

VCD No. 568, Dated 08.12.2006, at Anantpur,
Clarification of Morning class 14.06.1967

Om Shanti. Today's morning *class* is dated 14th June 1967. The Owner of the garden (*Baagvaan*) as well as the gardeners (*maali*) are sitting. And there are the flowers too. What? This is the spiritual garden. Which one? Anantpur. Here, the Baagvaan, the Father as well as the gardeners who select the flowers are sitting. If there is the gardener, the flowers would be selected, wouldn't they? And the flowers are also sitting. This is a new concept, isn't it? How is it a new concept? In the world, there are inert gardens. There are limited gardeners [and] limited Baagvaan for them. And there are inert flowers. And what about here? Here, everything is living. There is the living Baagvaan, the living gardener and the living flowers. So, it is a new concept, isn't it? If a newcomer listens to it, he will say: what do you say? What is all this Baagvaan, flowers and so on? We never heard such concepts in the scriptures at all! You children know that you remember the Baagvaan. He is the Baagvaan as well as the Boatman of your ship. For example, there is a boat, isn't there? So, the one who rows the boat is the boatman. Some are small boats while some are big boats. Now, He has come here to take [us] across this river of the poison of vices. You may call it the ocean of vices. What is this world? It is the river of the poison of vices, the ocean of vices. The Boatman, the Father who takes [us] across this ocean of vices has come. He takes us across. The Father says: what do you have to do in order to go across? The One who takes you across has certainly come. Nevertheless, call this the river of the poison of vices or the world of the ocean of vices, which first lesson does the Father teach in order to take you across it? What should you do? 'Remember Me'. It shouldn't happen that you drown in between.

So, remember the Boatman. Check yourselves: how far are we going? To what an extent do we have to attain the *satopradhaan* stage? Check it on your own. The more you attain the *satopradhaan* stage, you will understand: we are returning to our Home. [You will come to know] till where you have reached. Everything is based on the journey of remembrance. The more you race in remembrance, the farther you will take your intellect from this river of the poison of vices and you will continue to reach the Father. And what will be its sign that you are going far from this world? What will be its sign that you are going close to your Father's Home, the Abode of Peace? Happiness will continue to increase. What? You will come to know through your happiness till where you have reached. The harder someone works for making *purusharth*, for remembering [the Father], happiness will rise within them to that extent. For example, during the days of exam in schools, all the *students* understand how much progress they have made. It is the same here as well. Each child knows himself, [he knows] how fragrant he is. When the Baagvaan has come, what will He see? He will see as to how much each child has the fragrance of divine virtues. The more fragrant a flower is, the farther it spreads its fragrance. [Check:] how much fragrant do I make others? You yourselves are fragrant and you should make others also into the ones with the fragrance of divine virtues. It is because at present, all are smelly thorns in this world. What does a thorn mean? Sorrow giving. A flower means joy giving. Here, it is certainly praised: this world is the forest of thorns. Everyone just keeps pricking each other with the thorn of lust, the thorn of anger in the forest of thorns. That new world is the garden of flowers. Its name is Satyug [i.e.] the world of truth. And this forest of thorns is the world of falsity. The Muslims call the new world 'the *garden of Allah*' [i.e.] the garden of the Highest of the High Father. They think that there is a garden there, in *jannat*. Whoever goes there, Khuda gives him a flower. Whatever desire they have in their heart, Allah Tala fulfils it. As for the rest, it isn't that He will pluck a flower and give. Would He pluck a flower and give?

What would He give? What does He give [to you] when you go to the new world? When you go to the new world, He gives the fragrant, spiritual flower, the flower that accompanies you for 21 births.

