

VCD No. 593, Dated 12.01.200,7 at Jaynagar (Karnataka).**Clarification of Night class 30.06.1967**

Om Shanti. Today's night *class* is dated 30th June, 1967. Children know: we are Shivbaba's children. Whose children are we? We are Shivbaba's children. *Accha*, aren't you the children of the Father Shiva? (Student: we are Shivbaba's children.) Are you Shivbaba's children and not the Father's children? (Student: we are no doubt [His children].) You are no doubt [His children] and what about this? (Students reply.) You are Shivbaba's children. You also become brothers and sisters. You are Shivbaba's children and you also become brothers and sisters when Baba adopts you through Brahma. Then, you become brothers and sisters. This itself is called [being] *mukhvanashaavali*. What? When He adopts you through Brahma, you are called *mukhvanashaavali*. It isn't about [being] *kukhvanashaavali* here. Where does here mean? (Student: in the *advance* [knowledge].) In the *advance* [knowledge]? And are all *kukhvanashaavali* in the *basic* [knowledge]? Aren't there any *mukhvanashaavali*? (Students: there are. Those who remembered the Point...) Are they *mukhvanashaavali* if they remembered the Point? (Students: those who see the knowledge and not Brahma.) In the *basic* [knowledge], they don't know at all who the Father and the mother are. They rather consider Brahma alone to be the mother and the father.

Here, the concept is – Shivbaba adopts Brahma. After adopting Brahma, He adopts the children. Then, the children become Brahma *mukhvanashaavali*. So, does anyone know it [there]? Does anyone know this *procedure*? They certainly think: the Point itself is Shivbaba. The *Supreme Soul*, the Point of Light is Shivbaba. And whom did Shivbaba enter? He entered Brahma. When He entered Brahma, Brahma alone is our mother and father and we are His children. It doesn't make any sense at all. Here, the knowledge is certainly logical. The Father Shiva is the Point of Light. The Point of Light Father enters the corporeal one, then He is Shivbaba. And Shivbaba adopted him; whom? Brahma. When He adopted him, he is Brahma, the senior mother. He adopted the children through the one who became the senior mother. The children who were adopted are Brahmakumar-kumari. Will they be called Brahmakumar-kumari or Prajapita Brahmakumar-kumari? (Student: Brahmakumar-kumari.) Should they be called just Brahmakumar-kumari? (Students: no, Prajapita Brahmakumar-kumari.) Prajapita Brahmakumar-kumari. However, they didn't know it. When? In the beginning of the *yagya*. And what about now? Now, we have become grown-up children. Earlier, we were young children. We didn't know it. Now, we know who Prajapita, the Father Shiva [and] Brahma are. Then, the one whom Brahma gave his *title* to... To whom did he give it? (Student: Dada Lekhraj.) To Dada Lekhraj Brahma.

So, the one who was given the *title* is also what? He is also Brahma. Then, the Father also went away. The mother as well as the Father went away. Did the Father or the mother go first? The Father went first. Then, the mother also went. So, whom did the Father Shiva enter? (Students: Brahma.) He entered the one who received the *title* 'Prajapita Brahma' and He created the children after entering him. However, all these [concepts] don't come in anyone's intellect. They come in [the intellect] when the Father comes and gives the *clarification* of all the *vanis* narrated through Brahma's mouth. Through whom does He give the *clarification*? Through that very permanent chariot of the beginning, the one whom He entered first of all. He again enters the one whom He entered first of all. And the *clarification* that He gives of all the *vanis* that were continuously narrated through the *title* holder Prajapita Brahma in the morning and the evening after entering him, everyone comes to know through that as to who Prajapita, Adibrahma (first Brahma), the *title* holder Prajapita Brahma and the

