

**VCD No. 522, Dated 23.09.2006, at Pune,**  
**Clarification of Night class 05.06.05.1967+Morning class 07.05.1967**

Today is the night *class* dated 5<sup>th</sup> May, 1967. Children should explain very nicely on the World Drama Wheel too and write '*Sangam Purushottam*'. You should surely write this word as well. And you should write [the duration of] *Sangam* long. You should write [the duration of] *Sangam* long and [the duration of] *Purushottam* short. It means '*Purushottam Sangamyug*' that you should write, you should write [the duration of] *Sangam* long and [the duration of] *Purushottam* short in it. What does it mean? (Student: the duration of *Purushottam* is 40 years and the duration of *Sangamyug* is 100 years.) [The duration] of *Purushottam* is 40 years and that of *Sangamyug* is 100 years? (Student: this is why *Purushottam* is short.) *Accha*, is *Purushottam* short? It means it isn't *Purushottam* after 40 years? (Student replies.) Isn't it *Purushottam* after the year 1976? (Student: it is.) Then? You are correct up to this [concept] that *Sangamyug* is of 100 years at the most. And till 40 years [no one] knows as to who *purushottam* is. Does [anyone] come to know? (Students: no.) This is why those 40 years are deducted. So, *Sangam* is longer and *Purushottam* is shorter. Then, you will be able to write it clearly. Children should have it in their intellect: we are present in the *Purushottam Sangamyug*. Who should have it in their intellect? The children should have it in their intellect. And those who aren't the children, those who aren't the *direct* children of the Father, who aren't those who study being face to face, won't they have in their intellect that they are in the *Purushottam Sangamyug*? They don't recognize the *Purushottam* one at all. When they don't recognize him at all, it won't be in their intellect either. It means until 40 years, until the year 1976, the *Purushottam* one isn't revealed at all. There is the *basic knowledge* before it. So, all those who take the *basic knowledge* were present earlier and are also present now. Still, they don't have the concept of *purushottam* in their intellect. The Father has come and is making [us] *purushottam*. The mothers should be thrilled. Why? Why should especially the mothers be thrilled about the concept of the *purushottam* year, the *Purushottam Sangamyug*? (Student: Baba has kept the mothers ahead.) No. What *connection* does it have with *purushottam*? (Student: the mothers have husband...) Yes; the one who becomes the best among the *purush* (men) belongs to the *pravritti maarg* and not the *nivritti maarg*. The mothers should rise. They haven't become a lionesses yet. When they rise with the power of yoga, they will be fond of *service*. When they do *service*, [only] then will they be able to attain a high position. On what is the high and low position based? On *service*. It will be visible through each one's *service*: how high a position he is going to attain. Then, the *service* shouldn't be such either that a lot of running around is visible, there is a lot of show-off and what about the *result*? There is no *result*.

You have to free your *hamjins*<sup>1</sup> from various kinds of chains of the path of *bhakti*. Who? The mothers. Make your life [fruitful] but the mothers are entangled with their husband [and] children. Their intellect doesn't rise at all. The clouds should refresh [themselves], then go and do *service*. You have to become *nashtomohad*<sup>2</sup> from this entire world. Whether you become *nashtomohad* or *mohajit*<sup>3</sup> it is one and the same. What will you do by having attachment with something that is to be destroyed? You have to break [your] attachment from everything. Suppose your husband dies, then will you cry? (Student: no.) Eh! ☺ Those with beard and moustache say they wouldn't cry! (Student: their partner.) Baba asked: suppose your husband dies, then will you cry? Why will you cry? Why will you cry

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<sup>1</sup> Those of the same category

<sup>2</sup> Gain victory over attachment

<sup>3</sup> victorious over attachment

and why won't you? (Student: they will cry because they have body consciousness.) No, they have found the Husband of the husbands, so they needn't cry at all. That is the sorrow-giving husband. Now, the Father has come to take you to *kshiirsaagar*. What? Those husbands take you to the ocean of vices. Then, the world of sorrow and pain is created. They become inharmonious. Quarrels and so on keep increasing. And this One takes us to *kshiirsaagar*. He establishes *Khiirkhand* where fights never take place. The weak women have to tolerate because of vices. If the topic of vices ends, they won't have to tolerate either. You will have to say: we certainly won't give [you] the poison (of vices). You may go and marry the second time. You should be firmly *nashtomohaa*. From what? (Student: husband.) Should you be *nashtomohaa* from your husband? (Students: from vices.) You should be *nashtomohaa* from the vices. The Shiv-shaktis of Bharat are famous.