What someone has in his intellect, he has visions accordingly. What? The Muslims have visions of what they have in their intellect. Here, nothing of you children is based on the visions. What? They have the visions of closed eyes. And everything of yours is based on the knowledge that you imbibe through your intellect, through the third eye. In the path of *bhakti*, they get ready to even behead themselves in order to have visions. They even behead themselves. Meera had visions. She is so popular. That is the rosary of *bhakti* meaning the rosary of degradation. All the great devotees have degraded now. The Father also explains: he was very elevated [and] now, he has become very lowly. It won't be said in the path of *bhakti* that he was elevated and he has become lowly. The Father explains how the path of *bhakti* is the path of degradation. *Bhakti* has to continue for half a cycle. And there is certainly degradation for half a cycle. It is because there isn't the knowledge at all. What knowledge don't they have? They don't have the knowledge of the dynamics of actions, the knowledge of the soul, the knowledge of the Supreme Soul, the Father as well as the knowledge of the entire world cycle. *Bhakti* itself is the rule of degradation. So, how would someone consider *bhakti* to be *wrong*? In fact, the Vedas etc. are highly honoured. They say: the Vedas are certainly our life. Now, you know that those Vedas and scriptures are all false. Why are they false? It is because they are written by false human beings. All the human beings who have been in this world had [the stage of] descending celestial degrees. The intellect of the human beings is impure. It goes towards downfall. There is only the One Father whose intellect doesn't go towards downfall. Where does it go? He doesn't come in the cycle of birth [and] death at all. When He doesn't come in the cycle of birth [and] death at all, His intellect can't be that which goes towards downfall.

Here, it is the path of *bhakti*. The tree of the path of *bhakti* is so big. You do know the meaning of knowledge. Knowledge means seed. The seed is small and its tree grows very big. When the Father comes, He sows the seed of knowledge. Seed means the essence and tree means the expansion. When the tree grows big, *bhakti* expands. And when the big tree becomes fully developed and bears seeds [i.e.] fruits and when the seed detaches itself from the fruit, it contains the essence. It means your seed form *stage* is the stage of the essence and everything else is expansion. What is difficult to stabilize in? It isn't easy to stabilize in the seed [form stage]. Yes, when God the Father comes and teaches the easy knowledge and the easy Raja yoga, it is then that we come to know that it is certainly very easy. It is easy for those who assimilate it. Those who don't assimilate it don't feel it to be easy.

So, you have come to know that the knowledge is the seed and the tree is the expansion. In addition, they work so hard in [the path of] *bhakti*. You have been doing *bhakti* for many births [but] you didn't attain anything at all. You kept organising so many fairs etc. and suffered blows. You kept becoming dirtier by bathing in those fairs etc. Now, you become so pure through knowledge. You become so fragrant. So, this is your garden. No one will certainly be called a thorn in this garden. If no one indulges in vices, it will be said that there are no thorns in this garden. It means if someone indulges in vices, there are certainly thorns even in this garden. If there are thorns, it comes in the intellect that they aren't the ones who go to the Golden Age soon. In fact, there are thorns in the Iron Age. Now, it is the *Purushottam Sangamyug*. If it is in your intellect that you are in the *Purushottam Sangamyug*, are you thorns or flowers? You should certainly be flowers then. From where did thorns come

here? When you are in the Confluence Age and that too, in the *Purushottam Sangamyug*, there is no question of a thorn. If there is some thorn sitting, he causes harm just to himself. Who incurs loss? The one who becomes a thorn himself incurs loss. It is because this is the court of Indra. Everyone should be a fairy of knowledge in this court of Indra. If someone impure comes and sits [here], she is cursed by Indra. It is said: she became [the one with] a stone like intellect. In the path of *bhakti*, they have considered that Ahilya became a stone, a rock. It isn't about becoming a rock. If someone becomes impure, vicious and comes and sits in the Father's court, in the Confluence Age and doesn't give even his complete *potamail*, he is automatically cursed. You all are the fairies who do the *dance* of knowledge. What? Whom does the Father speak to? Does He speak to the soul conscious children or does He speak to the body conscious ones who indulge in vices? He speaks to the soul conscious ones. He doesn't even speak to those who are sitting being body conscious.

So, you who are the fairies who do the *dance* of knowledge are also named in the scriptures as the topaz fairy, the sapphire fairy, etc. They themselves are praised as the nine gems. There is the ring of nine gems, isn't there? There is a diamond [embedded] in the middle. And there are eight more gems with less *value* around it. So, those gems are praised but no one knows who these gems were, [no one knows] whether it is about the non-living gems or the living souls. No one knows it. Many things are practiced in the path of *bhakti*. They wear the ring of nine gems [thinking]: we will be benefitted a lot if we wear this ring. Well, they don't understand its meaning at all. The Father just says: you needn't go into these details of the path of *bhakti*. Just remember Me. What? It isn't about engaging your intellect in the nine gems. You children have now received wise intellect. So, there is also the cycle of 84 [births] in your intellect. What have they done to the cycle of 84 [births] in the scriptures? They have increased it to 8.4 million species. The Father has certainly explained to the very sweet, long-lost and now found children: you haven't had 8.4 million births. You have had just 84 births. They say '8.4 million' in the scriptures.