adopted Om Radhe Saraswati are. So, when they know that the mother present in the beginning comes again after being born and the *title* holder Brahma has to enter her and play the *part* of the World Mother through her. So, it was certainly said in the *murli*: this Brahma is actually your Jagdamba. For whom was it said? Which Brahma does ‘this Brahma’ refer to? (Students: Dada Lekhraj.) Dada Lekhraj Brahma with a beard and moustache. Actually, he is your Jagdamba but he has a male body. So, how will the male body understand the internal sorrow and troubles of the maidens and mothers? This is why, Om Radhe was made the instrument as the mother. When that very Brahma leaves his body, when he leaves his male body, he enters the body of a mother. Does he enter the body of a mother or a maiden? (Students: a mother.) He enters the body of a mother. And the one whom he enters is the same mother who plays the *part* of *Aadi Mata* (the first mother) in the beginning of the *yagya*. She has the *part* of *Adi Mata* (the first mother) then. *Adi Mata* herself is Jagdamba. So, Brahma’s body with a beard and moustache isn’t worshipped. Why aren’t all those with a beard and moustache worshipped? (Student: they are Duryodhan-Dushashan.) They are Duryodhan-Dushashan. They have a male body. Why do they have a beard and moustache? (Student: because of vices.) When they become vicious from the Copper Age, when they become the ones who perform opposite actions, they get this indication of a beard and moustache. Earlier, the deities didn’t have this indication.

So, the ones with the attitude of Duryodhan-Dushashan can’t establish heaven. Though it is said ‘mother guru’... He has the *opening* of the *gate* of heaven done through the mothers. The mothers become the gate of heaven but Brahma has a male body. He can’t have the *opening* of the *gate* of heaven done through him. The form that played the greatest *part* of the power of tolerance, that personality can’t become the instrument in *opening* the *gate* of heaven, in the inauguration of the new world, heaven as long as he is present in the living form. When does he become that? When that soul enters the same *Adi Mata*. Before that... Does He enter the mother or the father first? (Student: the father first.) He [enters] the father first; he did have the *title* of Prajapita, didn’t he? To whom was it passed on? It was passed on to Dada Lekhraj Brahma. Then, will he (Dada Lekhraj Brahma) have to return it back or not? So, he enters him. Whom? What is he, the one he enters called in the path of *bhakti*? (Student: Shankar.) No, what is the name? (Student: Daksh Prajapati.) No. (Student: Moon.) What is he named when the Moon enters him? (Student: Chandramauli.) Chandramauli. ‘*Mauli*’ means forehead [and] ‘*chandra*’ means the Moon – the one in whose forehead the Moon is seated.

So, He is revealed in front of the children in the form of the Father first. Who? The Father Shiva, the One who played the *part* of the senior mother through Brahma. The question is, why did He play the *part* of the senior mother, the mother with the power of tolerance through Dada Lekhraj Brahma? Why didn’t He play it through *Adi Mata*? (Student: *Adi Mata* is the bead of *Rudramala*.) *Aadi Mata*... Is the *Rudramala*, the *Vijaymala* or the rosary of the ones born through both of them first? (Students: the *Rudramala*.) Firstly, there is the *Rudramala*. The one who sows the seed is called the father. The father is called the seed. In addition, those who take on the seed form stage are also number wise according to the *purusharth*. Those who take on the seed form *stage* – whether they have a female body or a male body – they should have this *quality*; what? Of becoming the seed form; ‘I, the soul am a point of light’. They shouldn’t become body conscious. It means, they are all Pandavas, those who have melted their body consciousness in a high *stage*. Even though they have a female body, they are Pandavas despite having a female body because of assimilating the soul conscious stage. The rosary of such Pandavas is called the *Rudramala*. Why was it

named ‘*Rudramala*’ and not ‘*Shivamala* (Shiva’s rosary)’? Is Shiva or Rudra the one who takes on the point form forever? (Students: Shiva.) In fact, Shiva is a Point of Light forever but when He takes on the fearsome (*raudra*) form... What? For whom does He take on the fearsome form? (Students: for the demons.) Who are called demons? (Student: those who follow the opinion of their mind.) *Sur*... Those who tread in tune with each other are *sur* (deities). On whose tune do they tread? (Student: the Father.) Whatever the Father said, whatever *shrimat* He gave, they tread in the tune of that *shrimat*. It isn’t that they just say or understand; they listen to it, understand it, say as well as follow it. They are called *sur*. And those who don’t listen to the tune at all; what? He keeps speaking on His own, He keeps narrating the *murli* whereas they keep whispering to each other. They don’t pay *attention* to it at all. (Students: what does ‘*sur*’ mean?) Something which produces sound is called *sur*. They turn a deaf ear to it. Or He keeps speaking with His mouth on one side and they keep seeing His face. They keep seeing the smooth, soft, fair, suave, strong and healthy body of Brahma Baba. They don’t think about the words spoken through the mouth at all. So, they are *kukhvanshaavali*. Their *attention* doesn’t go towards the words spoken through the mouth. It means, their *attention* doesn’t go towards the tune (*sur*). So, how will they become deities (*sur*)? They (those who don’t listen to it) become tuneless. They (the deities) are called *mukhvanshaavali* Brahmins.