In fact, you are non-violent. You shouldn't give sorrow to anyone. There aren't any *unknown warriors* in the world. If they are *unknown*, *unknown warriors*, why do you make their graves? If you make their graves, it means their *yaadgaar* has been revealed. Actually, you are the *unknown warriors* whom no one knows. Yours is a secret battle. The world certainly doesn't know this battle of vices. The Father as well as you are hidden. The Father teaches you secretly, doesn't He? So, you should follow one direction. If someone else says something wrong, you shouldn't listen to anything of anyone at all. It is famous for you alone: ask the *gop-gopis* about happiness. You Brahmins alone are praised. You aren't worshipped, you are praised. You Brahmins are the progeny of the Purifier of the Impure Ones. The deities are worthy to be worshipped, those whose soul and body, both are *pure*. You have imbibed purity. You have determined, you have made a firm decision: we won't become vicious. So, it is as if your soul [in the form of] mind and intellect is going towards purity. It has become pure but the body is certainly impure. It is the body born through impurity. So, you can't be worshipped. When will you be worshipped? You will be worshipped when the five elements of the body also become pure through the power of yoga. Now, you have become worshippers from being worship worthy. You become worshippers for half a cycle. Why? It is because the body becomes impure. Your body becomes impure for half a cycle and what about the half a cycle before it? Your body was pure. So, you become worthy of being worshiped for half a cycle. You should churn this knowledge within: what is the basis of worship? (Students: purity.) Here too, you will keep becoming pure then, the world will worship you. If you are impure, no one is ready to accept you. When your vision, vibrations and actions become pure, whoever comes in front of you will be compelled to accept what you say. All the tasks of the world are accomplished through purity. *Accha, goodnight* to the children.

After this, it is the night *class* dated 6<sup>th</sup> May, 1967. Actually, you should give this very introduction first of all as to how you became Prajapita Brahmakumar-kumaris. They do say in the path of *bhakti*: the *Vedvani* came out from the mouth of Brahma. Those who read and taught that *Vedvani* were called Brahmins. Now, you know: the Vedas don't come out from the mouth of Brahma. The Vedas and scriptures don't come out. Then, what comes out? From the mouth of Brahma... '*Vid*' means to know, information meaning knowledge; the concept of knowledge comes out. It is called the *Vedvani*. Knowledge means truth. Ultimately, what is the truth? What is the truth regarding the souls, the Supreme Soul [and] the World Drama Wheel? What is the truth? The world certainly doesn't know it. The One True God the Father Himself comes and tells us what the truth is. What does He tell us? One is true and many are false. He comes in *Jhuuthkhand* (the land of falsity). All are only false in that *Jhuuthkhand*. Not a single person is true. Then that True Father comes and narrates [the knowledge]; whatever He narrates, He narrates only the truth. That itself is the *Vedvani*.

Through whoever's mouth that *Vedvani* comes out is called Brahma. So, it is written in the scriptures: Vedas came out from the mouth of Brahma. Those who assimilated that *vani* became Brahmins. Some became the Brahmins who listen and narrate [the *vani*] and some became the Brahmins who assimilate and enable [others] to assimilate [it].

