him] or following [Him] is out of the question. And what about the Kauravas? They do know [Him] but they don't accept [Him]. And what about the Pandavas? They know [Him]. 'To know' means they have the knowledge as well. They have the knowledge of truth in their intellect as to what truth is, who *Truth* God the Father is. So, those who know [Him] are the theist Pandavas. That is the first step. Well, there won't be a miracle just by knowing [Him]. To know [Him] and to accept [Him] is different. So, the Pandavas know [Him] as well as accept [Him]. And then, they also follow the footsteps shown by Him. It is about which time? It is about the very time when God comes in the Confluence Age. When He comes, He says: these three armies are standing [in the world]. I come and narrate the knowledge amidst these three armies. There is no one as such amidst whom I don't narrate the knowledge. No one can say: I don't know [it].

Now, all the three armies are present in the Brahmin world. What? The Yadavas, the Kauravas and the Pandavas. Who are the Yadavas? Who are Yadavas and who is the *head* of the Yadavas? Shankar is certainly the *head*. When Shankar is the *head* of the Yadavas, does he accept God in a corporeal [form]? Does he believe that there is some God in the corporeal [form]? *Accha*, does he know [that]? (Student: the *head* should accept [it], shouldn't he?) The *head* of the Yadavas is Shankar. Does Shankar, the *head* of the Yadavas, know that God has come in this world in one being? Does He know [that]? (Student: he knows that.) Does he know that? *Accha*, if he knows [that], he will accept [Him] too. (Student: no.) Doesn't he accept [that]? Then, how will you come to know whether he knows that or not? Even the worldly gurus brag '*Shivoham*'. Do they say that or not? (Student: they do.) They don't even know [Him], still, they say '*Shivoham*. We alone are the forms of Shiva.' And here, does the *head* of the Yadavas know who the corporeal form of the Supreme Soul Shiva is in this world? (Student: In fact, Shiva **is** present in him.) Shiva **is** present in him! Fine. It doesn't matter whether He enters him or not, but does he know that? (Student: he knows that.) Does he know that? *Accha*, if he does, does he accept it? (Student: he accepts it as well.) Does he accept it too? *Accha*, did he accept it in any *cassette*: Shivbaba is present in me? (Student: no.) *Accha*, did you receive any [of such] *letter*? The children keep receiving many letters. Among those children [who received a letter], can any child say: I have received a *letter* in which he accepted that he is the corporeal form of God? (Student: there is no such thing.) Did you receive an *e-mail*? (Student: no.) Did he accept it in an *e-mail*? *Accha*, he neither accepted that in an *email*, in a *letter*, nor did he accept it in a *literature*. It might have been published in a newspaper, but he didn't accept that either. He didn't accept it anywhere at all. And did you receive any *phone* call [from him saying that]? (Student: no.) If someone had received a *phone* [call], he would have recorded it as well. So, did he accept that? *Arey!* How will he accept [that] when he doesn't know about it at all?

Accha, leave the question of the head of the Yadavas. Shivbaba used to come in the body of Brahma. It was said in the murli: I come in the body of Brahma. Does he (Brahma) come to know when I come and when I depart? He doesn't. He doesn't come to know at all when I come and when I depart. So, Brahma himself doesn't come to know [that] either. But Brahma used to accept - what? - 'Shivbaba comes in me'. What was that? He used to accept that but did he know who Shivbaba is? Did he know who is the Supreme Father Supreme Soul Shiva? He did say that Shiva comes in him. But did he know who the Supreme Father Supreme Soul Shiva in this world, the One who creates heaven and destroys hell before going back is? He didn't know that. *Arey!* He didn't know that but he used to believe that Shiva is present in him. And as for the *head* of the Yadavas [i.e.] Shankar, he doesn't accept it. (Student: but he knows that.) Does he know that? What *proof* do you have? *Arey!* If he knows that, he will also speak about it, won't he? There will be some *proof*, [won't there?] Shouldn't you have some *proof*? Whatever he has in [his mind], will it come out at some point of time or not? *Arey!* It may come out by mistake. It will come out some or the other time. (Student replies.) No, it never will. Are Shiva and Shankar different or the same? Shiva and Shankar are different. So, when both the souls are different, how can they be considered the same? If you consider them to be the same, it means you accepted [the concept of] 'Shivoham'. And what does Baba say in the murli? Who are those who call themselves 'Shiva'? They are Hiranyakashyap. So, can the one, who is sitting on the highest abode among the three abodes, be called 'Hiranyakashyap'? (Student: no.) No? So, he is the *head* of the Yadavas.