So, those who treaded in tune are certainly deities. Whereas, those who didn’t tread in tune at all ... They didn’t listen [to the tune] through the ears either. What? They didn’t listen to the tune through the ears at all. And through the intellect... When they didn’t listen to it at all, there is no question about understanding it at all. And when they didn’t understand it at all, it isn’t about speaking and narrating to others at all. And when they neither listen to it, narrate to others nor tell others, the question of assimilating it in their life and making others assimilate it doesn’t arise at all. They are demons (*asur*). They, the demons were born since the very beginning of the *yagya*. Who are born first? Are demons or deities born first? (Students: demons.) Are the eight deities or the demons born first? (Students: demons.) Demons are born first. What? In the beginning of the *yagya*, there were two mothers with Prajapati. (Students: Diti and Aditi.) Yes. One was Diti. The one who is ruined (*khandit*) is called Diti. What? She is certainly a mother but a ruined mother. It means, her *purity* is ruined. And the other one is Aditi. What does Aditi mean? Undivided. Why? Even when the world begins, there must have been an undivided mother. Who? (Students: Vaishnavi Devi.) She is praised as Kanya Kumari (maiden; also a form of Parvati). One is *kumari*, Kanya Kumari and the other one is *Adhar kumari*. Two mothers are praised in the beginning of the world too. There are two mothers of the beginning – Kanya Kumari and *Adhar kumari*. Both are called *kumari* in the Confluence Age. One is a complete *kumari* and another is half *kumari*. Why is she half *kumari*? She is half *kumari* because she becomes the Father’s but she is ruined to some or the other extent after becoming His. So, she [isn’t] an undivided *kumari* because of being ruined. She is half *kumari*. When she is half, she is a mother. Who ruins her? Is she ruined by herself? Is any maiden or mother ruined by herself or does someone else ruin her? They are ruined by someone else. They aren’t ruined [by themselves]. The maidens and mothers, especially the maidens and mothers of Bharat, are all... What are they? (Student: they are ruined.) No, not all are ruined. What are all the maidens and mothers of Bharat? (Students: cows.) They are cows. They are the ones with the nature like cows. None of the maidens and mothers of Bharat are Surpanakha-Putana. The foreign culture makes them Surpanakha-Putana. That foreign culture starts in Bharat as well. When does it start first of all? (Students: in the beginning of the *yagya*.) *Accha*, that was certainly about the *yagya*. Speaking about the *yagya*, it starts in the very end of the Iron Age and the beginning of the

Golden Age. When does it start in the *broad drama*? In the beginning of the Copper Age, Abraham came and started the foreign culture. Foreign culture means adulterous culture. It nourishes adultery.

So, there are two mothers. One is Diti and another is Aditi. Demons were born through Diti and through Aditi, the unadulterous ones were born, [for whom, there is] the One Father and no one else. In the beginning of the *yagya*, the unadulterous ones who were born through Aditi first of all are named the *ashtadev* [i.e.] the eight deities. Will the eight deities be *Suryavanshi* or of another dynasty? (Students: *Suryavanshi*.) They have a part of the Sun alone. They can't have a part of anyone else [in them]. Now, when they have a part of the Sun alone, do they have it equally or will they have it number wise? (Students: number wise.) When children are born to a father – though they are [all] legitimate children, they are the father's children, they haven't had the *connection* of the vision-vibrations with anyone else, they haven't had the *connection* of the *karmendriyaan* [with anyone else], they haven't spoken intimately [with anyone] either, still, it is the first child who has more *power*. Then, the second child has less *power*. In the same way, the more the children there are, the lesser power they have [number wise]. The eight children are such who are certainly number wise, still, whose progeny are they? They are the progeny of the Sun. They tread in tune. What? They assimilate it through the ears. No one else in the world is merged in their vision. One Father and no one else. If they praise someone through words, they will praise the One. They won't praise anyone else through their mouth to that extent compared to the One. As such, they see everyone's virtue. However, the praise of the One they have in their intellect, they can't have it for others.

