

VCD No. 528, Dated 12.10.2006, at Hyderabad,
Clarification of Morning class 14.05.1967

This is the night *class* of the 14th May 1967. The *record* played is: *dhiiraj dhar manua, dhiiraj dhar* (Be patient, O mind, be patient). This itself is said to the children and the children also know that they wish: we may go to the Golden Age quickly and get liberated from this sorrowful world. But, the *drama* moves very slowly. It moves like a louse. The children become anxious, so the Father says: have patience. Only a few days are left. You will keep hearing [this] voice from the great personalities as well: now, the world is going to change. All the great personalities like the Pope, who have a very high honor and position in this world, they too say: this world is going to change.

Accha, if the world is going to change, how will there be *peace*? How will we come together and become *khiirkhand*¹? The children know: we become *khiirkhand* in the Golden Age. Just like in *khiir*, rice, milk and sugar, all three mix and become one. Similarly here, this is the tree of the human world. There are mainly three kinds of souls in it. [One is] the souls who remain firm in their religion from the beginning till the end. The other [group] is of those who get converted to the religions on the right side [of the Kalpa tree]. They do become *vidharmii*, but they remain *svadeshii*. And the third *group* is of those who get converted to the religions on the left side [of the tree], the left path. They become *videshii* as well as *vidharmi*. So, there will definitely be a difference in the nature and *sanskaars* of these three kinds of souls. But, the Father comes and chooses the special souls from all the three groups and makes them the ones with one kind of *sanskaars*. He makes them *khiirkhand*.

Right now, everyone is like salt and water. In the same house, the father says something, the son says something else, the wife something else and the parents say something else. Disputes and quarrels keep increasing in the family. Now, we have decided: we will live in harmony. On that side, people keep becoming [more] like salt and water day by day. On which side? (Student: BK). The Father is the Unlimited Father. The Unlimited Father speaks about the unlimited concepts to the unlimited children. The children aren't of the limited world and He doesn't talk to the people of the limited world either. He talks to which children? He talks to the children who belong to the unlimited world. He gets revealed in front of them. He doesn't get revealed in front of those who engage their intellect in the limited world either. All of them belong to the community of devotees. They are sure to attain degradation through *bhakti*. So, they keep becoming [more] like salt and water day by day. They will finish themselves by fighting and quarrelling with each other. This declaration was made in the year 1966 itself: the old world will end and the new world will be established. But, a mango can't be grown on the palm of the hand. The declaration of 1966 yields results from the year 1976. There is a breach in the Brahmin family. On one side is the *advance party* and on the other side is the *basic knowledge party*. On one side, God Himself is working and on the other side, the notions of the path of *bhakti* start being adopted. Just like, they say in the path of *bhakti*: God had come and created Brahmins through Brahma. They narrate the stories of the *past*. The Father says: all these are the concepts of the path of *bhakti*. They will all fight and quarrel with each other and die. All the preparations are being made.

¹ (lit.) *khiir*-a dish made by boiling rice in milk with sugar, (fig.) to live in harmony

Now, this cycle of the *drama* comes to an end. The old world comes to an end and the new world is being established. What was the gathering of the old world named? *Arey*, when a gathering is formed... (Student: Om Mandali.) What is its present name? Is the now existing old world going to be destroyed or is the world of the *past* going to be destroyed? *Arey*, the now existing old world will get destroyed, won't it? So, what is the name of the gathering of the old world in the world of Brahmins? The declaration which was made for the year 1976 that the destruction of the old world is standing in front of us from the year 1976. The scene of the new world comes in front of us and it sits in the intellect: this old world is going to be destroyed any day. So, the old world comes to an end. The name of the gathering is... What is the name? Prajapita Brahma Kumari Ishwariya Vishwa Vidyalaya. The Father said: you should remove those words and write, 'God Fatherly Spiritual University', write 'Adhyatmik Ishwariya Vishwa Vidyalaya' instead. Later on, you will certainly have to write it on all the centers. What? 'Adhyatmik Ishwariya Vishwa Vidyalay'. So, the destruction of which world was indicated? And the scene of the establishment of which world was spoken of? *Adhi atma*; '*adhi*' means inside, '*atma*' means soul. What is the knowledge of the soul? Only the Father of the souls can come and explain all that in detail. The Father of the souls narrates [the knowledge] through the father of the human world. That secret had definitely been narrated through the mouth of Brahma, but neither Brahma nor the followers of Brahma understood it. Because it has been said for Brahma: Brahma is the one with a baby-like intellect. I narrate [the knowledge] to **you** children, this Brahma listens to it in between. [He] listens in between? He (the Father) doesn't intend to narrate it to him because he is the one with a baby-like intellect. Just like, young children do memorize *kavitt*², *doha*³, *chaupaayi*⁴, and poems in the *primary school* but their deep meanings don't sit in their intellect. Similarly, everything that was narrated through the mouth of Brahma was certainly the knowledge of the Gita but as it wasn't churned, it didn't become the nectar of the knowledge of the Gita. The deities became immortal by drinking nectar. The juice of nectar emerges only when the thinking and churning is done. When churning is done, nectar as well as the deadly poison emerges. The demons were destroyed by drinking the deadly poison. And [the old world] gets transformed into a divine world, the establishment takes place, by drinking the juice of nectar. Nectar makes someone immortal [and] poison destroys. The vicious ones will leave this world and the vice less deities will remain.

