

VCD No. 3736, Dated 17.09.2021,
Clarification of Morning class 07.12.1968

Today's morning *class* is of the 07.12.1968, Saturday. Om Shanti. Do you children know what 'Om Shanti' means? Do you know its *meaning*? Jyoti, tell Me the meaning of 'Om Shanti'. Someone said: I am a soul. Yes. I am a soul and I am the embodiment of peace. *Aa, uu, ma*. I am a soul. I am the embodiment of peace. Now, in the *Purushottam* Confluence Age, when you are told the meaning of 'Om Shanti', you remember the Abode of Peace, Home. You remember the Home that belongs to the souls themselves. And the souls know that our Home is the Country of Peace. And I, the soul am also the embodiment of peace. When I, the soul come to this world, I receive *organs*. Then, I become *talkie* (capable of speaking). Well, that was about Me. It means, it was about the *Supreme Soul*, the Point of Light. So, you too become *talkie*, don't you? You certainly belong there, to the Country of the Embodiment of Peace, the Abode of Peace. Then, when you come to this world, [take on] a body, you make movements. When you grow older, you become *talkie*. You become *talkie* gradually. Now, this Supreme Father and this Supreme Soul, both [of them] are *combined*, aren't they? So, this One is a great personality. And His soul won't be called any insignificant soul. Both the souls need a chariot. For what? To become *talkie*. Just like, you children are *talkie* and you belong to the Supreme Abode. There is no abode for the souls bigger than it. As such, this One also says: I have also become *talkie* after coming to this world to give *knowledge* to you. Which *knowledge*? *Arey*, I have to give My own introduction and I have to give the knowledge and teach [about] the beginning, the middle and the end of this creation. 'To give knowledge' itself means 'to teach'. [The education] given in this world by many human gurus isn't called knowledge. It is because all that is bodily knowledge (*jismaani gyaan*) given by *jismdhaari* [i.e.] bodily beings. It is because those bodily gurus consider themselves as a body, don't they? They think: we take on a body. We take on this body, that body. They don't have the knowledge: we souls are the residents of the Supreme Abode and we listen to the knowledge after entering a body in this world. They don't have that knowledge.

When you come here, you listen that truly, Baba, the combination of the corporeal one and the Incorporeal One, has come. And that Baba is the Purifier of the impure as well. Baba is the combination of the corporeal one and the Incorporeal One. So, who is impure and who is pure? The corporeal one is the impure one and the Incorporeal One is... He is always Incorporeal and the one who is always corporeal on this stage like world is the impure one. So, it is the combination of the impure one (*patit*) and the Pure One (*Paavan*). This is why, it is said: the Purifier of the impure (*Patit-Paavan*). They are both *combined*. They certainly are. And He comes in the permanent chariot and explains [the knowledge]. It isn't just about narrating [it]. Then, how will He explain? He Himself says: for example, you souls enter a body, you have attachment for the body [but] I don't enter a body in such a way with attachment. I don't enter the womb of a mother. Still, I do need a body, don't I? This is why, I come and enter this one. And as I enter this one, no question arises at all. It is because it is just a chariot. Well, whether that chariot is temporary or fixed, permanent, it is certainly [just] a chariot. And you see, He certainly speaks with them in practice, doesn't He? With whom? With the ones who own the chariot in practice; any of the two. [Whether] it is the one who owns the permanent chariot or the temporary chariot, He does speak to them, doesn't He? He does. And definitely, this one is called the mother as well. Why was 'as well' used? It is because he is the title holder Prajapita as well, isn't he? So, he is called the mother as well as Prajapita Brahma. He is the title holder.

Arey, this is the largest river, isn't it? Of which place? Abroad? No. It is the largest river of Bharat. Which one? River Brahmaputra. Why was the name 'Brahmaputra' given? The soul is a male, isn't it? (Student replies.) Yes. When it is seen from the viewpoint of a *female*, it is a river. So, it has been given the name 'Brahmaputri'. Who? [The people] in the path of *bhakti*. When she is Brahmaputri, she would have been a devotee as well, wouldn't she? No? Yes. Brahmaputri is a river, isn't it? It is certainly not the ocean, is it? It goes towards Kolkata and then merges in the ocean. So, call it Brahmaputra or Brahmaputri, it is the largest river of the country Bharat. It is called Mahanadi (lit. great river) as well. It is the greatest river. Just like, [Shankar] is called Mahadev among the deities. He is the greatest deity among the deities. You may call her (Brahmaputri) Mahadevi. So, these examples have been given in the path of *bhakti*. Now, in the *Purushottam* Confluence Age, here, you children see that it isn't about a river of water at all. Just like water is very thin. Similarly, this knowledge is also very subtle knowledge. You do know that this Brahmaputra is Mahanadi, a large river, the largest river. So, it certainly isn't a river of water. It is the river of the water of knowledge. Then, knowledge doesn't mean water. It is an explanation. Just like, it is said: 'what is thinner than water?' What is the answer? 'Knowledge is thinner than water.' So, it is an explanation. You observe it, don't you? You receive this explanation.