So, the eight deities are certainly the ones of the deity category. Then, who were born first? (Students: the demons.) Who are those demons? There are the demons first in the beginning as well and even when the *advance* knowledge emerges, the demons are born first. (Students: the people of Islam, the Buddhists, the Christians.) Yes, the people of Islam, the Buddhist and the Christian. *Accha*, are only the people of Islam, the Buddhists and Christians demons? (Student: there are more – the *sanyasis*, the Muslims.) No, they are those [who come] later on. Are they alone the heads? Are they alone the heads of the demons? (Student: they are connected with them, aren't they?) With whom are they connected? (Student: the eight deities.) Are they connected with the eight deities? (Student: no, the eight deities are connected with them.) The *last* one among the eight deities is certainly topaz. They praise the eight-nine [gems], don't they? There are eight as well nine [gems]. However, the eight deities are worshipped, whereas the nine deities are praised. And the ninth one is topaz. What? Its *value* is as good as nothing. Then, why has it been kept? (Students: for comparison.) Yes. It has been kept to be compared with the other deities as how much *value* those deities have and it doesn't have any *value*. The most *valuable* one is embedded in the middle of a ring. (Students: diamond.) Then number wise, those with less value are embedded around it. So, the diamond is different from all. Then, they are *valuable* number wise. The rest of the eight [gems] are number wise.

So, this is certainly about the eight deities. They are certainly born afterwards. But who gives birth to the *nasht dev* (the deities of destruction) who are born first? (Students: Diti.) They are born through Diti earlier itself. What is their number? (Students comment.) What is the number? (Student: 100.) No. ☺ What is the number of the actual *Suryavanshis*? (Students: 12.) They are 12 in number. The eight [deities] are pure *Suryavanshis*. And among them, there are four such [souls] who are also called the *nasht dev*. So, do the ones who are included in the *nasht dev*, construct or destroy the world? Their very intellect is such. How?

Whatever thought they have will be *negative*. They think their benefit is in *negativity* itself. What causes the *destruction* or the *construction* of the world? (Students reply.) *Purity* causes *construction* and adultery causes *destruction*. There are four main seeds of the world – [the one from] the Deity [religion], the one from Islam, the Buddhist and the Christian. Who is the main deity among the deities? (Students: Shankar Mahadev.) Dev Dev Mahadev; he is the greatest deity. It is said for him: he is the head who causes destruction. What is he called? The *head* of the Yadavas. It is the Yadavas themselves who cause *destruction*. The Yadavas themselves make atom bombs. And Krishna is said to be the *head* of the Yadavas in the Gita [and] the Bhagwat. He is the head of the ones who cause *destruction*. He is the commander-in-chief of the valiant, brave ones who fight the war. Who is the commander-in-chief of the spiritual *military* here? (Students: Shankar.) Shankar. One is physical war and another is spiritual war. Which is the elevated war and which is the lowly war between them? (Students: the spiritual war.) To fight the spiritual war is an elevated thing. It is the war of vibrations. If the vibrations are true, they will automatically be spread rapidly. And if there is a trace of falsity, they can't be spread in the world that rapidly.

So, elevated vibrations and corrupt vibrations, lowly vibrations – there will certainly be a seed that spreads both the kinds of vibrations. (Student: there should be.) *Eh!* Who is that seed? (Students: the Islam religion.) The Islam religion is the seed that spreads lowly vibrations. He becomes the instrument. Who are the three personalities of the Islam religion? Will there be some three personalities of the Islam religion too or not? (Student: there will be.) Who are they? Tell Me! (Students: Abraham.) Abraham who comes from above? (Students comment.) The corporeal seed? Someone corporeal himself is called personality. The corporeal seed is the seed and the root form [soul] is the root. The root form [soul] is the root i.e. the *second* Narayan of the Golden Age. He is, isn't he? (Students: yes.) The second Narayan of the Golden Age – who is the one who gives birth to the *second* Narayan too? (Students: the seed.) Who gives birth to the second Narayan in the Golden Age? (Students reply.) Krishna's *soul*. Krishna's *soul* gives birth to the *second* Narayan. And which *soul* gives birth to the first Narayan? Is *number* two considered bad or are second rate goods considered good? (Students reply.) *Number* two is considered bad and what about the *number one*? The *number one* is considered good. So, the first leaf is the *number one* [Narayan] in the Golden Age and the *second* Narayan is the *number two* [Narayan].