So, you should tell [them]: now, we are again becoming true Brahmins in practice. If someone asks what the *proof* is, tell him: you can see anywhere in the world, there are Brahmakumari Vidyalayas opened in country and abroad. If Brahma isn't present, where did the Brahmakumari Vidyalayas come from? And if Brahma is present, Prajapita will also be present after him. It isn't possible that there is the mother and not the father. So, we are Prajapita Brahmakumar-kumaris. You should give your introduction first. 'We are certainly the children of Brahma too, aren't we?' And, whose child is Brahma? (Students: Shivbaba.) Brahma is Shivbaba's child. Where did Shivbaba come from? The combination of the corporeal one and the Incorporeal One is called Shivbaba. So, Shiva is the name of the Point, the name of the Father of the point souls who never comes in the cycle of birth and death. When He comes to this world, the seed, the father of the human world whom He enters, whom the followers of every religion accept [as] Adam, Aadam [and] Aadidev, He enters him and becomes Shivbaba. Shiva Baba, the *Grandfather*. Brahma is born through Him. Whose child is Brahma? He is Shivbaba's child. Brahma is Shivbaba's child. It is as if we are the grandsons and granddaughters of Shivbaba. Shivbaba creates us through Brahma, so we are Brahmins, aren't we? So now, the Father is creating. What is He creating? He is creating the Brahmins and Brahminis. We are becoming His children and taking the inheritance. Whose children? We are becoming the children of Brahma and taking the inheritance of the Grandfather. What inheritance are we taking? We are taking the inheritance of happiness and peace. If our happiness and peace keeps increasing, it is as if we are taking the inheritance. If our happiness and peace keeps decreasing, it is as if we are taking the inheritance of Ravan. It is because Maya comes in between. So, she shakes us from our determination [and] faith. Write it. Write and then explain it. They do understand and listen. Still, they listen in such a way as if they don't understand anything at all. For example, there isn't any *aim*-objective in the path of *bhakti*. So, they don't understand anything at all. You should explain it in such a way so that it sits in their intellect.

You should *judge* whether he belongs to your clan or not. How will you *judge*? (Student: if he immediately grasps the knowledge...) If we narrate the Father's introduction [to him] and it immediately sits in his intellect, what should you think? 'He belongs to our clan. If the Father's introduction doesn't sit in his intellect at all and he argues, it means he doesn't belong to our clan.' You need a very broad intellect for this. You need the power of discerning so that you can *read* it. See if it affects them to some extent or not. What? Do they have any effect of whatever we have explained to them? If it affects someone, he will nod. If it doesn't, he will keep listening to you quietly. If it affects him, understand that he is influenced means he is the Father's subject. He is at least His subject. Now, if he makes *purushaarth*, he can also become an heir. You should check his pulse (judge): does he belong to our Brahmin clan? If he doesn't become influenced despite all our efforts, he doesn't belong to our Brahmin clan. Ultimately, he will still *convert* and become a follower of Islam, a Buddhist or a Christian. He isn't the one who has 84 births. Otherwise, the children keep speaking a lot unnecessarily (*tik-tik*) for eight-ten days [yet] nothing sits in their intellect at all. They won't understand anything and the *time* of the children will also be wasted. Those who have faith will certainly understand: we are also Brahmakumar-kumaris. What? It will sit in their intellect, they will understand: now, the world is going to be renewed, the new world is being established through Brahma and we are also Brahmakumar-kumaris, the

children of Brahma. We also have a *number* in it. Why shouldn't we also take the inheritance from the Father? Many children think: this one was greatly influenced. When the children don't have the power to discern, they think that this one was greatly influenced. The Father says: he hasn't understood anything at all. If he has understood, Baba says: ask him to write it down and bring. What? 'Whatever you have understood or known, write it down and bring.' Those who explain can't understand [it] at all. You need a very good intellect to check. Those who don't have yoga with the Father, how will their arrow hit [the mark]? How will their arrow become sharp? Their arrow is like a blunt knife. When a knife becomes blunt, you can't cut even vegetables with it. If your yoga is firm, you will shoot the arrows happily and those arrows will also hit [the target]. The great scholars, teachers, *pandits* [and] all those who consider themselves to be very great aren't even [equal to] your shoe. *Arey!* They aren't even [equal to] your shoe? What does it mean? (Student: they will attain a low position.) Their being [equal to] your cap is a far off proposition; they aren't even [equal to] your shoe. Still, they will definitely understand one day: there is some God who supplies even them with arrows; we aren't able to recognize Him but they have. How will they understand [it]? When they lose while opposing you continuously and don't get any *result*, they will understand: the One who teaches them is certainly God. Even the very good children don't remember Him. The children who remember Him, their arrows of knowledge will have an impact, won't they?