Now, the new world is being established in practice. The new world itself becomes the old world and then it becomes the new world again. This is called the cycle of the world. This cycle keeps rotating. It isn't that the old world will become new after lakhs of years. No. In fact, this entire *cycle* is of just 5000 years. In 5000 years, every soul of the world reaches the very point, the very *stage* from where it had started its cycle. Ultimately, every atom, every particle of the world reaches the very point from where it had started its cycle. So, the old world doesn't become new or the new world doesn't become old in lakhs of years. This cycle is of just 5000 years.

You children can understand it very well. *Bhakti* has completely vanished from your intellect. This is why, you can understand it very well. It is because *bhakti* comes from Ravan. Ravan has many heads, he has many opinions. Many opinions itself mean many heads. And Ram

² A Hindi syllabic meter having four lines with thirty-one syllables per line

³ A rhyming couplet

⁴ A quatrain

has one head. He gives only one kind of opinion. He gives just one kind of direction. So, knowledge and *bhakti* are completely different things. *Bhakti* is connected to Ravan, who gives many opinions. Ravan is the one who makes [everyone] cry and Ram is the one who delights [everyone]. He makes them happy. Knowledge is connected to Ram. What? Knowledge is connected to Ram; it isn't connected to Ravan. Ravan is the one who creates differences. This is why, the kingdom of Ram is established by Ram, in the beginning of the new world. And the kingdom of Ravan is established by Ravan, who has many heads, from the beginning of the Copper Age. Knowledge comes from Ram and *bhakti* comes from Ravan. So, who is Ravan? You are understanding this now, who is Ravan and who is Ram. Now, you call the Father: O Purifier of the Sinful! Come. We have become very sinful, degraded and deceitful. The soul repents. So, they say: come and establish the new world. There is definitely happiness and only happiness in the new world and there is sorrow and only sorrow in the old world. Now, all the children, whether they are young or old, know: now, we have to go back home. Now, we can't live in this world. Whether they are young children, who are only a little wise or the older children who are wiser, it goes on sitting in the intellect of everyone. This drama ends. Now, we will go to the Golden Age again. Now, this cycle of 84 births comes to an end. When it gets completed, the soul realizes itself. The soul realizes itself? How? Through divine visions? What will you see through divine visions? A soul is a point. So, all the souls are points. Worms, insects, animals, birds and bacteria, everyone's soul is a point. So, what divine vision will you have about your soul? (Student: purity.) Purity? When a soul becomes pure, it can't live in this old world. And when it becomes impure, it likes the old world itself. They chorus in unison with Ravan: darkness shall prevail and we will never allow the light to come! We will never allow people to recognize the Father, the Sun of Knowledge. The Father, the Sun of Knowledge hasn't arrived at all. They speak in unison with Ravan.

So, the knowledge of the soul means the knowledge of your 84 births. Your soul starts realizing the information of the 84 births. One is to see through the internal eye and the other is to see through the external eye. If the internal eyes open, the thinking and churning starts. It starts when you feel detached from this world. It is said even in the path of *bhakti*: you can't attain knowledge without being detached and it is difficult to attain even that without the mercy of Ram. The devotees say: you can't attain knowledge at all without the mercy of God. And if God comes and has mercy on one, won't He have mercy on the others? Will someone who shows mercy for someone and leaves out the others be called God? Is God partial? Does He show favoritism? No. He doesn't promote any kind of favoritism. It isn't that He gives knowledge to one Arjun and doesn't give it to the others. It is even praised in the scriptures that the knowledge of the Gita was narrated in front of all the three armies, the *Yadavas*, the *Kauravas* and the *Pandavas*. The total population of the three armies together was said to be 18 *akshauhini*⁵ that is equivalent to the population of the present world of five billion human beings. All the elephants, horses and all the others are included in it. It isn't such that a human being becomes an elephant or a horse. They play parts like an elephant or a horse. So, the knowledge of the Gita is narrated in front of the three armies. But, who accepts it? The *Pandavas* accept and assimilate it and they enable the others to assimilate it. The *Pandavas* who were five in number, because of enabling others to assimilate [the knowledge], the army of the *Kauravas* was 11 *akshauhini* and the population of *Pandavas* increased from five to seven *akshauhini*.