So, the father of the *number one* Narayan... (Students comment.) Prajapita? (Students: the Confluence Age Narayan.) The Confluence Age Narayan. The blood of thoughts that the Confluence Age Narayan has... There is the blood of thoughts, isn't there? The blood of thoughts that flow, is the elevated *foundation* of that blood of thoughts laid in the beginning, the middle or in the end of the Confluence Age? (Students: in the beginning.) Is the elevated *foundation* laid in the beginning? Is the elevated *foundation* laid in the middle or is it laid in the end? (Student: everything is *satopradhaan* at first.) Everything is *satopradhaan* at first? When something (a seed) is sown in a land, it is up to the seed [whether] it is *satopradhaan* or *rajopradhaan*. As is the seed, so will be the production. It is said that the world was created by the thoughts of Brahma. When he didn't like it, he destroyed it. So, how would the seed have been? (Students: it wouldn't have been good.) The seed wouldn't have been good, would it? The seed of thoughts [wouldn't have been] purified. Is a seed purified or not? What kind of seeds are sown nowadays? They are purified. The production is large-scale and very good. *Hybrid*. It didn't exist earlier but now, we have *hybrid* [seeds].

So here as well, to sow the elevated seed of thoughts... Well, the *foundation* must be laid here as well. Should the elevated *foundation* of the seed of thoughts be laid in the

beginning or in the middle of the world? Or is the elevated seed of thoughts sown in the end of the world? (Students: in the beginning.) In the beginning? If it was sown in the beginning, the world of Brahmins created in the beginning should be the elevated world. It was cancelled the very first time. Ram himself was failed. (Student: he failed in the *test*.) *Accha*, did he fail the *first* [time]? He should certainly *pass* the *second* [time]. When the world of Brahmins is created the second time, he should certainly *pass* then. (Student: after *Swarnim Sangamyug*...) What? Now, we are talking about the second time. The world that is created for the second time, it should certainly be elevated. (Students comment.) Why? The father was certainly revealed then. The father wasn't revealed in the beginning. The knowledge wasn't *clear*. The knowledge wasn't complete, so they failed. Leave about it. It was pardoned. Leave it. That world was cancelled. However, when it took place the second time, the Father was revealed in 1976, wasn't He? (Student: not in the entire world.) Though He wasn't [revealed] in the entire world, He was certainly revealed in front of a few souls. (Student: they didn't recognize the corporeal one.) Yes. The one in whom He was revealed... When the father was revealed, those who recognized that father's form first didn't recognize Him completely. This is why, they weren't able to become his complete helpers either. They became the helpers to the extent they recognized Him. Would they have become His helpers out of selfish motive or selflessly? (Students: out of selfish motive.) They became His helpers out of selfish motives [thinking:] our name will become popular. Some among them were also such that they themselves sat as God at that very time. What? If someone asks them... For example, someone asked them: whose *part* is of this Shankar who is sitting above all? They would say: anyone among the four of us can be that. No, [that was] what they said, [that was] their explanation. That is, [they thought:] we can also be that. That *part* of Shiva Shankar Bholanath is ours alone. Why does that sit in their intellect? That sits [in their intellect] because he was declared as fourth. Four sons were born to Brahma. Among the four sons born through thoughts, which religion was the fourth one connected with? (Students: the Christian religion.) With the Christian religion. And which religion becomes the instrument to destroy the world in practice? (Students: the Christian religion.) The Christian religion becomes instrument to destroy the entire world in practice. So, what should the destructive personality be named? (Students: Bhasmasur.) No. ☺ (Students: Shankar.) He should be named Shankar, yes!

So, those who become Bhasmasur consider themselves to be Shankar in this way. When they consider themselves to be Shankar, they will perform the activities of Shankar himself. They become Bhasmasur because of performing such activities. However, what doesn't come in his intellect? (Student: it is also beneficial.) No, it **is** correct but the *foundation* of the destruction that is laid, can a man or some maiden or mother become the instrument? (Students: the maidens [and] mothers become the instruments.) Vishnu's four arms are shown. Among the four arms, two are of the right side and two arms are of the left side. One between those of the left arms is above and the other is below. Where is the lotus shown? (Students: below.) The lotus is shown in the *left* hand below. What does it signify? She stays in the world of mire but her life is like the lotus. What? Despite staying in the mire, in the adulterous world, her intellect is detached. No one else's remembrance affects her intellect. Who is that arm? (Students: the mother Jagdamba.) She is the one and only actor who despite living in this world, in the world of mire, she is beyond it through her intellect. Where is her intellect engaged from within? Her intellect is engaged with the most elevated actor. This is why, see all the old pictures of Mahakali carefully - who is sitting above [her head]? (Students: Shankar.) The idol of Shankar or Shivling is kept and along with it, they

also show the Moon. It means she doesn't consider anyone else as superior in her intellect except the elevated personalities, the elevated souls of Ram and Krishna.