Now, the arrow doesn't hit [the target] at all because the children don't have yoga. What was it? The arrow doesn't hit [the target] at all because [the children] don't have yoga? Why was it said like that? (Student: bodily beings.) Do they have yoga with the bodily beings? (Another student: body consciousness.) Are they body conscious? When is it about? (Student: the Confluence Age.) Yes, it is certainly about the Confluence Age. (Student: 1967.) It is about 1967. Now, the arrow doesn't hit [the target] because [the children] don't have yoga at all. Why don't they have yoga? (Student: ... through the mother.) Yes, because the study was being taught through the mother. The mother herself didn't have the recognition of the Father. There wasn't the *advance knowledge* in the intellect of Brahma himself. So, when they don't have the recognition at all, how will they have love [for Him]? How will they have yoga [with Him]? You remember [someone] when you love him.

So, the children are very weak in yoga. *Accha*, that was about then. Are they weak or *powerful* now? (Students: *powerful*.) Are they *powerful* now? Does the arrow hit [the target] very soon now? Or do you say that no one listens to you at all? (Student: they listen [to us], Baba.) Do they listen [to you]? *Accha!* Even the very good children aren't able to remember. If they don't remember the Father despite being His children, they are proved to be foolish, aren't they? They keep making mistakes because of not having yoga. They make mistakes and don't even come to know that they are making them. They don't even know whom they are speaking to. They think: it is Brahma who speaks. 'This Brahma speaks; Shvababa enters him only in the morning.' Is it like that? (Student: no.) Why? Doesn't Shvababa come to narrate the murli in the morning? (Student: He comes but no one knows when He comes and goes.) No one can know when He comes and goes. In fact, Baba always says: always consider him to be Shvababa. Why do you think: Brahma says this [and] Shvababa says that? If you think like this, you yourself will incur a loss. Om Shanti.

Today's morning *class* is dated 7<sup>th</sup> May, 1967. Now, these are the unlimited concepts. What? What the Father comes and narrates are all unlimited concepts. Whereas, what the people of the world kept narrating are all limited concepts. Here, all the limited concepts are removed from the intellect. What was Arjuna told? 'O Arjuna! Forget all that you have



studied and written. Remove it from your intellect. Listen to what I narrate to you.' So, here all the limited concepts are removed from the intellect. There, in the path of *bhakti* you remember many. And here, in the path of knowledge you have to forget the remembrance of many and remember the One. You have love with many bodily beings there and what about here? The One with whom you have love here isn't a bodily being. What? He isn't the One who has attachment to the body. All the other bodily beings who are in the path of *bhakti* certainly have attachment to the bodily beings. Whereas, this One who has come to teach us, He doesn't have attachment to any bodily being. So, we have to join the connection of our intellect with Him. Then, how will we too become? We will also become *videhi* (bodiless). You shouldn't remember any bodily being. To serve the Brahmins etc. is the practice and custom of the path of *bhakti*. Do you do *tervi*<sup>4</sup>, *barsi*<sup>5</sup> and so on? So, these are the practices and customs of the path of *bhakti*. The practices and customs there and here are completely different. Where? Where does 'there' and 'here' mean? (Student: the *advance party* and the *basic party*.) Yes, the Brahmins in the *basic* [party] say even now: offer *bhog* here, then we will do your *tervi* well before your death. We will have your *barsi* done.

So, the practices and customs of the path of *bhakti* and here are completely different. You shouldn't remember any bodily being here. And you are taught to remember only the bodily beings there. Which bodily being are you taught to remember first? (Students: Brahma.) They keep Brahma's picture, idol or his *translight* picture. Why is the picture kept? It is kept to remember, to do *kiirtan* meaning to praise [him]. The Father says: don't remember any bodily being. Until you attain that stage, you will certainly keep remembering them to some or the other extent. Which stage? Until you attain the *videhi* stage like that of the Father, you keep remembering the bodily beings to some or the other extent. The Father says: still, forget all those who were in the old world and who are present now, as much as you can. Why? It is because all those who were [present earlier] weren't complete and those who are present now aren't complete either. If we remember them, we will also remain incomplete. You should have these thoughts in the intellect the entire day about what you should explain to whom. As is the one who understands, he is explained the same concepts. If the one who understands is intelligent and the one who explains is foolish, still if he (the one who explains) remembers the Father and explains [to him] being immersed in the Father's *love*, the Father enters him and explains it.

