

**VCD No. 510, Dated 18.07.2006, at Jayanagar,**  
**Clarification of Morning class 22.03.1967**

The *vani* of the morning *class* dated 22<sup>nd</sup> March 1964 was being narrated. The topic being discussed in the beginning of the first *page* was: what is called the path of knowledge and what is called the path of *bhakti*? Only you children know the *contrast* between them. All the Vedas, scriptures, Upanishads, etc. are of the path of *bhakti*. What? What are Vedas in the unlimited world? It is said that the *veda vani* was narrated through the mouth of Brahma. *Vid* means information. Those Vedas and all the scriptures that have been compiled after them, on the basis [of those Vedas] ... They say in the path of *bhakti* that when Vedas were interpreted, the Brahmanas and the Aranyakas emerged. When they [too] were interpreted, the Upanishads emerged. Then, the *granth* and scriptures emerged.

The Father says: all of them are the children of the Gita; it means they have emerged later on. First of all, the Gita emerged. *Bhakti* continues for half the cycle and then you receive the attainments of knowledge for the other half [of the cycle]. The knowledge doesn't continue for half the cycle, you receive the attainments of it for half the cycle. And how long does knowledge continue? (Students: for a hundred years.) In the Confluence Age itself, when the *shooting* of a certain age takes place, the *shooting* of the path of *bhakti* as well as the path of knowledge takes place. It was told that the *shooting* of the path of *bhakti* continues for half the cycle. It continues for a long period of time. Then, for how long does the *shooting* of the path of knowledge continue? Its attainment certainly continues for half the cycle and how long does the *shooting* of the path of knowledge [take place]? (Student: it goes on for 60 years i.e. from 1976 to 2018.) By performing *bhakti*, you experience downfall for half the cycle, that is called [the stage of] descending celestial degrees. You have to have 84 births, then you experience the flying stage in one birth. [You may call it] the ascending phase of celestial degrees. This is called the path of knowledge. So, how much time is fixed for knowledge? *Bhakti* leads to [the stage of] descending celestial degrees i.e. degradation for half the cycle. And for how long do you experience [the stage of] ascending celestial degrees through knowledge? How long does it take to attain liberation in life? You attain liberation in life in a *second*. The kingdom of Ravan that goes from the Copper Age certainly ends and the kingdom of Ram is established again. There are total 84 births in this *drama*. Everyone is benefited through [the stage of] ascending celestial degrees at the end of the 84 births. Are these words mentioned anywhere, in any of the scriptures? '*Carhti kala tere bahane sarva ka bhalaa*.' Everyone experiences the stage of ascending celestial degrees and everyone benefits through it. However, there is certainly One who gives true liberation to everyone. He is the Father, isn't he?

As for the rest, there are many kinds of *sanyasi-udaasi*<sup>1</sup>. There are many different opinions. It is written in the scriptures that the duration of the cycle is hundred thousands of years. All the ideas that have been mentioned in the scriptures are the *yaadgaar* of which time? (Student: the Confluence Age.) Then, how was the *yaadgaar* of hundred thousands of years made? In the Confluence Age, [the path] which is known as the path of knowledge, that path of knowledge of ascending celestial degrees is of just a *second*. All the rest is the attainment [of the path of knowledge]. Then, why has the duration [of the cycle] been said to be of hundred thousands of years? It is because the *shooting* of every age takes place. In every age, be it any class [like] the Deity class in the Golden Age, the Warrior class in the Silver Age, they have to pass through the four stages. So, in the *shooting* [period], the karmic

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<sup>1</sup> those who remain sad thinking that everything is false and momentary

accounts are created in those four stages that signify [the stage of] descending celestial degrees. The *shooting* of the first age will certainly take more *time*. So, the duration of the Golden Age has been shown very long. For example, when a house is built, it takes a lot of time in laying the *foundation* and constructing the first floor. Then, the *shooting* of the next age takes comparatively less time. The *shooting* of the Copper and then the Iron Age takes place in the same way. So, in the scriptures, the duration of the Golden Age has been shown four times [the duration of the Iron Age], the duration of the Silver Age has been shown three times [the duration of the Iron Age], the duration of the Copper Age has been shown twice [the duration of the Iron Age] and the duration of Iron Age is one time. In *total*, they have calculated it as hundred thousands of years. Then, some Shankaracharya emerged; he gave the opinion that the duration of a cycle is ten thousand years. Look, there is such a vast difference. Then, someone else will say: [it is of] these many thousand years.

There are many people, many religions and many opinions. So, the ideas keep changing. There is certainly only one opinion in the Golden Age. This Father sits and gives you children the *knowledge* of the beginning, middle, and end of the world. How long does it take to narrate this [knowledge]? What will be said? How long does it take to **narrate** the knowledge of the beginning, middle, and end? He keeps narrating it. As He keeps narrating it, how long does it take? (Student: 70 years.) As long as you live, you have to drink (the water of knowledge). You can't say: why didn't He narrate all these concepts earlier? Why is He narrating them now? In a *school*, knowledge is [taught] according to the grade, isn't it? [The students] don't study the same kind of knowledge forever that whatever is taught in the *basic knowledge*, the same thing will be taught in the higher classes. It does take *time*, doesn't it? Between the one who comes first and the one who comes *last*, who studies for a longer period of time? As long as you live, you have to drink (the water of knowledge). So, whose study will complete in a minimum period of time and whose study will complete in the maximum period of time? (Student: the number one takes very less time.) He takes very less time. It means that he (the soul of Ram) lives in body consciousness for a short period of time, while the others live in body consciousness for a longer period of time according to their *number*. The *organs* of a small child are small, aren't they? So, he is taught. Then, as his organs develop, his intellect will start opening up.