And it is also said... The Father also says this in the murli... What does He say? I have come as a *videshi*. What has the Father come as; a *svadeshi* or a *videshi*? He has come as a *videshi*. So, are the Yadavas *videshi* or *svadeshi*? The Yadavas are no doubt *videshi*. The European [and] American are called 'Yadavas'. So, the Father has also come as a *videshi*. The Father who has come as a *videshi*... Alright, He is Shiva. He has come as a *videshi*, meaning He has come in a body. But the body in which He has come, that bodily being should accept it, shouldn't he? What? 'I am Shiva.' (Student replies.) *Accha*, if he accepts it, is it [his] greatness or lowliness? (Student: should he accept that Shiva has entered him?) Yes. Shiva has entered him, Brahma has entered him, *Brahmaasmi*, *Shivoham*, is it great to say or to accept it? No. It certainly isn't great. Is it great to call yourself 'great'? No. *Arey!* If He is God, will there be a need for Him to say that He is God? (Student: no.) God needn't say at all that He is God. Those who aren't present in the highest abode and exhibit in front of the world that they are the highest, it means, they aren't [that] at all. '*Thotha canaa baaje ghanaa* (empty vessels make more noise). A pot full of water doesn't splash [water]. And an empty pot which is [partially] empty, an urn that is [partially] empty splashes [water] more. Why will the Supreme Soul Shiva, who plays the greatest *part*, come and say: I Myself am Shiva? So, He comes as the *head* of the Yadavas. It means, He comes as a *videshi*. In addition, He also mentions the reason as to why He come as a *videshi*. Well, when I come in Bharat, I should come as a *svadeshi*. Why do I come as a *videshi*? (Student: He has to meet all the children.) Yes. It is because if I come as a *svadeshi*, if I come as *maryaada purushottam* Ram, I can't meet all the beloved ones. This is why, I come as a *videshi*. [If not,] I can't meet all the children through all the relationships because I will be bound to the code of conduct. This is why, I don't come as *maryaada purushottam*. I don't come as a deity either. I don't come to enter a deity. I certainly come in a sinful body. I come in a sinful [body] and purifies him too. I come in the most sinful, lustful thorn and transforms him into the greatest lotus flower, the *king flower*.

So, He comes as the *head* of the Yadavas. *Accha*, what did God come as in the Mahabharata? What is depicted? Was he the *head* of the Yadavas, the Kauravas or the Pandavas? (Student: the Pandavas.) Well, he was the *head* of the Pandavas but whose *controller* was he in reality? Before becoming the *head* of the Pandavas, whose *head* was he? (Student: he was the head of the Yadavas.) Krishna is also called the *head* of the Yadavas, isn't he? He was the *head* of Yadavas alone. He presents himself as the *head* of the Yadavas alone. There is no question of accepting himself as God. He is the highest of the high actor. As a matter of fact, is he just the father of the Yadavas, the Kauravas or the Pandavas? (Student: he is everyone's father.) He is certainly everyone's father. There is no such human being in this world whose father he isn't. He is the father of entire human world. This is why, he speaks in the murlis with force again and again: children! **Your Father** has come. What does 'your Father has come' mean? If you are the greatest Kauravas, still, your Father has come. Even if you are the greatest Pandavas, your Father has come. And if you consider yourself to be the greatest Yadavas, who explode the *atom* bombs, still, your Father has come. It means, He comes as the one who is greater than you in every situation, in every circumstance. The father is greater anyways. The children are number wise. And the father is definitely the father.