Explain to anyone: come and understand the *past*, *present* and *future* of the world. Come and understand what no one knows. *Past* means since when this world began. *Present* [means] what it is now. It has certainly started since the Golden Age and what about now? Now, we have reached the Iron Age. Tell those who come to understand where they have reached now; they have descended from the Golden Age and come to the Iron Age. So, what will be your *future* now? 5000 years ago too, the massive war of Mahabharat took place [and] God came. God does come to make hell into heaven. You remember the *swargarohan* (ascent to heaven) of the Pandavas, don't you? Where did the Pandavas go at the end? They went in a high *stage* on the mountains, melted and died. It is called *swargarohan*. Where did they go? They ascended to heaven. Half [of the people] think that they ascended to heaven. Some think that they went on the mountains, melted and died. They don't understand its meaning. It is about here that when God comes, He makes us attain such a high soul conscious stage; by stabilizing in that stage, in the stage of the self, we experience heaven. We are the children of God the Father. God the Father is called Heavenly God the Father. So, should we be present

<sup>4</sup> Offering of food to ancestors and Brahmins as a funeral rite on the thirteenth day

<sup>5</sup> The first death anniversary

in heaven, should we experience to be in heaven or in hell? (Students: in heaven.) You say it very quickly that you should experience yourselves to be in heaven. [Suppose, someone] is a child of a billionaire and he is dependent for each and every *paisa* and wanders about begging, is it possible? (Students: No.) Or else, his *connection* with the father is broken so he has reached such a condition. It is the same condition here as well. What? If the connection of the intellect is connected with the bodily beings, you can't experience heaven [i.e.] the high *stage* of the stage of the self. You children in fact know as well as accept all the concepts. This is why you make these pictures etc. This is a big unlimited *drama*. There are limited *actors* in the limited drama and the *director* is also *limited*. He stands behind the curtain. The spectators can't see him. And those who *act* on the stage don't see him with their eyes either but they follow his directions. The *director* keeps giving directions behind the curtain. So, you do know, don't you? You know as well as accept it. That is the limited drama and this is the unlimited drama. They keep making many small limited dramas. There are many dramas. Even among them, the scriptwriter and the scene painter in the drama are different. What? The scriptwriter and the scene painter are different. What happens here? Here also, the *planning party* and the *practical party* that makes the scenes and sceneries of heaven are different. Then, it is the unlimited concept. When they draw the scenes and sceneries there too, they *paint* it on the cloth, don't they? Here also... Which is the cloth here? It is the cloth like body. Those cloth like bodies are painted. Some play the *part* of a deity and some play the demoniac *part*.

So now, you have known the *story* of this unlimited *drama*. As for the rest, what the scene and sceneries of the new world are, how the *Suryavanshi* and the *Chandravanshi* capitals continue, the various religions are destroyed and the one Ancient Deity Religion is established – you have all these secrets in your intellect now. What do you have in your intellect? The world of five-seven billion [souls] of the other religions has spread. How will such a big world of the other religions be destroyed? How will the *Suryavanshi* and the *Chandravanshi* capitals continue? First, you will recognize who are *Suryavanshi* and who are *Chandravanshi*, won't you? You will certainly recognize each other, won't you? When you recognize [each other], you will recognize the Sun, the Moon as well as their dynasty. The capital of both continues together. It isn't that the capitals of the *Suryavanshis* or the *Chandravanshis* continue. No. Both of them combine and the capital of the *pravritti maarg* is established. Many religions are destroyed and the Ancient Religion is established. How? It means the elevated souls of every religion come out of the entire world in the very world of the Brahmins. What? Since the very beginning of the *yagya*, the 900 thousand [souls] who received the message, where is it about? (Student: Sindh Hyderabad.) It is about Sindh Hyderabad. Why didn't they receive that message in Bengal? The 900 thousand [souls] should receive that message in Bengal. Why didn't they receive that in the east but received in the west? (Student: because all of them belonged to the western culture.) Yes. It is because all the *videshis* came to Bharat from the west of India at the end of the Iron Age. So, where did those of the western culture gather? (Student: Sindh Hyderabad.) In Sindh Hyderabad. It means all the souls who converted to the other religions, all the elevated souls among the souls who converted gathered in Sindh Hyderabad, in their last birth. The soul of every religion gathered. There were *Suryavanshis*, *Chandravanshis* as well as the souls of other religions among them.