Now, you have become *tamopradhaan* from *satopradhaan*. Now, the Father has come to make you *satopradhaan*. It is so easy. It is *Bhagwaanuvaac* just for the children. 'Remember Me alone.' What? It isn't *Bhagwaanuvaac* for others. They won't remember the One Father either. Those who are My spiritual children, they themselves will remember the Father. How many children are the spiritual children, who become a complete soul [and] who don't have body consciousness despite the destruction takes place? Though the world ends, they will reach such a *stage* till the end – whether they reach it through their own *purushaarth* or by receiving the punishments of Dharmaraj, they will reach such *stage*, which *stage*? They will attain the soul conscious stage. If you become a firm soul, a firm seed, the one having how many births will you become? You will become the ones who have 84 births. You will become the firm seeds. You will become complete with 16 celestial degrees.

So, it is such an easy concept to remember Me alone. You won't understand just by reading the Gita. What? What won't you understand? The knowledge that God the Father explains, you won't understand that by reading the Gita – whether you read the Gita of the path of *bhakti* or the Gita that is narrated here in the world of Brahmins, which is called the murli – you won't understand anything just by reading it. You won't understand at all that the Supreme Soul speaks to the souls. When you used to take the *basic knowledge*, did you have it in the intellect whom the Supreme Soul Father speaks to after coming in the body of Brahma and whom He doesn't speak to? In fact, many are sitting [here]. The souls of every religion are included in them. There are the souls who have fewer births. There are also the

souls who pass through the cycle of complete 84 [births]. How will you come to know whom the Father speaks to? The Father certainly says: I speak to you children. This Brahma also listens in between. What? Well, he at least listens [to it]. He certainly comes in the cycle of 84 [births]. In fact, there are some who sit in front [of the Father] but their intellect keeps running in the outside [world]. They keep sleeping while sitting right in front of [Him]. They don't feel happy [thinking]: who has come to teach us? The Father certainly speaks to the souls. The children who stay in the soul conscious stage, they feel elated. No one will have these concepts in their intellect as to whom the Supreme Soul Father speaks to. Go to those [who study] the Gita. They don't have anything in their intellect at all. What? Those who consider themselves to be the *authority* of the Gita – whether the ones [who study] the Gita of the outside world or the ones [who study] the Gita of the Brahmin world – they think: the extent to which we have the knowledge of the murlis, no one has it to that extent. They consider themselves to be the *authority* of the Gita.

You understand: they don't have these concepts in their intellect at all. They just have the book [written in] Sanskrit. What? They have the book [written in] Sanskrit. If someone hasn't read that Sanskrit language, he won't understand anything. *Accha*, even if someone has read Sanskrit, he won't understand these concepts of knowledge at all. What is the limited Sanskrit and the unlimited Sanskrit? The unlimited Sanskrit is... Sanskrit means that which is reformed. Someone becomes reformed when he takes the seven days *course*. Even in the *basic knowledge*, until someone has taken the seven days *course*, he can't understand anything at all. And in the *advance* [knowledge] too, until someone has done the *bhatti* of seven days, nothing will sit in his intellect at all. They remember the entire book itself. This is also their occupation. What? To read out the Gita. Reading out the Gita for their livelihood. They make a child learn it by heart. They have him learn the Gita and its short meaning by heart. Then, many people keep coming to them. This is called the pleasure of ears (*kanras*). There is certainly *kanras* in the path of *bhakti*. There is no question of *kanras* here. The Father says: O souls! Just remember Me, the Father. He says: O sweet children! It is because only the sweet-smelling flowers come here. No one is a thorn here. Yes, the storms of Maya will certainly occur because the sinful actions that you have performed in 63 births will oppose you. Maya is such that she entraps you immediately. Then, you repent [thinking]: *arey*, what did we do? It is the second *page* of the *vani* dated 14th June, 1967. When you come in Maya's trap, you repent with your intellect [thinking]: we have lost our entire earning. This is a garden. There are very nice flowers too in the garden. Some are very *first class* flowers in this garden. For example, there are very nice flowers in the *Mughal Garden*. Where is the *Mughal Garden*? Where did the Mughals rule? The Mughals ruled in *India*. In the ruling period of the Mughals, there was the *Mughal Garden*. There were very nice nine gems. He indicated them. What? It is said: there were nine gems in Akbar's kingdom. Now, they have made a non-living garden in front of the Rashtrapati Bhavan (President's House). They have named it 'the *Mughal Garden*'. Everyone visits the *Mughal Garden*. It isn't possible that someone visits you here. What? Does anyone visit you? In fact, yours is the garden of living flowers, still no one visits you at all. In addition, why will you show your face to the thorns? What? They all are certainly thorns, whereas you are going to become flowers. They are certainly dirty, aren't they?