So, he is the *head* of the Yadava community too. When the world degrades, when the *shooting* of [becoming] sinful takes place and when the children become big tyrants i.e. they don't do anything but shout a lot... which bird is like that? (Student: crow.) It eats dirt and makes a lot of noise. It was named in the scriptures '*Kau*'... '*Kau*' means 'crow' (*kauaa*). '*Kau*' means 'crow' and '*rav*' means noise. Those who make a lot of noise like crows. They don't do anything but they deliver many speeches. I, who am even their father, have come. How? Shankar plays the *part* of the *head* of the *Rudramala*, doesn't he? When the *Rudramala* i.e. when the *advance party* emerges, in which form is it revealed first of all? Is it revealed in the form of the *inspiring party* first, the *planning party* or is it revealed in the form of those who perform their task in practice? It is revealed in the form of the *planning party*. So, there is a lot of *planning*. He comes as the *head* of those who do the *planning*. There are so many *vanis* and [he] clarifies so many of them! There are numerous murlis and avyakt vanis and he clarifies all of them. So, there is so much noise. There is a lot of speaking but in practice... (Student: ...very little.) What about little, nothing at all! So, whose *head* is he? He is the *head* of the Kauravas as well. He is the *head* of Yadavas, the Kauravas and the Pandavas, who are called the children of *Panda*... What? Just as, the child of Brahma is a Brahmin, the child of Shiva is [called] Shaiv, the child of Vishnu is [called] Vaishnav, similarly, the child of *Panda* (Guide) is? Pandava. One syllable is added to the name of the child or the *follower*. When the Father comes, those who are *Pande*... '*Panda*' means the one who takes you along. So, does he perform the task of taking you along later on, at first or in the middle? He does it later on. He is revealed as the Lord of the Pandavas i.e. Pandava later on. What? This is why, his entire *part* from the beginning till the end is either in the form of the *head* of the Yadavas or the *head* of the Kauravas.

Who is there in the form of the *head* of the Kauravas? Who was the *head* of the Kauravas? Whom does Baba call that? In the outside world, who is said to be that? In the outside world, in the so-called *government*, who is said to be the *head* of the Kauravas? (Student: Congress.) Yes, Congress. Who has been called the *head* of the Congress i.e. the Kauravas, the Kaurava *government*? *Arey*? His picture is printed on the notes and the *stamp paper*. (Students: Gandhiji.) Gandhiji. Similarly, here, in the Brahmin world too, those who make a lot of noise of knowledge, who deliver many speeches, who organize numerous *conferences* and exhibitions... There is a lot of noise, isn't there? Who is the *head* of those

who make noise? Brahma Baba. That Gandhiji also continued to say: we will bring the kingdom of Ram, we will bring the kingdom of Ram. But they couldn't make it [that]. Rather, what happened all the more? It became the kingdom of Ravan all the more.

Just like, Gandhiji was the *head* of Kauravas in the outside world. The crowing *race*. Those who go very ahead in the *race* of crowing are called Congress, the Congress *government*. They don't do anything. They just say: we will establish heaven, we will bring the kingdom of Ram. However, the kingdom of Ram becomes more of a far-fetched [idea]. The poor continue to become poorer and what about the rich? The rich keep becoming richer. The situation is becoming very critical. It is likely that the Indian currency may *fail* any time. All the big companies are going in the hands of the foreigners. The big factories are going in the hands of the foreign countries. It is as if the country is being sold to the hands of the foreigners. On the other side, they say: we will bring the kingdom of Ram, the kingdom of Bharat. So, what they preach and practice turns out to be different. And a similar small form of such a worldly *government* can also be seen in the Confluence Age Brahmin world now. They don't believe in God. What? It is because they are Arya samajis. The Arya samajis, who make that Kaurava *government*, don't accept God in the corporeal form. They believe in the Incorporeal One. In the *basic* world of you Brahmins, they also believe the Incorporeal One to be God. They don't believe anyone to be God in the corporeal form at present. If they are asked who God of the Gita is, they will reply 'Shiva'. They will make His picture [saying:] the Point of light Shiva is God of the Gita and Krishna isn't God of the Gita. Whereas, whom do they consider the one who narrates the Gita? Dada Lekhraj Brahma. So, they did accept Dada Lekhraj Brahma as the form of God, didn't they? Though they say: Krishna isn't God of the Gita but from within, they consider that there is no one apart from the *soul* of Krishna, who plays the corporeal part of God of the Gita in the corporeal world. [What they] preach and practice are different. They do say 'God isn't Omnipresent' but when they are asked where He is present in one being, do they reply? (Student: they don't.) If He isn't Omnipresent, he should be present [somewhere] in one being as well. So, they do say through their mouth that God isn't Omnipresent but they themselves are sitting as the Supreme Soul. The big gurus are teaching the *public* to follow their directions. In addition, they are teaching them (public) to disobey the true directions of God, the *vedvani* that He narrates through the mouth of Brahma when He comes.