Then, because of some or the other reason the flame of destruction also ignited along with the establishment. So, who will become the instrument? *Arey*, there was the gathering of the *videshis* as well as the gathering of the *swadeshis* [like] the *Suryavanshis*, *Chandravanshis* in Sindh Hyderabad. So, the flame of destruction that was ignited, who will

become the ones to ignite it? (Student: the *videshi* children.) World is a family. The *foundation* of the family was laid there. There was ‘*Vasudhaiv Kutumbkam* (one world family)’ in Sindh Hyderabad. The souls from all the religions gathered there. All the *Bhaaratvaasis* who converted to the other religions gathered in the number of 900 thousand [souls] in Sindh Hyderabad. And after they gathered, a spark ignited. So, from where does the spark that was ignited begin? (Students: from the *yagyakund*.) Yes. Who become the instruments in the *yagyakund* too? (Students: the Brahmin children.) Between whom does the quarrel in every house start? (Students: the mother and father.) The quarrel starts between the mother and the father themselves; the same happened in the *yagya* as well. The quarrel started between both, the *Suryavanshi* father and the *Chandravanshis*. *Chandravanshis* are cool and *Suryavanshis* are hot. Does the father remain subdued by the children? (Students: no.) He would say: *hat*<sup>6</sup>! You are born from my urine and you are subduing me! The Father is the Creator and all others are the creation. And what kind of a nature does a mother have? The mother has a flexible nature. No matter how a child is, however he is – whether he is the wickedest or the best – a mother doesn’t want to separate her child from her lap. So, this was the quarrel in the beginning of the *yagya*. The *vidharmi-videshi* souls who entered the family, does the mother or the Father have more power to discern them? The Father has more power to discern. He discerned them. That’s it! The quarrel started since then. The mother supported the *videshi-vidharmi* children, whereas the Father didn’t support them. So, Sun and the *Suryavanshis* went away. They shouldn’t have gone like that. It’s God’s *part*. God comes and gives knowledge to the Sun first of all. So, should they go? They certainly shouldn’t but why did they go? (Student: they didn’t have knowledge.) It is because that very old Sanskrit Gita used to be read and narrated in the beginning. He used to sit and narrate its meaning. The knowledge [that came out] through the mouth of Brahma, which is called the *Vedvani*, certainly wasn’t narrated. All that was in the beginning was the incomplete knowledge. The *foundation* of *bhakti* was strong and the *foundation* of knowledge was weak. This is why they left and went away. And what about now? That very soul of the beginning and his *followers*, the children, the *Suryavanshis* come in the *yagya* again. They come and receive perfect and readymade points of knowledge. This is why they are the children of Amarnath now. They can’t die. They drank the nectar, so they became immortal. When does the nectar emerge? (Students: by churning.) Nectar emerges by churning. Whatever was narrated through the mouth of Brahma was definitely not churned. [For example,] there are small children, aren’t there? Whatever they are taught, the couplets of Kabirdas, the poems of Surdas, they parrot them. They don’t understand their meanings in depth.

So, there isn’t the question of churning in the *basic knowledge*. It is the study of the mother. When they receive the higher *knowledge* of those very poems and couplets, it is then that they understand: *arey*, there are a lot of secrets contained in them. Earlier, we used to keep reading these sentences [but] we didn’t understand anything. Whereas, we understand a lot now. So, there wasn’t this knowledge in the beginning. Because of the absence of this knowledge, destruction took place. Whose? ‘*Vasudhaiv Kutumbkam*’ was destroyed. It was destroyed? (Student: it means, the mother and the Father weren’t present.) The mother and the Father... The mother was certainly present. Had the mother not been present, on whose lap were these *vidharmis* sustained? The mother was certainly present. The mother as well as the children were present. However, the Father and all His *followers*, the *Suryavanshi* children went. So, was ‘*Vasudhaiv Kutumbkam*’ established or not? (Students: it wasn’t.) Wasn’t it? (Student: it was established for a short period.) In Karachi, when there was