So, here too, how can the age of the souls be calculated? Some souls play an *all-round part* while the others play number wise parts. You will keep assimilating the knowledge. The intellect of a small child can't assimilate [the knowledge] at all. Even here, it doesn't sit in the intellect of those who are young. Those who are grown up, wise and mature understand it quickly. When a little child grows up; he himself becomes a *barrister*, a *judge*, etc. The same thing happens here as well. Someone's intellect can assimilate [the knowledge] very well. The Father says: I have come to make the sinful ones pure. What was the purpose mentioned for His coming? [He says:] I have come to purify the sinful ones. His aim isn't to narrate knowledge. Knowledge is just a means. For example, when clothes are washed, which resource is mainly used? (Students: soap, water.) They use water. So here, it is the water of knowledge. This water of knowledge is a means to purify the sinful. If a cloth is very dirty, you need more water [to clean it]. If it is less dirty, little water would suffice. So, there is an account (of everything that happens) here as well. You have to drink (the water of knowledge) as long as you live. It means that when the Father comes to teach, some understand it very quickly. What? What do they understand? '*Alaf* found *Allah* (God), he entrusted the entire kingship (i.e. *Be*) to the partner. The telegram of *Allah* came and he set off by train. *Alaf* found *Allah* (God), the entire kingship (*Be baadshahi*) was given to the partner. [He thought:] This isn't of any use to me.

There are some, they become the *in-charge* of a center and that's it! [They feel] as if they have become a very great king. If they become the *zonal in-charge*, then just don't ask about it! If they attain some status, what? 'The Chief Administrator'. 'The Chief Administrator' of what? Of the entire world; of all the *centers* [in the world]. And the entire world is going to be controlled through those centers. That's it! They have the elation of being 'the world mother'. The one who plays the role of the father of the human world, it sits in his intellect from the beginning itself, what? The entire kingship (*Be baadshahi*) is for the partner. This is a short-lived kingship. I don't want this kingship. Who have I found? (Student: Allah.) I have found the Highest of the High. So, the Father says: now, I have come to make those with an impure intellect into those with a pure intellect. So now, you should have disinterest for this impure world. Some [people] feel competitive: I should *control* this, I should *control* this one. I should *control* that one. This much land is ours, that much land is yours. This much portion of the sky is ours and that much portion is yours. This much area is ours, how did you come and narrate knowledge in our area! You children should develop disinterest for all these things. When the soul becomes pure, it can't remain in this impure world. It won't have love i.e. affection for this impure world. It will develop disinterest. The human beings of the new world are also pure and there are just impure human beings in the impure world. Because this is certainly the kingdom of Ravan. As are the king and the queen, so are the subjects.

This entire knowledge has to be understood through the intellect. For example, they have honored Shankracharya and seated him on a high position. They have given him a high *seat*. So, you should keep this in mind, what? Baba says: I give you the emperorship of the world. So, if we become the emperor of the world, our seat should be higher [than him]. Then, why have they seated Shankracharya on a high position? The Father says: you should keep this in mind, 'We are actors'. What? Right now, it is our *part* to give respect and position to the big personalities. What is our *part*? When, the Highest of the High Father who has come... What does He say? '*I am your Most Obedient Servant.*' So, *follow* the Father. What should even we children do? What difference will it make if we give a little respect and position to those who hold a high reputation and status in this world? Our [respect and position] is internal and their respect and position is in the outside world. So, you should have this in mind that you are actors. You play a *part*. Just like, there are actors who play a *part* in a drama, aren't there? Someone gets the role of the *hero* while someone gets the role of a donkey. So, does the one who has been given the role of a donkey think: I have become a donkey? It is possible that someone makes a mistake; the one who plays the role of a *hero* might make a big mistake. People may jeer and [start wondering]: *arey!* What kind of role is he playing? And it is possible that the one who plays the *part* of a donkey plays a *first class* role and people say: he played the role exactly like a donkey!

In reality, he is like a snake. Who? Shankracharya. We understand this from within: he is certainly like a snake because he, Shankracharya has an opposing intellect towards the Father. It means that he has an enemy [like] attitude. How? (Student: the soul itself is the Supreme Soul.) Yes, He says: I, the soul am myself the Supreme Soul, *Bramhasmi* (I am Brahma), *Shivoham* (I am Shiva). He twists everything. He says that the Supreme Soul is omnipresent. He just lies. The Father says: I am present in one. And He says: God is certainly omnipresent. So, he is certainly the one with an opposing intellect, isn't he? Right now, everyone has an opposing intellect towards the Father. Why? Just now, He was saying that Shankracharya is the one with an opposing intellect and now He is saying that everyone has an opposing intellect! Why? (Student: they call Him omnipresent.) Does everyone believe him to be omnipresent? Everyone has an opposing intellect because no one

recognizes the Father who has come in one permanent chariot, with a constantly faithful intellect. Today, they have a faithful intellect and tomorrow they lose faith. You children certainly remember the Father. If you remember Him, you are certainly the ones with a faithful intellect. You even have love for the Father within. If you have any thoughts opposing the Father within, is it love or is it jealousy and hate? Then, it will definitely be said that you have jealousy and hate [for the Father]. Your soul certainly has love for the Father because now, you have known the Father. When? Now. We will deal with what happens tomorrow, tomorrow. Now, you have known the Father; [you have] recognized Him.