So, both the Kauravas [and] the Yadavas play their *part* from the beginning till the end and in the end, the Pandava Government becomes successful. This Pandava Government is hidden. What? They believe in the hidden *Panda* Father. The Pandavas as well as the *Panda* are hidden. They aren't revealed. As the *Panda* and the Pandavas have to stay hidden, this is why, no one can reveal their own form. Why will the one, who plays the *part* of God, call himself God; otherwise, He will be revealed. So, these three armies are present now. And if you carefully observe, the *head* of the three armies is just one. But he isn't revealed. Who is the seed of all the human beings in the world? Prajapita. He is the seed of the best ones as well as the worst ones.

Well, will the deities reform the demons? Will the demons be reformed by the deities? Demons can never be reformed by the deities. Why? What is the reason? (Student: they are weak.) No. Poison is nullified through poison and the iron is cut with iron. So, the deities can't reform the demonic attitudes. This is why, God says: I neither come as a deity, nor do I become a Brahmin. I can't be called a sage. I don't come as a sage or a saint. My *title* is different from the *title* of you children. When you children get reformed, you receive the *title*, you assimilate the virtues as perfect in all the virtues, complete with 16 celestial degrees, completely non-violent and *maryaada purushottam*. These aren't my virtues. What? So that I

will come as [the One who is] perfect in all the virtues. If I come as the one who is perfect in all the virtues, who will reform these virtue-less ones, who are devouring the entire world on the basis of [their] bad traits? So, I don't come as the one who is perfect in all the virtues. I don't become the one who is complete with 16 celestial degrees. I am in fact beyond the celestial degrees. Just as, the sun stays beyond the celestial degrees, similarly, I too am beyond the celestial degrees. I protect the deities who are going to become complete with 16 celestial degrees. And I eradicate those who are performing the task of killing and destroying the deity souls, divine souls, innocent souls, those who go towards extremity at present. I sustain the souls with a sage-like nature and I destroy those with a demonic nature. But [My] ways and directions are unique. I don't come in a violent form, I come in a non-violent form. It isn't that dirt can be washed off with dirt. I use the water of knowledge to wash the dirt off.

Every soul realizes itself in the mirror of knowledge; whether my face is of a demon or is it of a deity? When you see your true face, *inferiority complex* arises in you automatically. You come to know that no matter how much you try to reform yourself but the *sanskaars* of demonic nature are firm within you. You can't be reformed. No matter how much knowledge you take, or you think and churn but the demonic nature comes in front of you as the *result*. Why? Why does their demonic face come in front of such souls? It is because the sinful actions that they have committed along with the *vidharmis* for 63 births, [the result] of many births comes in front of their eyes in this last birth. Their final thoughts lead them to their final destination. This is why, Baba says: whatever is preordained is happening, nothing new can happen now. What? [Suppose,] someone wishes to make *purushaarth* to become a deity but keeps performing wrong actions, he shows off that he is a very great soul; he is the one who brings benefit to the world. If he is something else from within and something else from outside, he can't hide [it] in the mirror of the *Ishwariya* knowledge. Which is the biggest mirror in the world? Shivbaba. As regards the people, the Father is the biggest mirror of the world. And about the places? Madhuban. The Madhuban is the biggest mirror. Whenever any soul goes to the Madhuban to take the seven days *course*, if he has demonic nature for many births, he won't be able to stay there for seven days. He will [either] run away in between or have many good and bad thoughts. So, as regards the place, the Madhuban is the biggest mirror. As regards the people, God, who comes in the corporeal form in this world, is the biggest mirror.

So, every soul comes to know its form in that mirror. Now, the *time* has come to know [that] because the knowledge has reached the complete *stage*. When the knowledge reaches the children through the Supreme Soul in its complete *stage*, every child completes the *realization course* number wise according to his *purushaarth*. Which *course* is going on now? The *realization course*. Now, the revised *course* has been revised several times. How many times have the murlis been revised and how many times have they been clarified? The same murlis, the same avyakt vanis, the same topics are being narrated again and again. Finally, will there be an end? Now, it is the end. When it is the end, everything is revealed. The final thoughts are leading to the final destination. Now, everyone is coming to know within. What? What are they coming to know? What the true form of my soul is for many births, who the true children of the Father are. There are the real children as well as the step children. Who are called the real children? (Student: those who are in front of the Father.) No. The real children are those who are the children of the first mother. Then, the second [wife] becomes a mother, later, the third mother. So, they aren't called real [children]. They are called step children.