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<sup>6</sup> an expression used while scolding

bloodshed in Hindustan and Pakistan, rivers of blood were flowing, [all the passengers in] trains were massacred, those 300-400 [children] were staying very comfortably. They didn't have any danger. So, wasn't that the scene of heaven amidst the world of hell? (Student: it was.) It was. (Student: it was a model.) It was a *model*. Yes, just like a *model* of heaven is made in Ajmer, similarly the *duplicate* children also made a *duplicate model*. Just like, the *sanyasis* have made Swargashram<sup>7</sup> in Rishikesh. What have they named it? Swargashram. It is about the outside world. What happened in the world of Brahmins? *Sukhdhaam* and *Shantidhaam* were built in Mount Abu. Who built them? They alone built them who had also made the *model* of heaven in the year 1947. In its *yaadgaar*, there is a *model* of heaven made in Ajmer Sharif even today. The guides and priests who live there place Brahma's idol and worship it. None of the outsiders worship Brahma's idol. Where is it the *yaadgaar* of? It is also the *yaadgaar* of Mount Abu. In Mount Abu, the priests of Brahma consider Brahma to be God of the Gita and even today... (Student: ...worship him.) Yes, they keep the *trans light* picture [of Brahma] and tell people: come, we will make you have the *darshan*<sup>8</sup> of God. God is establishing heaven.

So, they made a *model* for a short period. What? Did they make it for a short period or for 2500 years? They make the *model* for a short period. Those of the Islam, the Buddhists, the Christians, all those who sustained on the lap of Brahma altogether made a *model* for a short period. They made the *model* of heaven. They couldn't make the real thing. And what does Maya also do? What does Maya also make this world into, in the last 100-200 years? It is visible as if [there are] palaces, mansions, multi-storied buildings. People go to America in aeroplanes and think: wow! This is heaven. Where do they go after passing B.A., M.A., P.H.D [etc.]? They run to America. The educated and intelligent class [of India] goes to see the heaven made in the world. They work as well as live there. There is hell for them in Bharat and heaven there. Is it short lived or everlasting? Their eyes opened when Laden made a small attack. Then, their eyes opened: is this heaven or hell being established? In the same way, all these religions are destroyed and one Ancient Deity Religion is established. First, it is in the form of Maya's *pomp and show*. Maya shows her miracles. The hidden hero is revealed at the end and He establishes the real heaven and proves himself. This is why the Father says: human beings have made the seven *wonders*. The worldly people spend their money to visit them. However, the Father makes the greatest *wonder*. What is that *wonder*? Heaven; it is praised in all the scriptures. The Muslims call it 'Jannat', the Christians call it 'Paradise' [and] the Hindus call it 'Vaikunth'. The Father goes after establishing such a *wonder*. The entire world will understand that the greatest *wonder* has been established in this world. Its *foundation* is being laid now. What? All the religions will be destroyed and one true religion will be established.

So, will that happen among the root [souls], the seed [souls] or in the outside world first? (Students: among the seed [souls].) The seed form souls, the selected seeds of the entire world who have complete 84 births, who are covered with the husk of other religions, they make such a *model* of the new world ready in a small form first. Even among them, the capital is first established through the *Suryavanshis* and the *Chandravanshis*. So, now all these secrets are in your intellect as to how the old world transforms and becomes the new world. Will it become that in the small form first or will it become that straightaway in the big form? (Students: in the small form.) It becomes ready in the small form first. Not everyone can know it. The more *purusharthi* someone is, the sooner it will be visible to him.

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<sup>7</sup> ashram resembling heaven

<sup>8</sup> To see; to take a glimpse of the idol kept in temples



If he is the *last purusharthi*, it will be visible to him later. So, the new world is established and the old world is destroyed in the world of the seed form souls. All those who are covered with the husk of other religions are destroyed. So, all these concepts are in your intellect. What does 'your' mean? (Student: the children who are sitting face to face.) Yes, only those from Pune are sitting face to face. ☺ This is why what is it named? Poorna. It is called 'Poorna' in Sanskrit and what did it become after its form changed? Puna. Om Shanti.