⁵ A fixed count of army with a specific number of infantry, cavalry, etc.

It isn't that everyone opposes the knowledge of God. No. Many people understand if it is explained to them. Those who understand, they think and churn. And when the churning goes on, the soul has the divine visions of its many births through the third eye of the intellect. When someone realizes the World Cycle it means that the soul receives the third eye of knowledge. Such a person is known as *Trinetri*, the one who perceives [everything] through the third eye. Now, you are *Trinetri*. The Father as well as the children are *Trinetri*. All the other humans have only these two eyes. No one has the third eye. And you have received the third eye from the *Trinetri* Father. The *Trinetri* Father Himself is the Giver of the Third Eye. So, it was said: no one has the eye of knowledge. One becomes *trikaaldarshii* only when he becomes *trinetri*. It is because the soul receives the knowledge, doesn't it? The soul itself leaves one body and takes on another. The *sanskaars* are present in the soul. The body doesn't have *sanskaars*. When a human being leaves his body, the soul departs which means that the *sanskaars* that are recorded in the mind and intellect, all the three powers go along with it. The power of the mind to think and churn goes away. The power of the intellect to discriminate goes away. And the good and bad *sanskaars* of the present as well as past births, which are present in the mind and intellect, also go along with it. So, the *sanskaars* are present in the soul itself. It is now that you come to know about those *sanskaars* on the basis of many births: what kind of *sanskaars* have we assimilated in which birth. In which birth have we assimilated demonic *sanskaars* and in which birth have we assimilated divine *sanskaars*. The soul is imperishable. The *sanskaars* get transformed, but a soul doesn't get transformed. A soul is [always] a soul, the soul is imperishable.

Now, the Father says: become detached from your name and form. You don't have to entangle your intellect in [someone's] name and form. To entangle your intellect in [someone's] name and form means to become body conscious. Now is the *time* to become soul conscious. Consider yourself as a bodiless, point of light soul. Even when you see or speak with others, look at their *bhrikuti* and consider them as a soul, a point of light. Don't consider them as a body. You even know this: actually, we have been remembering the Father for half the *kalpa*. Even in that, we remember Him more when we become more sorrowful. Look, now there is so much sorrow.

Earlier, there wasn't so much sorrow. From the time when the outsiders came, these kings started fighting with each other. Separation starts from then. Who are 'the outsiders'? (Student: the Islamic people and the Buddhists.) From the time the *videshii* souls came, disputes and quarrels started. So, the sorrow has increased so much! There was just one kingdom in the Golden Age. Now, you are understanding the *history* from the Iron Age to the Golden Age. You do know that there was just one kingdom in the Golden and the Silver Age. There is no other *dynasty* like this. What kind of [dynasty]? That someone's *dynasty* might prevail for 21 births. Although there have been many dynasties in *history*... Look, there have been so many dissensions even among the Christians. There, the entire world is in the hands of the one. Where? When the new world is established, in the Golden Age. That happens only in the Golden and the Silver Age. The one Father Himself comes and establishes the Golden Age. And the numerous bodily religious gurus establish diversity. They are called those of the community of Ravan.

Now, the unlimited *history* and *geography* is present in your intellect. You won't hear the word *history* and *geography* in any other *satsang*. There, they narrate the Ramayan, the Mahabharat, etc... There is nothing like that here. Here, the scriptures written by human beings aren't narrated at all. The *history* and *geography* of the world [is narrated] here. You have this in your intellect: the Highest of the High Father alone is the One who narrates the *history* and