So, there are two kinds of children in this world. The real children are the deities. The step children are demonic. As a matter of fact, a story is mentioned in the scriptures. Sage

Kashyap, who belonged to the category of Brahma, had two wives [namely] Diti and Aditi. Demons were born from Diti and deities were born from Aditi. (Student comments.) Diti. Demons were born from Diti and Aditi... No. Diti means cracked (ruined). Diti means cracked (ruined). Aditi means the one who isn't cracked, the one who isn't broken. It means, the one whose purity is ruined is Diti and the one whose purity isn't ruined is Aditi. So, the mother whose purity was ruined gave birth to demons. And the one whose purity wasn't ruined gave birth to deities. Who were born first and who were born later? The demons were born first. This is why, they are older. The older ones possess more power. And the deities were born later on. This is why, they are young. But the intention, nature and *sanskaars* of the deities are such that they don't attack anyone. The tradition of India prevails even today. What? India won't attack anyone from its end. And what has been the tradition in other countries? Attack [others] and become imperialistic. Expand your kingdom. So, the deities are Indians and all the demons are *videshi*, opposite to the country. 'Vi' means those with opposite nature and *sanskaars*. 'Deshi' means... What are those who have nature and *sanskaars* opposite to the country? *Videshi*. So, those with *videshi* nature and *sanskaars*, they prosper in this world later, ever since the Copper Age begins. The dualistic souls, the dualistic religious fathers come from above and spread dualism. They bring dualism in the unanimous kingdom of Ram, the kingdom of deities that was prevalent in the Golden and Silver Age. They impose their dual directions. *Friction* is created because of those dualistic directions. *Friction* is created in the religion, kingdom, opinions. Numerous kinds of castes are established because of it. All of them clash with each other. And because of the clashes, disputes, quarrels, restlessness keep increasing in the entire world. And sorrow keeps increasing. When it is the *time* of extremity, the Supreme Soul comes to put an end to it.

Well, the Supreme Soul Father does come but will He be revealed as soon as He comes? When a soul enters the womb, does it get revealed as soon as it enters it? No. First of all, it becomes mature in the womb for nine months. Later on, it is born as a child. The child can't do anything in the childhood either. It is only when he grows up that he does something. Similarly, God's *part* is also like that. First of all, He stays hidden in the world. But at *last*, He takes on a fearsome form and then, He takes on the cosmic form. What vision did He make Arjun have? He gave the vision of the cosmic form. What was the need to make Arjun have the vision of the cosmic form? Arjun already knew [Him]; he was in the *list* of the Pandavas, wasn't he? He knew and accepted Him, he used to follow the path shown by Him. Then, what was the need to show such a fearsome form, the cosmic form [to him]? (Student: He had to tell him about the cosmic form, didn't He?) No. Didn't he know the cosmic form? (Student: he considered God to be his friend.) He believed God to be his friend, this is why... (Student: he didn't consider Him to be God.) It means, didn't he accept Him in the form of a guru? He didn't accept Him as the Sadguru, did he? (Student: he used to consider Him his friend.) One is the form of a friend, the other is the form of Sadguru. Will he receive true liberation from the form of the Sadguru or from the form of a friend? True liberation can't be received from the form of a friend. So, he didn't accept the form of the Sadguru. It means, he didn't understand the ultimate form of the Supreme Soul at all as to who will bring about his liberation & true liberation. He didn't become the one who has a completely faithful intellect. This is why, He has to make him have a faithful intellect. It means, the Supreme Soul plays a hidden *part* even through the body He enters.