Baba explained it yesterday as well: you should write it clearly, ‘that Gita has been narrated by Krishna (*Krishna bhagvaanuvaac*)’. Which one? Which is the Gita that has been narrated by God Krishna (*Krishna bhagvaanuvaac*) in the world of Brahmins? (Students: murli.) All the papers that the people read and narrate them to others, they have been narrated through whom? (Student: through Krishna.) Have they been narrated through Krishna? Krishna is in fact born in the Golden Age. (Student: Brahma Baba.) Yes, the Gita which has been narrated by Krishna alias Dada Lekhraj Brahma, you should show a *contrast* of that Gita with which Gita? [With the Gita] narrated by God Shiva (*Shiv Bhagvaanuvaac*). [One Gita] has been narrated by Krishna (*Krishna uvaac*) and [the other Gita] has been narrated by Shiva (*Shiv uvaac*). Why? Wasn’t it Shiva who spoke through Krishna alias Dada Lekhraj? (Student: it wasn’t Shiva.) It wasn’t Shiva?! (Student: He wasn’t in the form of the Father.) He was certainly Shiva but He was in the form of a mother. He wasn’t [in the form of] the highest of the high actor. God is definitely the Highest of the High or is He *number* wise? He is certainly the Highest of the High. The Gita composed by Krishna makes [you] the residents of hell. [The Gita] composed by whom? [The Gita] composed by Krishna. How? How is it [happening] now in practice? (Student: do you remember *pitashri* Shivbaba?) From the time they started printing in the murli, -‘do you remember *pitashri* (Father) Shivbaba?’- the downfall of the Brahmin world started internally. It was as if the *shooting* of the Copper Age began. It will be called *nar* (*nark*), that which is created by a human being. Who added the word ‘*pitashri*’? (Student: human beings.) There were some human beings in whose intellect the name of Krishna emerged as God. This didn’t happen as long as Mamma was alive. And as soon as it escaped Mamma’s notice, it was named as [the Gita] spoken by God Krishna (*Krishna bhagvaanuvaac*). So, Brahma Baba should have opposed it. (Student: he didn’t oppose it.) Had it been Mamma, she would have caught the mistake: it is wrong. However, Mamma was *hospitalized* [at that time]. As soon as they found a chance, the human beings added it. So, Brahma Baba didn’t oppose them. Why didn’t he oppose them? (Student: he too considered himself to be God of the Gita.) Yes, he too considered himself as God of the Gita very easily: I myself am God of the Gita.

The Father says: you become the residents of heaven by listening to the Gita [narrated] through Shiva. ‘Through’, through whom? By listening to the Gita [narrated] through Shiva. Through? It is actually ‘through Brahma’. Why was it said ‘through’, ‘through Shiva’? It means that the one who is called Shiva here, He becomes the form of Shiva. His soul becomes equal to the form of the Supreme Soul. It isn’t that every soul becomes the Supreme Soul, the Supreme Actor. So, it was said: you become the residents of heaven by listening to the Gita [narrated] through Shiva. That Gita is praised. What? Which Gita is praised, honored and worshipped? [The Gita] that has been sung (narrated) through Shiva. Here, you are listening to Shivbaba face to face. Those so-called Brahmins don’t listen face to face while you are listening [to the Father] face to face. First of all, you should write the *occupation* of both separately. Whose *occupation*? The *occupation* of Krishna and Shiva. Write the glory of Krishna and Shiva separately. Baba keeps giving you many ideas in the



vanis. Those who prepare the pictures certainly listen to [the vanis]. If they don't listen to them, how will they prepare the pictures?

So, write the entire glory of Shvababa as well: He is the Seed-form of the human world, the Ocean of Knowledge and the Ocean of Love. The Seed-form of what? The Seed-form of the human world. Who is called a human being? The progeny of Manu is called *manushya* (human being). So, who is Manu? The first among the ones who think and churn is Manu. So, he is the seed of the human world. No one can *cross* him. In what? In thinking and churning. He Himself is the Ocean of Knowledge, the Ocean of Love [and] the Ocean of Bliss. Write this and then all of you should check together: have all the praises been included? So, write the praise of Krishna and Shiva separately. The picture of Shiva [should be shown] on this Gita and the picture of Krishna should be shown on that Gita. What is meant by 'this Gita' and 'that Gita'? Whose impression does this Gita have? Of Shiva; and that Gita has the impression of Krishna. The impression sets on the heart, doesn't it? When someone's impression, stamp gets impressed on the heart, the heart gets drawn only towards him. So, the picture of Shiva [should be shown] on this Gita and whose picture [should be shown] on that Gita? (Student: Krishna) [The picture of] Krishna means the picture of Brahma Baba should be printed.

There is the true Gita and the false Gita. The true Gita as well as the false Gita have children and *followers*. So, who has the impression of Krishna and who has the impression of Shiva? You have to show that *contrast*. [You should write:] The Ocean of Knowledge, the Giver of the knowledge of the Gita, Trimurti Shiva, the Supreme Father Supreme Soul. What should you write? He is the Ocean of Knowledge, the Giver of the knowledge of the Gita... It means that who is the One who gave knowledge to the Gita as well? [It was] the Father, the Ocean of Knowledge who was present in the beginning of the *yagya*. He is the seed of the entire human world. He is certainly Shiva, but He isn't *Ekmurti* Shiva (Shiva with just one personality). What is He called? *Trimurti* Shiva (Shiva along with the three personalities). *Trimurti Shiv Paramatmaaya namah* (I bow to the *Trimurti* Supreme Soul Shiva). You should certainly add the word '*Trimurti*'. [You shouldn't say just] Supreme Soul Shiva (*Shiv Paramatma*) or *Shivjayanti*. What? [You should say:] *Trimurti* Supreme Soul Shiva (*Trimurti Shiv Paramatma*) [or] *Trimurti Shivjayanti*. Because, you have the knowledge of the *Trimurti*, don't you?