So, from where are these demons born? It is said for them: the worshippers of Mahakali belong to the Ravan's community. They establish themselves in Mahakali's intellect. It means... For example, it was said: the *sanyasis* put their hand in Gaumukh¹; where is their hand like intellect put? In the mouth of a cow. What? Their intellect doesn't go towards the permanent chariot of God. Where does their hand like intellect go? It goes towards Gaumukh. There is a cow which is innocent in nature and *sanskaars*. Who are misled? Are those with an innocent nature and *sanskaars* or the ones with sharp nature and *sanskaars* misled? It is very easy to mislead the one with an innocent nature and *sanskaars*. So, those of the demoniac community who were born first of all... Through whom? Through Diti. They became the demons. They were born first of all in the beginning of the world too. And? And even when it is 1976, they are present. Who? (Student comments.) Diti? They are born through her. They are [the children] born through thoughts – the one from the Islam, the Buddhist and the Christian. Those who were present in the beginning are present in the end too. They are present in the beginning of the *advance party* too. And when the 12 beads are revealed, they are also revealed. They become the instruments [to reveal them]. (Student: the *Suryavanshis*.) Yes. How do they become the instrument? Do they become the instrument even after becoming the instrument to defame Him to such an extent? From where do they receive the *power*? (Student: through remembrance.) They don't believe in the mother. Whom do they believe in? (Students: the Father.) Which father? (Students: the Father Shiva.) They believe in the Father Shiva, the Point of Light. They remember Him alone. What? Whom does the World Mother Brahma [or] Jagdamba remember? Whom does she consider to be elevated? (Students: Shivbaba.) No, the question of being elevated or lowly arises only when someone is corporeal. Certainly, the Point isn't called elevated or low. So, Jagdamba's *part*... The *satopradhaan stage* is Jagdamba and the *taamsi stage* is Mahakali. Whom does she consider to be elevated in the world? (Students: Krishna.) She considers Krishna's soul to be elevated because of not having complete knowledge. Why? Is it *taamsi* intellect or the maiden's intellect? Is a maiden or a mother *satopradhaan*? (Students: maidens are *satopradhaan*.) Maidens are *satopradhaan*. The knowledge gets imprinted in the maiden's intellect immediately. It gets imprinted in the intellect of the mothers too but their intellect is a bit divided. So, whom do they mainly remember? Whose remembrance does the mother have in her intellect? (Students: Brahma.) Brahma's remembrance? The wrong concepts sits [in her intellect] that Krishna's soul himself is elevated. The World Father has *connection* even in the beginning of the *yagya* but how is the *nature-sanskaar* of the father? Sharp. And when Shiva comes, He enters both of them equally. Who both? (Students: the mother and the father.) He enters the mother as well – the *foundation* of the path of *bhakti* is laid and He enters the father as well – the *foundation* of the path of knowledge is laid.

So, who is the first Brahmin? (Students: Prajapita.) Whose child is the first Brahmin? (Students: Brahma Baba.) He is Brahma's child... Brahma **Baba**? (Students: *Adi Mata*.) He is the son of *Adi Mata*. When Brahma is the child of *Adi Mata*, the mother will certainly have a little pride [thinking:] whose child is he? He is my child. However, it doesn't sit in her intellect: is he my child on the basis of listening and narrating or on the basis of understanding and explaining? He is her child on the basis of listening. And he has narrated after listening. This is why, he is the first child of the Brahmin world. He is the first Brahmin.

¹ Lit. cow's mouth. It is also a pouch in which the beads of the rosary are rotated

When he is the first Brahmin, he will certainly become the first deity. When he is the first deity, he is certainly the first Kshatriya and the first Vaishya.