Now, such a long time has passed while studying the knowledge in the world of Brahmins; 33 years have passed studying the *basic knowledge* and [another] 33 years have passed studying the *advance knowledge*. These 66, 67, 68 years are going to be over. Yet, why is the cycle of faith and doubt going on in the intellect? (Student: they consider Him to

be ordinary.) It is because they consider Him to be an ordinary form. And the ordinary form doesn't sit in the intellect. This is why, it has been said in the avyakt vani: this ordinary form will become hidden in the future. The ordinary form that you see will become hidden. The revelation will take place in a cosmic form. The children will also have faith at that time. Now, they come under such influence. If someone comes and says ill [about something], they say: 'yes, this could be true. This is the fact. I also think sometimes what it is.' They keep shaking and quaking in spite of listening to so much knowledge. What does 'shaking and quaking' mean? They haven't become those with a faithful intellect that becomes victorious. Why haven't they become that? What is the reason? They are receiving such elevated knowledge in the *basic* as well as the *advance* [party], why doesn't the form of the knowledge sit in their intellect as it has been narrated? Why do they continue to go up and down? It is because they have the *impurity* for many births. They have been kings for many births. The subjects of those kings who follow that *knowledge*, the *advance knowledge* are their companions for many births. As the kings stayed vicious, so their subjects too stayed vicious for many births.

So, those who have a vicious intellect, they grasp the knowledge of God in an adulterated form soon. They are unable to grasp it accurately. This is why, Baba had said in an avyakt vani many years back: invoke the *Vijaymala* now. What? All the beads of the *Vijaymala* are the souls with the nature and *sanskaars* of becoming queens, who were the queens of India. The kings of India stayed impure. And what about the queens of India? They stayed pure for many births. When the kings used to go to fight a war along with their army and when the queens saw that they are going to be defeated by the foreigners, all the queens didn't come in their clutches. They used to perform *jauhar*. The foreigners couldn't come and touch their body. So, the Indian women who had such purity, such souls who remained pure for many births, they emerge from the *basic knowledge*.

All kinds of souls are present in the *basic knowledge*. Just as there are all kinds of souls, the seed form souls of all the religions in the *advance knowledge*. Similarly, there are roots form [souls] of every religion in the *basic knowledge*. Among the root form [souls], the souls with the nature and *sanskaars* of queens, who are going to become the beads of the *Vijaymala*, who are true Chandravanshi... What? They are those who *follow* the true Brahma. They don't *follow* any other *vidharmi*. They emerge. When those souls come in the *advance knowledge*, when they grasp the *advance* [knowledge], they grasp it very fast. You took 33 years to become [the one with an intellect that] has faith from [the one with] a doubting intellect. And after that, this interval *period* of three-four years is also going to be over. But you are unable to bring about the transformation which you should bring. However, when those souls come or when their *head* emerges, what happens as soon as the *head* comes out? Her entire *group* comes behind [her]. So, whose influence is this? Why was this *unity* formed? On the basis of the *purity* of many births, the *unity* is formed swiftly and the *advance knowledge* is revealed in the world. Now, you have the truth, you have the *advance knowledge* but you yourself keep coming [in the cycle of] faith and doubt on it. You have doubt on yourself. You are unable to have faith on the form of your soul [thinking:] whose children we are, who has adopted us, how we are the highest among all. So, you neither have complete faith on the soul nor do you have complete faith on the Supreme Soul Father. You don't have faith on the beneficial form of this *drama* either. Does this sit in the intellect - what? - this whole *drama* is beneficial. (Student: it does.) Is it sitting [in the intellect]? What about when something harmful happens? Do you shake or not? You do. So, what does it mean? The *drama* is harmful. Baba explains: although it seems that the *drama* isn't beneficial now, whatever happened wasn't good. But you will come to know in the end that whatever

happened was good. There is nothing to shake in it. Hadn't it happened, you would have been harmed all the more.