The establishment [takes place] through Brahma, so He will certainly narrate the knowledge only through Brahma. Krishna certainly won't say: *Shiva Bhagvaanuvaac*. What? What will Krishna say? *Arey!* Krishna will certainly have this impression in his intellect that he himself is God of the Gita. This concept has been believed for so many years that Krishna himself is God of the Gita. He won't say: Shiva is God of the Gita; it is Shiva who narrates it. Why won't he say that? Because he himself couldn't attain the incorporeal, vice less and ego less stage equal to Shiva while making *purusharth*. This is why he won't say *Shiva Bhagvaanuvaac*. And nothing happens through inspiration either. There can't be the entrance of Shvababa in that one or those who understand the meaning of the word 'inspiration'. Those who say: we receive inspiration [from the Father]. If they receive inspiration, does the entrance [of Shvababa] take place [in them]? (Student: no.) The word inspiration doesn't mean that Shvababa enters them. In fact, Shvababa comes in an old country. What? There are certainly many countries. There are so many new countries. Bharat is the oldest country. So, He comes in [the country] that is oldest. He doesn't come in the other new countries that have emerged. So, write the glory of both. Write the glory of Krishna as well as Shiva.

Second *page* of the *vani* dated 22.03.68. And the glory of both should be different. What? Don't write anything similar [for both]. The glory of both [should be] different. Just like they say: Gandhi *bapu*; he is called the father of India. And he is called... Will the father of India bring the kingdom of Ram or will the father of the world bring the kingdom of Ram? (Student: the father of the world.) So, the glory of both should be different. True liberation through the Gita narrated by Shivraba and degradation through the Gita narrated by Krishna. Show both the Gitas on a big *board*. Is it about the non-living Gita or is it about some living Gita? It is about the living Gita. Make a very big board, where you could explain that this is the main concept, what? You become the residents of hell through the Gita narrated by Krishna and the residents of heaven through the Gita narrated by God Shiva. So, you should write this on the biggest board. What? The *contrast* between the true Gita and the false Gita. The God of the True Gita and the God of the false Gita; *Krishna bhagvaanuvaaac* and *Shiva Bhagvaanuvaaac*. This should be written on a very big board.

No one reads the Gita in the Golden Age at all whereas they have been reading [the Gita] in the path of *bhakti* for many births. So, there is no *bhakti* in the path of knowledge at all. Only those devotees read all the scriptures of the path of *bhakti*. What? What will be said if someone reads the paper murli even now? It will be said: they are those very devotees. Only those devotees read the scriptures of the path of *bhakti*. These are completely new concepts of knowledge. What new concept was narrated? Those devotees give *priority* to the scriptures of the path of *bhakti* that have been written on paper. And what do you children give *priority* to here? You give importance to [the *vani*] that is narrated [to you] face to face. So, these are absolutely new concepts of knowledge. That *bhakti* is of different kinds and this knowledge is of just one kind. That *bhakti* is narrated through many and the One Father Himself comes face to face and narrates this knowledge. They say for this knowledge: we don't know the knowledge of the Creator and His creation. What? Who will be the Creator of this world, the new world that is going to come... They do say this, don't they? The Iron Age is about to go and the Golden Age is going to come. Iron Age means the old world and Golden Age means the new world.

So, those who say that the new world is going to come, [ask them]: who is its creator? Which is the *first class* creation [i.e.] the new world? They can't give the knowledge of that Creator and His creation in practice. They don't know what its beginning, middle and end are. It is also mentioned in the scriptures. Why is the word 'also' used here? *Arey!* Those so-called Brahmins, the scholars, *pandits*, teachers, the *didi*, *dadi*, *dadas* don't know about it either. And it is also written in the scriptures. Keep comparing it with the scriptures and keeping telling about it: it is also written in them that all the sages, saints, etc. kept saying '*neti-neti*'. They also kept saying that they don't know its beginning, middle and end. Now, Baba is telling you children: you have been falling because of studying the scriptures of the path of *bhakti*. In the path of *bhakti*, there aren't any topics of knowledge at all. Now, the Creator Father Himself gives the knowledge of the beginning, middle and end of the creation. Neither Krishna himself knows it nor do his *followers* know it. [He can't explain] the beginning, middle and end of the creation like world. He can neither narrate the beginning, middle and end of the Creator nor can he narrate the knowledge of the beginning, middle and end of his *first class* creation. The Father Himself tells [us] about it. Well, a human being certainly can't be the creator of the human world. If not a human being, who will be the creator of the human world? Who will it be? In whom is God revealed? [The world] which is called the human world, it is *satopradhaan* Golden Age in the very beginning, isn't it? So, is there any difference between the Golden Age and the human world of the Copper and Iron Age? The Copper Age is called the dualistic human world, whereas the Golden Age is called the world of deities, the divine world. So, through whom will the deities be born? (Student:

through the Father.) If they are born through the Father, who should be the one who gives birth to the deities, who makes them into deities, who makes them deities from Brahmins? (Student: dev dev Mahadev.) The one who makes [someone] a lawyer is a lawyer, the one who makes [someone] a *doctor* is a *doctor*, the one who make someone a king should be the one with royal *sanskaars*, so, who will be the one who makes [someone] a deity? (Students: Mahadev.) Certainly, the head of all the virtues... What is the head of [all the] virtues? (Student: Dharmaraj.) Is Dharmaraj the head? The power of tolerance. Brahma Baba is in fact shown as the embodiment of the power of tolerance. So, can he be called the king with regards to the power of tolerance [and say] that he is the king in assimilating the power of tolerance? (Student: no.) Can't it be said so? Why can't it be said so? Who assimilated the power of tolerance more than Brahma Baba and proved himself? However, when a hunter shot an arrow, did he tolerate it or not? (Students: he didn't.) He couldn't tolerate it then. Even if the entire world keeps defaming the Father who is incorporeal, vice less [and] ego less, there won't be any effect on Him. It is as if He didn't hear anything despite hearing. He has ears but despite having them, it is as if He doesn't have them.