It is also praised '*muut paliti kapad dhoti* (He washes the clothes dirtied by the urine [of lust])'. It is praised among the Sikhs, isn't it? What is praised? They say it for God. They think for Guru Nanak that he was the *Sadguru* and the *Sadguru* washed the clothes dirtied by the urine [of lust]. Well, they don't understand its meaning. What is called a cloth? Body

itself is a cloth. They don't understand anything. For example, they sing: Sita-Ram, the Purifier of the Impure Ones! Sita and Ram who purify the impure ones! However, it doesn't come in anyone's intellect as how they purified the impure ones. In addition, ask [them]: when you say 'Sita-Ram, the Purifier of the Impure Ones', is this the world of the impure ones or the pure deities? So, they will say: yes, this world is certainly of the impure ones. 'Then, are you impure or pure?' Ask those gurus. Then, they won't consider themselves to be impure. They will get angry [saying]: you call me impure!

Now, the Father sits and explains to you children. He also tells the children: try and bring very nice flowers. Those who bring very nice flowers, it will prove that he who brings them is a nice flower. What? It means if someone is a thorn, he will bring thorns. If someone is a nice *purusharthi* flower, he will bring nice flowers. Everyone says: we will marry Shri Lakshmi-Narayan. It means everyone is a rose, aren't they? Everyone's aim is to marry Lakshmi-Narayan. They do have the *aim*-objective. What is the *aim*-objective? We have to become Narayan from a man and Lakshmi from a woman. It proves that it is like everyone will always stay as a rose. It is because as is the aim, so are the characteristics. The Father says to the children: *accha*, let there be a rose in your mouth. What? You think good and speak good things, so let there be a rose in your mouth. Everyone should make *purusharth* and become an ever-blooming rose. Make [others too,] into roses. You do have to become worthy of going to heaven. And you have to make [others] into that. There are many children. In fact, many are becoming the subjects.

There are certainly the king and the queen there, in the new world. In the Golden Age, there isn't anyone else except the king and the queen. All are subjects and else, there are the king and the queen. Isn't there a minister there? There isn't any minister there at all. The king doesn't need to take advice from the ministers and so on there at all. Why? It is because the king himself has a pure intellect there, in the new world. There are ministers in this world. They think: we have an impure intellect, so we will take good advice from the ministers and rule well. If a king takes advice from the ministers, who is more intelligent? (Student: ministers.) He is a king but from whom does he take the advice? From the minister. Then, who is more intelligent? The minister is more intelligent. Ministers are kept just for the purpose of seeking advice. Well, there isn't any need of taking advice there, in the new world. The Father lays the *foundation*. What? When the Father comes and teaches you, does He take advice from the children? Do the children need to give advice to the Father? No. There is no need to give advice even to God [and] Goddess. Ministers and so on are all kept when [deities] become impure. Since when do they become impure? From the Copper Age, when they become impure, when duality spreads, when there are two opinions, two languages, two kingdoms, two religions [and] two clans, when this duality spreads, it is then that there is the need to keep ministers. When there are two religions, there will be a *contrast* created in the intellect [thinking]: is this one or that one elevated? Is this or that good? Which one is good and which one is bad? So, the intellect is confused. Then, they need to take advice.

It is about Bharat. There is no other land where kings bow their head before other kings. What was said? It is just the land Bharat where the small kings go and bow their head before the big kings. It is shown here as well: you are worship-worthy in the path of knowledge and all of you become worshippers in the path of ignorance i.e. [the path of] *bhakti*. They are *double*-crowned and they are *single*-crowned. The Father says: no other land is as impure as Bharat. There is no land as pure and no other land becomes as impure as