geography of the world. The others who narrate *history* and *geography*, narrate incomplete [knowledge]. Human beings have the *history* of just 2500 years. They have the *geography* of 2500 years, which is incomplete. The Father comes and gives the *accurate* [account]. All this is the Father's family tree. One is the tree of the souls and the other is the tree of the human beings. Who is the Father of the tree of the souls? The Father Shiva. Shiva means the Point. The name of My Point itself is Shiva. He is *Sadaa Shiva*. He never changes. It is a different matter that when the body changes, the name also changes. When He enters Dada Lekhraj, He is named Brahma on the basis of His task. And when He enters the soul of Ram, in his last 84th birth, He is named Shankar because there is only one deity who is praised as '*Dev Dev Mahadev*'. He is the most elevated deity. On what basis is He the most elevated? (Student: on the basis of his task.) What did he do, that he became the most elevated [deity], *Mahadev*? (Student: the destruction of the old world.) How does even that happen? (Student: he sits in remembrance.) (Another student: Shiva enters him.) Why have Shiva and Shankar been combined and considered as one? Because when the Father Shiva comes, He makes his children *number* wise equal to Him. The one who is at the first place among those children who become equal to Him, his name is combined with that of the Father Shiva. There is no other deity whose name would be combined with Shiva. It won't be said, 'Shiva-Brahma' or 'Shiva-Vishnu'. No deity will be combined with Shiva. There is just Shankar, whose name is combined with that of Shiva. This is the '*...and sons*' company. When the Incorporeal One enters the corporeal one as a Father and confirms the *company*, it is then that the new world gets established and the old world gets destroyed. Otherwise, the souls of Ram and Krishna were present in this world even in the 63 births, weren't they? Did the world get transformed at all? It didn't. When does it get transformed? When Shiva the *Supreme Soul* comes to this stage like world and enters the seed form father of the human world.

That seed form father is acknowledged in every religion. The Muslims call him Aadam, the Christians call him Adam, the Jainis call him Adinath and the Hindus call him Adidev. So, one is the tree of the souls and the other is the tree of human beings. Who is on the top of the human tree? The picture has certainly been made. (Student: Shankar.) The one who is sitting on the top of the human tree, it has been said for him in the murlis: *next to God* is *Shankar*. *Next to God* is *Prajapita*. *Next to God* is *Krishna*. *Next to God* is *Narayan*. What does this mean? *Arey*, will there be one who is *next to God* or will there be four? There should be only one. Then, why were four entities mentioned? (Student replies.) Is there a soul whose *part* might be similar to another soul? There is no such soul in the world whose *part* might be identical to some other soul. *Arey*, this is about living souls. There are inert seeds, like the grains of wheat. Take a sack full of it and spread it in the field; will one plant be completely identical to the other? (Student: no.) They won't match. Some [plant] will reap ten grains, some will reap eight grains. Some [plant] will be tall, some will be short, some might have wide leaves and some other [plant] might have some other difference. So, the *sanskaars* of one can't match the other's. So, the seed of the human tree himself is called the *Great Grand Father*. Whether you call him the *Grandfather*, *Prajapita*, *Krishna* of the Confluence Age or *Narayan*, it is the same thing. You do know that Brahma alone is the most important. Is Brahma the creator or is he the creation? (Student: He is the creation.) Then, is he the most important? When Brahma is the creation, is the creation the most important or the Creator the most important? (Student: the creation.) Is the creation the most important? (Student: no.) Does the entire world work on the basis of the creation and not the Creator? (Student replies.) 'Brahma' is the name of many. Brahma isn't the name of just one [person]. So, there will definitely be someone chief among the many Brahmas. That is *Prajapita Brahma*. It means Brahma and *Prajapita Brahma* both are different. It has even been said in the murlis: you

children receive the inheritance from Prajapita. You don't receive the inheritance from Brahma. You never receive the inheritance from the mother. So you know, what the *history* and *geography* of Brahma is. No one except you knows that. Now, it is in your intellect: the Highest of the High Father resides in the Highest of the High Abode. He doesn't remain in a low *stage*.

Then, the knowledge of the subtle world is also present in your intellect. Human beings themselves become angels. Then, the angels themselves become deities. This is why, the subtle world has been shown. And it is now that you come to know about the existence of the subtle world. You souls know that this body won't go to the subtle world. It belongs to this world. This body is present in the world of five elements. The body isn't present in the subtle world. Bones, flesh and marrow don't exist there. How do people go there? Where? How do people go to the subtle world? That is called the third eye. Those who go to the subtle world don't go there with their body, how do they go? They go there through the third eye of the mind and intellect. That is called divine vision or trance. You see Brahma, Vishnu and Shankar in trance.