So, no human being can say: I am the Creator. The Father Himself says: I am the Seed form Creator of this human world. Through whom does the human world begin? Does it begin through the demons, the human beings, the Deities, the Kshatriyas or the Brahmins? (Students: the Brahmins). There are certainly the Brahmins in the beginning of the human world. So, who is the first Brahmin? (Students: Prajapita.) The one who is the first Brahmin, he himself becomes the first Deity, the first Kshatriya, the first Vaishya [and] the first Shudra. He himself will become the first Deity; he becomes a Deity from a Brahmin. So, who is the highest of the high –a Deity or a Brahmin? (Students: Brahmin.) He is the highest of the high who... What does he become from a Shudra in a *second*? He becomes a Brahmin. And he becomes a deity from a Brahmin in a *second*. He doesn't take a long *time*, while others take a long *time* number wise.

So, He is the seed. He says: I am the Ocean of Knowledge, the Ocean of Love, the Giver of *Sadgati* to everyone. The glory of Krishna is completely different. What? What is written in the praise of Krishna? 'Complete with all the virtues, complete with 16 celestial degrees, completely non-violent, *maryaada purushottam*.' Will this be called the glory of Shiva? [Is He] complete with all the virtues? (Students: no.) Why? (Student: He is *Kalatiit*.) Yes, He is even beyond the virtues. He is *Gunatiit* (beyond the virtues). He is even beyond the virtues. They have certainly written it in the scriptures as well that He is *Gunatiit Kalyan Kalpantakaari*<sup>2</sup>. What? The One who puts an end to the entire cycle Himself is *Gunatiit*. So, who becomes an instrument? Which personality becomes an instrument in putting an end to the entire cycle? (Students: Shankar.) It is the same personality who is called Shiva Shankar Bholenath; he is the one with whom Shiva, the Point of Light is combined along with His name. The glory of Krishna is different.

So, you should write the complete *contrast*. What are the topics *mostly* written in the complete *contrast*? You do write that [he is] complete with all virtues, don't you? He (Shiva) is *Gunatiit* and he (Krishna) is complete with all the virtues. He is completely non-violent. Who? Krishna. He didn't use violence against anyone. When he played a *part* in the Confluence Age, he didn't use violence against anyone. Even if a *paccharmaal*<sup>3</sup> came in front [of him], he saw him lovingly. What? They match the horoscope of Krishna and Christ. When Christ was crucified, did he utter abusive words or good words through his mouth for the one who crucified him? (Student: good words.) He is still Christ, the one who follows Krishna. What? After all, he came after Krishna. And Krishna came before him. So, he was

<sup>2</sup> The One who is beyond the virtues, the One who is beneficial, the One who puts an end to the cycle

<sup>3</sup> The one who kills animals and eats meat

certainly more virtuous, wasn't he? His *part* is of a mother. A mother can't give an inauspicious advice for her children even while dying. He is the mother of even the mothers. And is he the mother through internal power or just for saying it through the outer mouth? He is the mother through his internal power. Can he have a harmful intention for the hunter who shot an arrow at him? He can't have a harmful intention even for him. So, he is completely non-violent, isn't he? Is he or not? (Students: he is.) He is beneficial even to those who brought harm to him. *Accha*. Suppose, the thought of causing harm didn't strike his intellect. Had he taken on a fearsome form, would he have been able to do something? The mothers today who have become weak, if they take on a fearsome form, will they be able to do anything? (Students: no.) The demoniac children who trouble the mother, who snatch everything [from her and] throw her out of the house, will she be able to bring harm to them if she takes on a fearsome form? (Students: no.) Why? Why won't she be able to bring any harm [to them]? (Students comment.) It is because she has become weak.