Bharat either. Everyone also says: there was *paradise* in Bharat. There was the rule of *Lord Krishna*. There was *bahisht*. You study for it. Now, you have to become a flower. The Baagvaan has come. The gardeners are also sitting. The gardeners are also number wise. The gardeners of the *government house*... What? The gardeners who sit in the *government house* and take care of it, will they have more salary or will the outsiders have more salary? Who will have more salary? Those sitting in the *government house* will have more salary. They are number wise here as well. Some are very good gardeners. The children also understand: this is a garden. It isn't the forest of thorns. Thorns certainly give sorrow. Your intellect isn't engaged in the outside world. Do you get along with the people of the outside world? You don't. The Father certainly doesn't give sorrow to anyone. Your Father is definitely the Remover of Sorrow and the Giver of Happiness. He is so sweet Baba. You children have *love* for the Father and the Father also loves the children. This is the study. The Father says: I explain to you in practice. It isn't about saying that God the Father teaches you. Those Brahmins also say the same; what do they say? Who teaches them? They say: God teaches us. However, does God teach those Brahmins in practice? Can they prove that it is God who teaches them in practice? Does God teach them in practice or do the *didis, dadis, dadas* [and] gurus teach them? The gurus teach them. I teach you here in practice and you also study in practice. In addition, if you study and teach others as well, you will become a flower from a thorn. Bharat itself is praised as the great donor. You become such a great donor now! You make the donation of imperishable gems of knowledge.

Baba has explained: the soul itself becomes *ruup* (beauty) as well as *basant* (spring). What? What does '*ruup*' mean? When you attain a good *stage* of remembrance, your face shows spirituality. It is called *ruup*. And what about *basant*? Flowers bloom in the spring season; there is fragrance all around. So, those who are full of the fragrance of divine virtues are called *basant*. The Father is also *Ruup-Basant*. The Father comes as *Ruup* as well as *Basant*. He enters the body of Brahma. So, when Brahma becomes Vishnu, what does he become? When Brahma completes his *purusharth*, when the study of his soul is completed, he becomes Vishnu from Brahma. Then, what does he become? Does he become '*ruup*' or '*basant*'? He becomes *basant*. And what do you children become? You are certainly the beads of *Rudramaala*. Who is your head? Rudra. Rudra is your head. Rudra isn't any name of Shiva. What? Shiva's name is Shiva itself. He doesn't take on a fearsome (*raudra*) form, a ferocious form. He is certainly called the Ocean of Happiness. If He is the Ocean of Happiness, will He take on a ferocious [and] frightening form? So, you are going to become the beads of *Rudramaala*. Rudra is your head. When he is Rudra, he takes on a fearsome form. So, does he take on a fearsome form forever or does he take on a gentle form too? He takes on the gentle as well as the fearsome form. When the destruction of the world takes place – whether it is the world of the seed form souls, the world of the root form Brahmins sitting on the roots or the outside world of 5 billion [souls] – he takes on the fearsome form. When he takes on the fearsome form, he is called the actor Shyam with a ferocious form. And when he becomes like Lakshmi-Narayan, he is called the gentle actor. The same body has been named Shyam and Sundar. When He becomes Sundar, He is visible to be handsome.

So, the Father is also *Ruup-Basant*. What? The Father is *Ruup* as well as *Basant*. And what about the mother? What is the mother? The mother wasn't called *Ruup*. What was she called? *Basant*. She becomes the one with the fragrance of divine virtues. This Father certainly has the entire knowledge. He has the knowledge of *Ruup* as well as *Basant*. Which is that form of '*Ruup-Basant*'? It is called Bapdada, *Ardhanarishwar*; what? Half female form and half male form. It means the *soul* of Brahma who plays the *part* of motherly

affection in him, he is the form of *Basant*. And the *part* that the Father Shiva plays is the beautiful (*ruupvaan*) *part*. The Supreme Father Supreme Soul is the Ocean of Knowledge. He is certainly the *authority*. Human beings certainly don't know about these concepts as how the Supreme Father Supreme Soul is the *authority* of knowledge. One Father alone is praised as the Ocean of Knowledge. He is praised that because even if you make the entire ocean into ink and all the [trees of] the forests into a pencil, this knowledge isn't going to exhaust. It isn't any knowledge limited to the books. Which knowledge? The knowledge that God sits and narrates directly can't be made limited to the books. Those gurus have the knowledge of the books. They study the books and narrate knowledge to the *public*. They *refer* the scriptures. If someone goes to ask them a question, they will *refer* the scriptures and answer. And what about the Father? The Father doesn't *refer* the scriptures and answer any question. The Father is in fact the Ocean of Knowledge. If any question arises, He needn't *refer* the scriptures.