Accha! If he is the first Vaishya, who is Abraham? (Student: he is the second.) Who are the first and the second one? (Students: Abraham holds the *second* rank.) Abraham is which *number* Vaishya? (Students: the *second* one.) He is certainly the *second* one. Then, who is the number one Vaishya? (Students: Prajapita.) How? (Students comment.) [The word] ‘Vaishya’ is derived from ‘*vish* (poison)’. What? What is poison? The soul conscious stage is nectar. And *par* (others’, alien) is poison. ‘*Sva*’ means soul. What stage do the deities have in the Golden and the Silver Age? They have the stage of the self, the soul conscious stage. Though there is birth through vision and even up to embracing [each other], it is called the creation of the elevated *indriyaan*. The power of thoughts, the *power* of vibrations [or] its intensity is the one that rises high. It doesn’t fall. And as soon as the Copper Age, dualism begins, the land, the mother attracts him. Whom? (Student replies.) The *drama* is preordained. Earlier, there is the world of vibrations. How are Radha and Krishna born through Lakshmi and Narayan? Through vibrations. Then, there is the birth through visions in the Golden Age. Then, there is [the birth by] embracing [each other]. We degraded a little. Ultimately, we do have to degrade. Do we have to degrade or not? We do have to degrade. So, the land attracts him. Whom does it attract? The other [celestial bodies] like the sun, moon and stars are also constant [on their orbit] because of gravity. What? Similarly, the earth also has a great gravitational force. So, whom does the mother attract first of all? (Student: Eve attracts Adam.) When there was destruction, the semi-destruction of the world, what was the reason that the *balance* of the world, the earth was disturbed? There must have been a reason. (Student: *impurity* leads to destruction.) Why did ‘*Bhu*’ means the earth shake so much that the semi-destruction took place? The vibrations that used to rise high started to fall. They reached the corrupt *indriyaan*. The power started to fall; it started descending. The power that started descending... That is it! The *balance* started to shift completely because of that. When Abraham came, he spread adultery. It is because he doesn’t know at all that the world in the Golden and the Silver Age is such that Radha’s vision is engrossed in Krishna and Krishna’s vision is engrossed in Radha, Ram’s vision falls on Sita and Sita’s vision falls on Ram; it doesn’t go towards anyone. He doesn’t have this concept in his intellect at all. He starts spreading the pollution of vision, vibrations, *karmendriyaan* as soon as he comes.

Since then, the land becomes the one that is attracted towards the body. The souls were attracted towards the body. They forgot the soul gradually. When they started forgetting the soul, when they saw that their soul conscious stage is towards the end, their vision is continuously degrading, the sages and saints thought and tried to preserve the soul conscious stage. So, they started the tradition of applying the *tiika* (the vermillion mark). The mothers should apply the *bindi* (a dot); their soul is a small point and the souls of the men are a big *bindi*. It means, they considered the women race to be weaker souls and the men to be more *powerful*. So, they made an attempt; what? To stabilize in the soul conscious stage. However, will the truth be revealed by a false practice? The practice is certainly false. They don’t know at all that the soul is a point of light. They certainly didn’t come to know about the point of light soul at all. Though they applied a *bindi*, they applied very thick *bindi*. Baba still says: when you apply a *bindi*, apply a small *bindi* of white *star*. Baba knows the real form, this is why, He said so in the murli. However, the body conscious human beings, the big sages, saints, teachers who were present in the beginning, the extent to which they had a *saatvik* intellect, they thought and churned to that extent; *bhruvormadhye* – the soul resides between the eyebrows. So, you should remember it there. Its shape is like a thumb. What? (Students:

its shape is like a thumb.) Yes, it is like a thumb. So, thinking about the soul conscious stage... whoever came up with this point, will it sit more in his intellect or in the intellect of the ones who followed it? It sits in the intellect of the ones who came up with this point. Their *practice* in the soul conscious stage is more.

So, all the *Suryavanshis* who had more practice of stabilizing in the soul conscious stage in the Confluence Age too, they themselves catch hold of truth more because of staying in the soul conscious stage from the Copper Age till the end of the Iron Age as well. In addition, the mother is corporeal. Men are incorporeal. Their intellect is sharp. The intellect of the mothers isn't sharp to that extent. So, the World Mother, who was present in the beginning, comes under the influence of those children in the end as well. They were the ones who mislead the mother in the beginning of the *yagya*. Those very seed form souls become the instruments in the beginning of the Copper Age too. The world expands. First, there is Bharat. Then, the mother became wider. Many religions came into existence in the world. Many religious fathers came. The seed form souls gave birth to the bodies of those religious fathers. What? The souls certainly come from above but which body do they enter? (Students: the root form [souls].) The root form [souls] that they enter are born through those very seeds. What? In addition, there is a father who gives birth to those seeds too.