So, it is the Father's power that makes weak women strong. Non-violence isn't the virtue of the Father. You can't say that the Father comes as non-violent [soul]. It is because His third personality is made for ... What? The first personality brings about establishment, the personality of Vishnu sustains and the last task is of the third personality. Until that [task] is complete, nothing of the Golden Age new world can be revealed in the world. So, He can't be called completely non-violent. What does He do? He destroys all irreligiousness. He destroys all the sinful ones. He brings about the destruction of all the lands of irreligiousness. '*Maryaada purushottam*'. What? Krishna's vision engrosses only in Radha and Radha's vision engrosses only in Krishna. Among those who follow this code of conduct (*maryaada*), the soul who plays the best *part* in his life in practice in [the path of] knowledge... No one was respected to the extent the mother was. So, this specialty of following *maryaada* is of Krishna alias Dada Lekhraj. So, will the one who becomes Vishnu from Brahma also have this specialty of following *maryaada* or not? He also has this specialty. What? *Maryaada purushottam*. She can't even think of anyone else in her mind. Speech, actions [or] *karmendriyaan* are just out of the question! It is the complete form. What? Brahma who becomes Vishnu. Brahma is certainly an incomplete form and Vishnu is his complete form. So, the question of his being violent and without *maryaada* in the complete form can't arise at all. And what should you write in the glory of Shiva? What should you write? If He becomes *maryaada purushottam*, will it do? (Students: no.) If He keeps his *maryaada* (code of conduct) restricted to one, He can't purify the impure. What was said in the *avyakt vani*? The Father comes as a foreigner. Had He came as *swadeshi*, *maryaada purushottam* Ram, could He have brought benefit to the entire world? Could He have made the impure pure? (Student: no.) They can't be made that. This is why this isn't the virtue of the Father. What? [The virtue of being] *maryaada purushottam*. There is a vast difference between the virtues of Krishna and the Father. [Krishna is] complete with 16 celestial degrees. There aren't more than 16 celestial degrees. How many celestial degrees is the moon shown with? It is complete with 16 celestial degrees. The Moon is a deity but the Sun is in fact the Sun of knowledge. The Sun can't be bound in the celestial degrees. He is called *Kalatiit* (the One who is beyond the celestial degrees) *Kalyan Kalpantakaari*. He is beyond celestial degrees. There is no *measurement* (limit) for Him so that [you say]: He is complete with 16 celestial degrees. He is the One who stays beyond all the celestial degrees. So, you should write the complete *contrast*. You should write: this is the glory of this one and that is the glory of that one. Who is this one and who is that one? This is the glory of Shiva, the Father and that is the glory of Krishna. You should make it such that the people understand just by seeing it. They should understand just by seeing the *contrast* that Krishna isn't the Giver of the knowledge of the Gita. The Gita which brings about *sadgati*, Krishna isn't the Giver of the knowledge of that Gita. Prove this very concept.



Now, you certainly haven't gained victory. When will you gain victory? When you make many people write the *opinion*. What *opinion*? 'Krishna isn't God of the Gita; Shiva Shankar Bholenath Himself is the corporeal God of the Gita'. Consider then that you have gained victory. All the scriptures are proved wrong just by proving the Gita wrong. This is why, it is praised: '*jhuuth hi jhuuth, mirai jhuuth, sacc ki ratti nahi*<sup>4</sup>'. What? What is the false Gita full of? It is full of falsity and just falsity. It is full of total falsity. All that is imprinted on her heart is false and just false; there isn't even a trace of truth. Except the topics of knowledge, everything is false. What does it mean?

In the Gita, in the false Gita, everything excluding the narration of knowledge is false. What does it mean? (Student: excluding?) The narration of knowledge. It means, there is just the narration of knowledge and what about everything else? It means, she hasn't assimilated those concepts of knowledge in her life in practice. It is just for listening and narrating to others. She listens to and narrates very elevated concepts, whereas, she assimilates nothing in her life in practice. She narrates all the false concepts to reveal that non-assimilation [of virtues] in the world. What do even those so-called Brahmins do? Do they narrate knowledge or defamation? (Students: defamation.) Is it *dhaarana*? Will it be called the *dhaarana* of knowledge? (Students: no.) So, they are certainly 'so-called'. Who? The so-called who? (Students: Brahmakumaris.) The so-called Brahmins and Brahminis. They just narrate false concepts. They tell lies one after another. So, will someone be a mother of the false Brahmins too? (Student: Brahma.) *Arey*, is a mother needed in practice or not? She is needed. How is someone a mother in practice and how is someone an *impractical* mother? (Student: in practice...) In practice? (Student replies.) Yes, [mother] in practice means with the body. And *impractical* [mother] means... (Students comment.) No. Yes, the one who became subtle-bodied is the *impractical* form. Or what was even the mother with beard and moustache [i.e.] Brahma? [It was] the *impractical* form. And what was the *practical* form? The one whom that Brahma's *soul* enters and plays *part* to prove this; what? 'Krishna alias Dada Lekhraj himself is the corporeal God of the Gita' – just to prove this concept, [he narrates] falsity and just falsity; there is no trace of truth.

In fact, there are just the concepts of *bhakti* in the scriptures. So many [people] become crazy about Krishna. Shiva's devotees are ready to behead themselves for Shiva [saying]: we certainly have to go to Shiva alone, to Shiva's Abode. In the same way, if they think that they have to go to Krishna... They behead themselves, where? (Students: Kashi.) They go and perform *Kashi karvat*<sup>5</sup>, don't they? They consider that there is the presence of Shiva in Kashi. So, He must have been [there] in practice, mustn't he? (Student: He must have.) He must have? Is He there now? (Student: even now...) He is there even now? (Student: He is its unlimited Resident.) Yes, the unlimited topics themselves are true, aren't they? So, it was said: just like Shiva's devotees are ready to behead themselves for Shiva [thinking that] they just have to go to Shiva, similarly, if they think that they have to go to Krishna... If they think [like] that, can they go [to him]? Can they go to Krishna? *Arey*? (Students: they can't.) They can't. How can they go to the subtle world? (Student: they will have to leave their body.) Yes, they can leave their body and go [there]. They can't go [there] being alive in this way. What does it mean? It means you children can go to Shiva in Shiva Kashi while being alive. They can't go [there] but you can. However, how much courage you must show? For beheading yourselves. You are ready to behead yourselves. What does 'beheading' mean? It was said in the *avyakt vani*: it will be seen how many and who become ashes now. And who are the ones who emerge from among millions and hundred thousands,

<sup>4</sup> There is falsity and just falsity, total falsity. Not even a trace of truth

<sup>5</sup> An ancient practice of seeking self-immolation at Kashi (present day Banaras)

we shall also see that. It was said in the *avyakt vani*. And what was said in the murli? You children have come with your head on your palm. What? You will need to show courage to this extent.