In the very beginning, He comes and explains to you: children, I am your **Father!** Just like you speak, I too speak. You play [your] *part*. You have been playing it –good as well as bad. My part is of the very end. It is the best as well as [the worst] - I am also called God Rudra who takes on the fierce form. Why? Why is it of the very end? When you become absolutely impure, it is then that I come. So, He comes and explains this concept, doesn't He? Baba has to come to make you His heirs. Look, everyone will ask them: who is the one who makes them such great masters? Who? One or both of them? Both of them. Who both? It was said about both, the souls of Ram and Krishna. One is the master of the world and the other is the master of the Golden Age. Who is the one who makes them such great masters? Is there someone or not? Then, it will be said: no one except God's name can be taken [for it]. Is there anyone else in the world? *Arey*, will anyone explain to him? Who? Who will he explain to? It is still easy to explain to others. But to explain to him is not everyone's cup of tea. Yes. Who? Will anyone explain to him? For whom was it said? It will be said that the *Supreme Soul* is in fact a Point of Light. He doesn't have a mouth at all. How will He explain? When He enters the permanent chariot, he is the only one, the father of the human world, who explains to the *soul* of Brahma as well or not? Can anyone else explain to that *soul* of Brahma? (Student replies.) Yes, that very one who is called Prajapita Brahma explains [to him].

So, it will be said: it is because the Father makes [them] into the masters of heaven. Which father? The Father of the souls. How does He make [them that]? As He is the Unlimited Father, He gives the unlimited storehouse of the water of knowledge and makes [them that]. Who? He is the Sun of Knowledge, isn't He? So, who has the unlimited water? He will be called the Sun of Knowledge. He is certainly a *suryavanshi*. But it is the ocean in which there is the unlimited water, isn't it? So, he is the unlimited father on this stage like world. So, he certainly is the master of heaven. And Baba simplifies [the knowledge] a lot and explains it now, in the *Purushottam* Confluence Age that God establishes heaven. Which God? Does He do something, is He *Karta* or *Akarta*? The One who stays above is *Akarta*. When He enters a body, is He *Karta* or not? *Arey*, does He play all the parts through all the relationships or not? He does. So, He establishes heaven. That is called the new world. Which one? It wasn't said, "they are called [the new world]". The new world where the children experience the super sensuous joy is called [heaven]. *Kalabaddh* joy, [i.e. joy] bound in

celestial degrees or *kalatiit* joy? *Kalatiit* joy is experienced in the new world. It is called the *satvapradaan* world. There is no world which has more *satva* than it. The old world is called the old world itself. It will be called the *tamopradhaan* world and the impure world. It is right, isn't it? So, some [souls] would create this impure world and the pure world, wouldn't they? Or is it created automatically? (Student replies.) Yes. There are certainly some [souls] who create it. There will be, won't there? And the *yadgaar* picture of the characteristics of those who create the impure world and the *yadgaar* picture of those who create the pure world, there are both the pictures, aren't there? What is the picture? There is the picture of Ravan with many heads. This world becomes old [and] *tamopradhaan* because of various opinions. And what about Ram? They enact *ramliila*¹ (Dramatic representation of the deeds of Ram) as a *yadgaar*, don't they? So, is Ram shown with one face or many heads? One head. So, one opinion [comes] from one head and many opinions come from many heads. Then, hell is created because of it.

So, the Father comes and explains this concept. And He has to come to explain it, doesn't He? If that Unlimited Father doesn't come, who will explain to you? Look, to explain... ..because that father is definitely the Ocean of Knowledge. He himself says [this]. He himself says [this], I don't. Who said it? The Father Shiva said: that very father says [this]. Why? Why didn't He say that 'I say it'? I don't have My own mouth at all. So, He himself says through his mouth: I am the seed form [soul] of this human world. And as I am the seed form [soul], I know the beginning, the middle and the end of this corporeal human world. Will [someone] corporeal be the creator of the corporeal world or will it be the Incorporeal One? It will be the corporeal one himself. ...as I am the sentient seed form [soul] of the human world. It is because this human world is sentient, isn't it? So, I am the one sentient seed of the variety human world. And he himself says [that]. He is the seed of the human world, isn't he? So, will anyone apart from the father be able to give the introduction of the father? Not at all. So, he himself says: 'I am the seed form [soul] of the human world. I am the truth.' What is said to be truth? The one who stays forever present on this stage like world, the one who is the *all-round* actor is called forever truth. And I am sentient as well. Then, he says: as I am the seed, not the tree... I am sentient, am I not? So, I... this tree like world, the Kalpa Tree... What is called '*kalpa*'? The four ages [together] are referred to as '*a kalpa*', aren't they? So look, only two things are praised: one is this *drama* and the other is this Kalpa Tree. Call it *drama* or the cycle of the world, how long will the age of both be said to be? 5000 years. So, the cycle is also called *drama*, isn't it, children? It is the *drama* of the world, isn't it? It is the *drama* of the unlimited world. It isn't some limited *drama*. Even if it is a *drama*, it will be said for it: it does keep rotating, doesn't it? Or does it ever stop? No. As for the limited *drama* it goes on for two hours. And its *reel* is very small whereas the *reel* of this unlimited *drama* is of 5000 years. What? (Student replies.) Yes. And this *reel* of 5000 years turns slowly, **very** slowly. So truly, you also know: as *time* passes, the *period* of 5000 years of the *all-round drama* keeps lessening. Om Shanti.

¹ Dramatic representation of the deeds of Ram