So, among the three armies which are standing now, you should check yourself: I am standing amidst which army? Isn't it that the virtues, nature and *sanskaars* of all these three armies are within me too? Where do you have to go? You definitely have to reach the Pandavpati (Lord of the Pandavas), don't you? It doesn't matter if the Pandavpati wasn't revealed in the form of a Pandava, the father of the Pandavas, though He isn't revealed, you do know that He Himself is the Pandavpati. So, you should go to that side. Then? Why do you go up and down? The one with a doubting intellect [towards the Father] is destroyed. Your body isn't going to be destroyed. The soul isn't destroyed but your position continues to be demoted. Because of not having firm faith, your bead continues to move downwards [in the rosary]. He has been saying from such a long time: if your *amritvelaa* is improved, everything will improve. Now, everyone should be asked whether their *amritvelaa* has been improved. (Student: no.) What happens? (Student: nothing happens.) Nothing happens? Then? When nothing is happening, the *amritvelaa* should improve. *Amritvelaa* is in fact the *foundation* time. If you lay any kind of best *foundation* at *amritvelaa*, it will become firm for many births. You know that the world isn't transformed through the power of speech. The power of speech isn't able to transform the world. The *stage* of actions and the *karmendriyaan* is physical all the more. It doesn't have power all the more. The world will be transformed through the mind. The transformation will take place through vibrations. And for transforming the vibrations, it is very important that your mind is focused. Will you have proper focus in the afternoon, in the evening, at night or at *amritvelaa*? You should try and observe it. You have even tried several times. The day when your *amritvelaa* is good, the soul conscious stage becomes firm, you feel very light throughout the day. Why? It is because you laid a nice *foundation*. No matter how many examinations you face throughout the day, amidst all those examinations, you feel that you are flying high and all the situations and circumstances seem petty down below.

So, you have experience and you know [that] too. Still, why are you unable to attain that *stage*? (Student: inner weakness.) What inner weakness? (Student: Maya.) Maya? 'Ma' means 'no', 'aaya' means 'to come'. It would have been better hadn't she come. Maya is also in the form of the wife of God. He is called 'Mayapati' (the Husband of Maya). He is called 'Lakshmiapati' (the Husband of Lakshmi), 'Sitapati' (the Husband of Sita) and 'Parvatapati' (the Husband of Parvati). In which form is He evident now? In which form is God visible now? *Arey?* Is He visible as Mayapati in between, sometimes or not? *Arey?* Is God visible sometimes as Mayapati or not? *Arey?* You neither say 'yes' nor do you say 'no'. Just look at him! (Student: He does.) Does He appear as Mayapati? So, that's all, Maya is like your mother. If God appears [to you] as Mayapati, Maya is your mother and the father is Mayapati. So, what kind of children will be born? The illusive (*mayaavi*) children will be born, won't they? Then, you say: our *amritvelaa* doesn't improve. This is same as, when children used to go on the lap of Brahma Baba, he used to ask: in whose remembrance have you come? If you have come on the lap of Brahma Baba in the remembrance of Shivbaba, it is alright. If you think that you have come on the lap of Brahma, what will be the *result*? If you have come on the lap of Brahma, you won't be benefitted. It is the same here as well. If the form of God itself is visible in the form of Mayapati, you are the children of Mayapati. Then, you can't be benefitted. It is because from which age does Maya come? She comes from the Copper Age. Maya doesn't exist in the Golden and Silver Age. Maya comes from the Copper Age, it means, you have become habitual of coming in the contact and connection of the *mayaavi* [souls] since the Copper Age.

Well, if you wish, you can bring about transformation now. What? It is in your hands. Your fortune is in your fist. No one else's is at fault. It is because the Supreme Soul has given you the entire knowledge. You are unable to follow the knowledge in the right manner. There are some who say: *accha*, if God the Father has come, He Himself can do everything. Why doesn't He *change* (transform) our intellect? Why do such wrong thoughts come in our mind? God should *change* our intellect. *Accha*, should He *change* everyone's intellect or should He *change* the intellect of just one? (Student: one.) Should He *change* the intellect of just one, two or four [souls]? He neither changes, performs wonder with everyone's intellect nor will He perform magic with the intellect of one [soul]. He doesn't show *partiality* at all. He isn't biased at all. He [just] shows the way. Those who follow that path, those who adopt that *method*, they will be benefitted. To *control* the thoughts of the mind or not depends on you. You have the intellect. [You can judge] on the basis of the intellect what *right* is and what *wrong* is. You should adopt what is *right* and leave what is *wrong*. But you become careless. Whose progeny is this carelessness? (Student: Maya.) No. Maya attacks the knowledgeable one. What? She attacks the knowledgeable one. Then, Kumbhkaran also attacks. The colour of his company that you have received makes you careless. Carelessness is also half-sleep. Suppose, a person is half-sleepy, if you wake him up, he will turn around and sleep again. Similarly, carelessness is also half-sleep. If you leave this carelessness, half-sleep at *amritvelaa*, if you make it firm... Just like, if a family member or a child falls sick, does the mother stay awake throughout the night or not? (Student: she does). She has to be awake in case of *emergency*, doesn't she? So, why don't you think that the *period* of *emergency* is going on now? But no. [The children] say: 'only the eight souls don't suffer punishments. Rest, all others will suffer punishments, won't they? What can we do for that? We definitely aren't going to come in the *list* of the eight [souls]. We will have to suffer punishments too. This is why, just as everyone is moving ahead, so are we.' So, you don't become those who transform the time. You are also flowing along with the course of time. Well, who will change the course of time? Those who change the course of time are called those who gain victory over the nature (*prakritijiit*). Time is inert and the soul is living. The living soul will become the one who transforms the time. Those who change even the time will be called Prakritipati (Lord of nature). They will be called Mayapati... Wrong. They will be called the children of Mayapati. What? Will they be called the children of Mayapati? Now, you are the children of Mayapati, but you will be called *mayajiit* (victorious over Maya). Not the children of Prakritipati, it is now that you are the children of Prakritipati, but what will you be called? *Prakritijiit*. *Mayajiit*, *prakritijiit*. It means, if you gain victory over the five elements of the nature, you will be able to transform the five elements of your body too. No matter how disastrous nature is in the entire world, your body will be safe. Just like, it is also seen: when an earthquake occurs, a massive earthquake occurs and all the houses etc. collapse, numerous people die but when the rubble is removed, some come out completely safe and sound. What should be said about them? They certainly have some karmic accounts of the previous births that they didn't *pollute* the nature; this is why, nature saves them. And those who have attacked and polluted nature, it destroys them. They are harmed and they (those who didn't pollute nature) stay safe.