So, who is the main seed of everything good and everything bad in the world? It is just one, Prajapita. When he is pure, when his intellect becomes pure on remembering the Point, heaven is established. And when he degrades while remembering or coming in the contact and connection of the children in the form of the body, hell is established. Who is the first man among all the men? (Students: Prajapita.) Prajapita. So, who would become Vyas? (Students: Prajapita.) He alone becomes Vyas. When the Copper Age begins – ‘Vi’ means special and ‘aas’ means sits; he especially sits for writing the scriptures [and says]: do this, do that. King Vikramaditya will tell his child too; what? ‘Establish a *ling* of Shiva and worship him in this way. Make it out of a red stone. Have a diamond embedded in it and remember it.’ Even after all this, it doesn't come in their intellect what the form of the soul and the Father of the souls, Shiva the Point of Light is. They don't know the *accurate* [form]. How will they know it? The question doesn't arise at all. Their intellect certainly went towards the body. Where did their intellect go? It went towards the body made up of the five elements. The soul conscious stage started to diminish. The soul conscious stage went towards the body. So, the degradation starts completely when the ascending intellect of the deities starts descending. Certainly, someone becomes the instrument first of all. Who becomes the instrument? (Students: Prajapita.) Prajapita becomes the instrument.

The Muslims and the Christians have made up a story. What story have they made up? When *jannat* (paradise) was established, Khuda cautioned Aadam and Eve a bit [saying]: look, don't eat the fruit of this field. What does field mean? Garden. What is this body? It is a garden. And if you eat this fruit of it... They have named it ‘*Gandum*’. What? (Student Gandum.) *Gandum*. *Gandum* means wheat. They call wheat ‘*gandum*’. The shape of wheat is like the female organ. If you eat this fruit, you will come to *dojak* (hell) from heaven, *jannat*. When a long time passed after that, after seeking the pleasures... It is written in the scriptures of the Muslims and the Christians: Eve's attitude became bad. She saw the fruit and got attracted. She ate the fruit. That's it! Both of them fell to hell then. It means what is the biggest weakness of men? (Students: women.) Women. The degradation started since then. It means, Prajapita's *soul* doesn't spread adultery. Still, he certainly started *vikriti*. ‘Vi’ means opposite, ‘*kra*’ means action – the wrong action that shouldn't be performed started since then, since the beginning of the Copper Age. Their intellect became dualistic. The intellect

that they should engage in thinking about the soul, in the consciousness of the soul, in the stage of the self, that soul started having the consciousness of the body. What? It went towards duality. Ever since their intellect went into duality, the world started to be degraded. This is why, it was said: Ram himself becomes Ravan. Even when the semi-destruction took place, he became the reason. Abraham's soul came on one side and started adultery. And even when the complete destruction takes place, who becomes the reason? Who is the soul that gets attracted towards the land like mothers the most? Or the 16,000 lands attract who towards themselves? (Students: Prajapita.) They attract Prajapita towards themselves. That's it! His intellect degraded, he became adulterous and the destruction of the world is sure to take place. The extent to which Prajapita becomes adulterous, no soul of the world becomes adulterous to that extent, but when? In his last birth. Not in the beginning of the Copper Age. So, it is fixed in the last birth of Ram's soul, Krishna's soul; what? What does Krishna become? He becomes Kansa. And what does Ram become? He becomes Ravan. Why does he become that? (Student: it is fixed in the drama.) ☺ (Another student: to reform the children.) Yes, if he doesn't become Ravan in the end, the children don't have so much power so that they could sustain adultery to that extent. The children have the power of children and the father has the power of a father. If someone has two or four wives, he suffers problems in his life. And he has 16,000 [souls] there. Then, his intellect degrades again. He becomes the instrument for the destruction. It has been said in the *vani*: if you trouble me a lot, I will cause destruction. Is bringing about destruction the task of *satopradhaan* intellect or *tamopradhaan* intellect? It is the task of a *taamsi* intellect. Why will he cause destruction? However, it is preordained in the *drama*. Om Shanti.