Just like you children show courage, similarly if Krishna's devotees think that they have to go to Krishna, they can't go [to him]. Whereas, you can go [to him] in practice. Actually, it isn't about sacrificing yourself on Krishna. Does anyone sacrifice himself on Krishna in the path of *bhakti*? (Students: no.) On whom do they sacrifice [themselves]? (Students: on Shiva.) They sacrifice themselves on Shiva. They either sacrifice on Shiva or the *Shaktis*. What? They sacrifice [themselves] on Mahakali, don't they? They would never sacrifice [themselves] on the male deities. On whom will they sacrifice? They will sacrifice [themselves] either on the Shiva *Shaktis* or Shiva. Why? Why do they sacrifice on Shiva and the Shiva *Shaktis*? Why do they sacrifice [themselves] on *devis*? Or why do they sacrifice [themselves] on Shiva? Why don't they sacrifice [themselves] on the deities? Shiva can't be shown non-violent either. What? And the *devis* are also the destroyer of demons. Who accomplish the task of Shiva? (Students: *Shaktis*.) *Shaktis*. What is the main task of Shiva Shankar Bholenath in the world? To destroy the demoniac world. And who help Him? The *Shaktis*. So, they sacrifice [themselves] on them. (To the students:) Are you afraid [thinking]: she will crush my head if I don't sacrifice [myself]? They sacrifice [themselves] on the *devis*.

So, you are *devis*, aren't you? You have become Shivbaba's. What? Those demons don't become Shivbaba's, whereas, you have become Shivbaba's. You sacrifice [yourself] on Shivbaba too. Why was 'too' used? *Arey*, what does 'too' mean? It means, you sacrifice [yourself] on someone else too. You sacrifice [yourself] on Shivbaba as well as the *devis*. They have certainly written the concepts of violence in the scriptures. You aren't demons who commit violence. You are certainly deities. You are Shivbaba's children. You sacrifice [yourself] through body, mind and wealth. There isn't anything else. What? It isn't about beheading yourselves and sacrificing it physically. What is it about? It is about surrendering your body, mind and wealth for the *Ishwariya* service, for Shiva. This is why, you sacrifice [yourself] just on Shiva and the *devis*. What? You either sacrifice [yourself] on Shiva or the *devis*.

Now, the government has banned the sacrifice in Shiva Kashi. What? For Shiva... In the end, when there is the rule of the Christians... Whom do the Christians *follow*? Krishna. So, when there is the final *shooting*, what does the unlimited government do? It bans the sacrifice. (Student: what is its meaning, Baba?) What is its meaning? (Student: what does 'the government bans it' mean?) Yes. It means, if the defamation of the Supreme Soul's *part* and of the Supreme Soul's children increases in the world to such an extent that there is defamation and just defamation spread in the newspapers, *T.V.*, *radio* in all the four directions, will the entire atmosphere of the society, government be disturbed or will it be as it is? It will be disturbed. So, will [people] stop sacrificing [themselves] on Shiva or will it go on? It will stop. It isn't like that now at all. What? The atmosphere isn't like that now.

However, people find many ways to suicide. It is because there are many ways of having enmity with oneself. The soul itself is its friend and its enemy. There is only one way of friendship. There is only one way of having friendship with the soul; the Father comes and tells you that. The Father says: the living soul becomes its enemy in the path of *bhakti* and its friend in the path of knowledge. The Father comes and gives the knowledge. All the others just narrate [the concepts of] ignorance. The Father comes and gives knowledge; all the others just narrate [the concepts of] ignorance? Do Abraham, Buddha, Christ and all narrate [the concepts of] ignorance? Do the great *pandits*, scholars, teachers [like] Shankaracharya narrate [the concepts of] ignorance? And the Father alone... What does 'the Father alone' mean? (Student: only the Father.) **Only** the Father narrates the knowledge when He comes in the form of the Father. All the others narrate [the concepts of] ignorance. So, did the one

whom the so-called Brahmins call God of the Gita narrate [the concepts of] ignorance? Did he narrate [the concepts of] ignorance or knowledge? (Students: of ignorance.) Did he narrate [the concepts of] ignorance? How? (Student: it is because he considered himself to be God of the Gita.) Yes, it didn't sit in his own intellect who God of the Gita in the corporeal [form] is. He himself has sat as Shiva, God of the Gita.

So, everything turns into ignorance. The Father Himself comes and gives knowledge through which the living soul becomes its [own] friend. The Father comes and makes every soul its own friend in the Confluence Age. We have received the *shrimat*, so, we understand: we should follow just the Father's directions. We have undergone *durgati* (degradation) by following our opinions for half a cycle. Now, we have to attain *sadgati* by following the *shrimat*. So, we can't use our opinion in it. The Father just gives the direction: you have come to become a deity, haven't you? So, what kind of actions should you perform? You should perform actions like that of deities. If you perform good actions here, you will receive good fruit in the following birth. Perform good actions here and you will receive its fruit in the *Amarlok*. This world is certainly the mortal world. What? This world is certainly the mortal world. How? (Student: faith and doubt.) Yes, you have faith every now then and doubt every now and then. So, you [won't] receive the fruit of the good actions here. The good actions that you perform by following the *shrimat*, you won't receive their fruit here. However, you will receive their fruit in the new world [i.e.] *Amarlok*. You children alone know this secret. What secret? You don't receive the reward of [following] *shrimat* in the mortal world. You don't receive the return of following *shrimat* in this mortal world. Where do you receive it? In the *Amarlok*.