So, whatever is happening is already preordained and nothing new can happen now. But making this as an excuse, you can't say that your fate was preordained like this itself. You don't know whatever has happened in the *past* on the basis of knowledge. Do you know what has happened in the 5000 years? You don't. So, should you generate good thoughts or wicked thoughts? You should generate the best thoughts. But why don't you generate good thoughts? Why do you generate *negative* thoughts? Why does the *reel* of *negative* thoughts rotate? (Student: these are the karmic accounts of the previous births.) Should you let it rotate

[just] because these are the karmic accounts of the previous births? *Arey!* You do know that you will be harmed if you generate *negative* thoughts. You will be benefitted if you generate *positive* thoughts. So, you should generate *positive* thoughts for yourself as well as others. If you keep generating *positive* thoughts, it will bring benefit to you and the atmosphere will [also] improve. So, why don't do you *change* yourself? (Student: weakness.) What weakness? You haven't become determined. You stay careless. You should have determination [thinking:] I have to do it **at any cost**. You don't aren't aware of the time. The time which is going on now... Just as, there are exams, aren't there? When there are *final* exams, [the schools] are closed some time before that. The *students* are let free. Similarly, He has let [you] free now. Those who have a sharp intellect, they do a lot of service, thinking and churning, and study the most and secure a higher position. It happens the same in a race as well. The runners run; some run slowly in the beginning so that they don't get tired [soon]. Some put more energy in the beginning itself, they become tired and then become slow. And [some] don't waste their energy in the beginning. *At last*, when they near the final *point* (round), they run fast. And [despite] coming *last*, they run fast and secure the number. Those ones are among such souls, the more they face examinations, the faster their *purushaarth* becomes. As the intensity of the examination increases, the more the situations and circumstances deteriorate, the faster the *purushaarth* they make automatically. It can only be said that the good deeds of their previous births help them.

It is observed here too: those who do a lot of *Ishwariya* service, they receive a lot of help from the Father. But that *Ishwariya* service should be selfless. It shouldn't have any selfish [motive]. There are some, as soon as they go to the *field* for doing service, if they find that someone is a big merchant, he is a big minister, they will do his service with a lot of love, they will use their entire energy to do his service. If they find a poor man, they won't show much *interest* in doing his service. So, what will it be called? Should it be called a selfish service or a selfless service? It is selfish service. It certainly isn't the *Ishwariya* service. Why? It is because God is definitely *garib niwaz* or is he *saahukaar niwaz* (friend of the rich)? He is a *Garib Niwaz*. So, for their selfish reasons [thinking:] if we do the service of this eminent person, he will become our helper, we will become famous, we will be very comfortable. It will be easy for us. It means, they don't have so much faith on God. They have more faith on that big merchant that he will become their helper. Om Shanti.