Baba has explained that Shankar doesn't have any connection. What? Shankar doesn't have any connection. He doesn't have any work. What does he do? What does Shankar do? [He does] nothing at all. When he doesn't do anything at all, why has he been placed among the Trimurti? It is said that, if Shankar isn't placed in the [picture of] the Trimurti, it will lose its beauty. *Arey*, when he doesn't do anything at all, how does he add to the beauty [of the picture]? The entire beauty is of remembrance. It is said: you children attain the emperorship of the world through the power of remembrance. There is no need to do anything through the *karmendriyaan* for that. There is no need to speak a lot either. There is no need to run here and there at all. So far, this *yagya* has crossed 70 years, is any transformation visible in the world of Brahmins? It isn't. Why? Why is the transformation not visible? It is because no gathering of the Brahmins has become the one having a firm faithful intellect. And when even one gathering becomes the one having a firm faithful intellect, that gathering will start being revealed not only in the world of Brahmins but also in the outside world. [That gathering] will attract the rosary of 108. The gathering of all the special seed form souls of the human world will combine and become one. The *yaadgaar* of that rosary like gathering is remembered in all the religions even now. There is no religion of the world which doesn't remember those special souls.

So, this proves that this gathering is formed through the power of the remembrance of the intellect. The new world will be revealed only through the power of the mind. The atmosphere will become pure only through the power of the mind. This is why, it is praised that the emperorship of the world [is attained] through the power of remembrance. [It isn't attained] through the power of knowledge, the power of assimilation, through the power of physical service; the physical service is visible from outside, the service of giving speeches, etc. is also visible from outside, but the service through the mind isn't visible from outside. So, your *purushaarth* is hidden. The more you reveal it, the more its power will diminish. Whether it is the service through wealth, body or speech. This is why, it has been said: you have to sit and explain [the knowledge] to each one [individually]. One can't understand the knowledge when someone gives a speech in public. One will emit one kind of vibrations and the other will emit another kind of vibrations. All the people attending the assembly, will listen to the speech and spread different kinds of vibrations. And the vibrations of everyone will clash with one another.

So, the emperorship of the world can't be attained through the *power* of speech. The new world, the new gathering is formed through the *power* of the mind, through the *power* of concentration of the mind and intellect. And the effort of the mind isn't visible to anyone. The actions performed through the *karmendriyaan* are visible to everyone. The actions performed through the *gyaanendriyaan* are visible. Speech is also visible. Its *pomp and show* is also visible. But, the level of the concentration of the mind in each and every one... The mind can remain focused even while working, but that isn't visible. This is why, it was said: Shankar doesn't have any work that can be seen or understood. Work is done through the *karmendriyaan*, through the power of speech and vision. What does Shankar do? He does nothing at all. That doesn't mean that Shankar doesn't exist at all. He does exist, it is then that his pictures have been made. Why are pictures made? Why are idols made? Pictures and idols are made to show the actions that have been performed. So, it was said: those people show that the destruction happens as soon as Shankar opens his eyes. What? The world gets destroyed as soon as Shankar opens his eyes. It is better if his eye of knowledge always remain closed or else he will destroy [the world]. Now, no one can understand [the knowledge] with such concepts. Which concepts? That the world gets destroyed as soon as Shankar opens his third eye.

Now, you know that the time of destruction has arrived. The destruction is in front of us, it is then that it is said: the destruction is done through Shankar. *Arey!* The time of destruction has arrived, so is it said for the *time* 'the destruction through Shankar'? It isn't about the *time*? Then, why is it said: the death of the deaths - Mahakaal? What does *kaal* mean? *Kaal* means time. One is ordinary death that you keep experiencing in the world. Everyone definitely keeps experiencing the ordinary death from the beginning of the world, the Golden Age itself. But, one is the death of the deaths - Mahakaal. When he is revealed, the entire world goes in the jaws of death. Who is this one who changes the flow of time? [Children] say this, don't they: transformation will happen when the time comes. We don't have the strength to bring about a transformation. Time itself will make that happen. So, is time inert or living? Time is also inert. There is definitely a living being who transforms the inert time. He is called 'the death of the deaths - Mahakaal'. He changes the ways and customs of the entire world. But through whose remembrance? Through the remembrance of the Father Shiva.

If someone says: we have been directed to remember Shivbaba, so that we are benefitted. Then, how did the concept of remembering the Father Shiva arise? If the entire world can be transformed through the remembrance of the Father Shiva, then why shouldn't we too remember Him? What is the need to remember Shivbaba? It has been said: the Point itself will come to your intellect when you say Baba. 'Your' means there is one such soul who doesn't remember any corporeal being when He says, 'Baba'. He remembers only the Point of Light Father *Sadaa* Shiva. So, that Point of Light Shiva is Shivbaba for only that one. And what about everyone else? The Point of Light won't be called Baba [for them]. He is the Father of all the point souls, He isn't Baba [for them]. The one through whom He becomes Baba, He enters that very one and becomes the *Grandfather*. It is about the beginning of the *yagya*. Om Shanti.