So, you children do know it, that too, you know it number wise. You don't know it alike. Some assimilate [the knowledge] well in their intellect. Some can't assimilate it. It is about the intellect, isn't it? It is said: every soul receives its own kind of intellect as soon as it is born. It is said: the intellect is a great gift! So, it sits in the intellect of some, while, some don't assimilate it through their intellect. What will the Father do in this? *Arey*? So, why is He God when He can't reform our intellect? *Arey*, according to what have you received the great gift of intellect in this birth? (Students: according to the actions of the 63 births.) You have received such an intellect in this last birth according to the actions [performed] in the 63 births.

So, it isn't about asking for mercy or blessing from the *Teacher* [saying]: Baba, reform my intellect. Many say, don't they? 'Baba, reform my intellect. Have mercy.' Well, a *teacher* teaches you and takes you to his house... No, a *teacher* teaches and goes to his house. What will a *teacher* do? The *teacher* will certainly teach the knowledge. Those who study will attain a high position. Those who don't study won't attain a high position; they will *fail*. They go to *school* and pray to Khuda first of all [saying]: Khuda, help me *pass* and I will offer you *bhog*! It means, which religion do those who say this belong to? (Student: the Islam.) ☺ They remember God as Khuda! They are all those who begin the path of *bhakti*. Which religion begins the path of *bhakti*? The Islam; a line (*laam*) of those who do *bhakti* in this (*is*) is formed. What? In what? (Students: Islam.) In fact, they used to worship the idols less in the land of Bharat in the beginning of the Copper Age. Those who ran away from the country Bharat and settled in the Arab countries, they used to worship the idols a lot. They used to worship idols a lot. Later on, when Mohammed came, he put an end to that idolatry. So, there is still this tradition in their *school* – what? - when they go to *school* and pray to Khuda first of all, what do they say? 'O Khuda! Help me *pass* and I will offer you *bhog*.' Where does this *shooting* take place? (Students: in the Confluence Age.) The *teacher* will never be asked to give blessings.

At this time, He is also the Father. At which time? Now, the Father is the Father as well as your Teacher. The Father's blessing is *understood*. What is His blessing? What is the

Father's blessing? The more you consider yourselves to be a soul and remember Me, the Father, the more you receive blessings. The Father wants the children to come... The children should come as children so that He gives them the wealth. How should they become the children and come? (Student comments.) Yes. I narrate to the souls, the spirits. The Spiritual Father comes and narrates the knowledge to the spiritual children. Those sitting in body consciousness won't understand it. So, those who become My children and come, those who sit as My children, I give them wealth. So, this is a blessing, isn't it? You will assimilate [the knowledge] more in the soul conscious stage. If you sit in body consciousness, you won't assimilate it. So, this is a blessing after all, isn't it? This is a rule – the child receives inheritance from the Father. The children can't receive inheritance from the brothers.

In addition, those children also keep becoming *tamopradhaan* now. What? What is it? As the Father teaches the knowledge, the children keep becoming *tamopradhaan* – what is this? Should they become *satopradhaan* or *tamopradhaan* by studying [the knowledge]? (Students: *satopradhaan*.) Then, why do they continue to become *tamopradhaan*? (Student: they study in body consciousness.) Why do you study in body consciousness? Your body consciousness should certainly be destroyed through the knowledge? (Students: we pass through the four stages.) Yes, the *shooting*, the *rehearsal* is taking place now. What? In the *rehearsal*, there is less effect of knowledge; what? There is more effect of the colour of company. What should you do? Should you take the colour of company or should you just take the knowledge? (Students comment.) Yes, you have to break company with others and connect with the One Father. If the connection of your intellect is connected just with the One, you won't become *tamopradhaan*. There are some of such souls – there must be some souls – who keep their intellect mature in the *drama* of 5000 years, till the end of the Iron Age, who stay in soul consciousness when compared to others. Everyone certainly becomes *tamopradhaan*. The entire world certainly becomes body conscious but there are certainly some souls who stay in the *saatvik stage*, [mustn't there?] There are. It is because it has been said here: you don't accumulate sins as long as you read the murlis. What? Sinful actions are turned to ashes through remembrance. Even when you keep reading the murlis, when you think and churn the murlis, when you read them, you don't accumulate any sins at that time. So, the souls who must have thought and churned the knowledge, who must have been engaged in worship in the path of *bhakti*, will they perform the sinful actions? (Students: no.) They won't perform the sinful actions. As for the rest, it isn't even that they perform noble deeds. Yes, when they donate [and] perform noble deeds in practice as per the path of *bhakti*, they just receive an incomplete [attainment] for one birth.

Now, the five elements have also become sorrow-giving. Ravan is certainly sorrow-giving. Ravan, the combination of the five vices is sorrow-giving and the five elements of nature are also sorrow-giving. This is *Dukhdhaam* (the abode of sorrow). Nature as well as Maya are sorrow-giving. It is the third *page* of the *vani* dated 22<sup>nd</sup> March, 1967. If the Father has the age of 40,000 years even now... It isn't 'Father' (*baap ki*) ; it is 'remaining' (*baaki*). Even if the remaining time is 40,000 years now, what will be the condition of this world? Now, there is rapid degradation. The population of world is rising at a fast rate that crowds on road keep increasing by leaps and bounds. They keep building the flyovers; they build them but by the time they build them, [the population] increases to that very extent [that more are necessary]. What will be the condition of the human world in 40,000 years? It is as if the intellect of human beings is completely empty. So, they just keep listening to the concepts of scriptures. Whatever the *guruji* narrates... (Concluded.)