Now, you can attain *mukti* (liberation) and *jiivanmukti* (liberation in life) in a *second* from the Father. It is because the Father's knowledge is *unlimited*. The *mukti* and *jiivanmukti* that you receive are also *unlimited*. If any *pandit* etc. comes to you, people will think: he is a very great *pandit*. He has studied a lot. He is the *authority*. He has learned all the Vedas, the scriptures, etc. Later, when he leaves his body, he takes along his *sanskaars*. He starts learning those very scriptures since his childhood. You certainly don't take along the *sanskaars* of studying scriptures etc. What? You don't study the scriptures here at all, so you don't take along the *sanskaars* of studying the scriptures in the new world. You take the *result* of the study. What is the *result* of the study? What is the final *result* of so detailed study? 'I am an incorporeal, a vice less and an ego less soul.' When your study is over, your results will be declared number wise. Then, the rank that you get as the *result*, you will receive the very position. You certainly won't take the knowledge there, in the new world so that you would go there and narrate this knowledge to others. They take along their *sanskaars*. Those scholars, *pandits* [and] teachers take along their *sanskaars* of studying the Vedas [and] scriptures. So, they become scholars etc. in their childhood. For example, there is Shankaracharya. What? The religious father of the Sanyas religion, Shankaracharya learned all the Vedas, the scriptures etc. by the age of eight. By the age of eight! So, where did he study that knowledge? He must have studied the Vedas [and] scriptures a lot in his previous birth, this is why he learnt the Vedas, the scriptures etc. in his childhood itself.

Here, your study is certainly the *Ishwariya* study. You will obtain the fruit (*prarabdha*) of this *Ishwariya* study in the new world. It isn't that you would study here and become a scholar since the very childhood in the next birth. No. The Father has explained to you children: even Maya is no less powerful. You study the *Ishwariya* study and Maya turns the connection of your intellect towards the demoniac side. Maya has power. What? Just like the Father has the power to take your intellect towards *sadgati*; when the intellect attains *sadgati*, you have good thoughts. And if Maya comes and brings about *durgati*, what kind of thoughts do you have in your intellect? You start having bad thoughts, vicious thoughts. So, Maya takes the intellect towards *durgati* first. And what does the Father also come and do? He takes the intellect towards *sadgati*. So, even Maya isn't less powerful. Just like the Father is almighty, similarly Maya is also almighty. Maya has power; to do what? To take you towards *durgati*. Whereas, the Father has the power to take you towards *sadgati*. However, Maya certainly won't be praised. She is no doubt almighty, but no one praises her 'almightiness' of taking [others] towards *durgati*. In fact, she is almighty in giving sorrow, whereas the Father is almighty in giving happiness. So, whom will someone praise? Will they praise the one who

gives sorrow or the One who gives happiness? They praise the One who gives happiness. Third *page* of the *vani* dated 14.06.1967. The Father is almighty in giving happiness, whereas Maya is almighty in giving sorrow. The Father is praised, whereas Maya isn't praised at all. This *drama* is also preordained.

When you experience happiness, you also have to suffer sorrow for sure. What is it? We experience happiness from the Father. The Father makes us capable of experiencing happiness. It means He takes us towards *jiivanmukti*. We experience happiness in life for 2,500 years. He takes us towards [the world of] happiness. Then, why to suffer sorrow? Tell Me! When you experience happiness, you also suffer sorrow for sure. What is it? Why shouldn't you experience happiness and just happiness? Why do you suffer sorrow for sure? (Student: when someone hasn't suffered sorrow, they have no *value* of happiness.) No. It is alright. However, why do you suffer sorrow? When the Father has come, you should experience just happiness, shouldn't you? (Student: because of the colour of the company.) Yes. The expansion of Maya is such that she makes you forget the Father and applies the colour of the company of her companions. So, you are influenced by them. When you become their subjects, they give you sorrow. So, this is the play of defeat and victory. If you are defeated by Maya, you will suffer sorrow and if you gain victory over Maya, you will experience happiness. Now, you have a war against Maya. You don't have a war against the Father. There are some who, when they become Maya's, they start fighting with the Father [saying]: the Father is like this, like that. He isn't God. He is the Satan. [They speak] just the opposite. So, whose defeat and victory is it? (Student: Maya's.) Not Maya's; yours. You are defeated as well as you gain victory.

So, you should also know about that defeat and victory. What? You should know about the defeat as well as the victory. Otherwise, what will happen? What will happen? What will happen if you don't know about the defeat and the victory? Then, you will just keep being defeated. You won't even come to know that you are going into ditch. (Student: how?) You will continue to suffer only sorrow. Now, it should come in your intellect: Shivbaba has come to make us gain victory; He has come to make us victorious over the world by making us victorious over Maya. The Father had come earlier too; what did He do after coming? When the Father had come... He had come earlier too; when 'earlier'? (Student: a cycle ago.) Had He come a cycle ago? Hadn't He come in the beginning of the *yagya*? The Father had come earlier too; they removed His very name and trace. What? They removed the very name and trace of the Father. They made even Brahma's intellect such. The child Krishna's intellect also became such that he didn't have even this in his intellect that there was some guru who taught him in the beginning of the *yagya*. There was someone in the corporeal form who taught this *Ishwariya* knowledge. He forgot it completely.

Now look, they have added Krishna's name in the Gita. Whom do they consider to be the Giver of the knowledge of the Gita in the corporeal [form] in the world of Brahmins? They consider Krishna alias Dada Lekhraj Brahma to be the Giver of the knowledge of the Gita. Well, is he the Giver or the taker of the knowledge of the Gita? In fact, he was confused about the visions in the very beginning of the *yagya*. Their meanings didn't sit in his intellect. So, the one who explained to him himself was the one who sowed the seed of knowledge. Krishna is praised as complete with all the virtues, complete with 16 celestial degrees, completely non-violent [and] *maryada purushottam*¹. This definitely can't be the praise of Shivbaba. Will Shivbaba who enters Rudra, who takes on the fearsome form, the ferocious

¹ The highest among all human beings in following the codes of conduct

form be called complete with all the virtues? If he becomes complete with [all] the virtues, a deity, who will destroy the demons of this world? Who will destroy their demonic nature? They won't praise Shivbaba as complete with all the virtues. [They won't say]: You are complete with all the virtues! What? This is why Shiva is called *Agun*, *Nirgun* (the One without virtues). There is also an organization of virtue less (*nirgun*) children. What? It is certainly in the path of *bhakti*. Where is it the *yaadgaar* of in the path of *bhakti*? Where is it the *yaadgaar* of in the path of *bhakti*? (Student: of the Confluence Age.) Of the Confluence Age. So, there must be one here as well. The organization of virtue less children. What? They also sing: *mujh nirgun hare mein koi gun naahi, aapehi taras parohi* (I, the virtue less one have no virtues at all, You alone have mercy on me). They will never praise Shivbaba as complete with all the virtues. Why? Why won't they praise Him? It is because He doesn't become a deity. Those who have virtues will also become *avguni* (the ones with bad traits). Shivbaba neither has virtues nor bad traits. He is certainly *zero*. He is neither *minus* nor *plus*. This is why the Father's praise is completely different. Compared to you children... The Father's praise can't be like your praise or like that of the deities. Krishna is certainly corporeal. Krishna who is corporeal certainly won't be called incorporeal. What? The *part* that Shiva played through Brahma, the *soul* of Krishna, did He play the corporeal or the incorporeal *part*? He played the corporeal *part* of the mother. The mother is corporeal and the Father is incorporeal. He certainly has to sow the seed. In fact, he is the seed form.

So, the mother as well as the child Krishna won't be called incorporeal. As such, the children understand it. It means you children, the Father's children, who become the direct children of the Father and take the inheritance from the Father directly; what? You won't take the inheritance in the next birth. From whom will you take it? You children, who take the inheritance from the Incorporeal One directly, understand that you are certainly a soul. You aren't a corporeal body. What are you? You are a soul. Whereas, when Brahma Baba left his body, did he have in his intellect that he is a soul? Did he leave his body considering himself to be a soul or did he leave his body in body consciousness? (Student: by becoming soul conscious.) Did he leave his body becoming soul conscious? Had he left his body becoming soul conscious, he would have become the Father's child. The soul certainly takes the inheritance from the Father directly. He didn't leave his body becoming a soul. He had body consciousness to some or other extent. This is why he doesn't take the inheritance from the Father directly. Had he become an incorporeal soul, he would have taken the inheritance from the Incorporeal Father. The *advance* knowledge didn't sit in his intellect even until death. Om Shanti.