

**Cassette No.128 (For BKs)**  
**Murli 20.11.88, Register No.21, Page No.60**

Morning class of the 20.11.88 in the register no. 21, page no.7. The record (song) played is 'banvaari re, jiine ka sahara tera naam re (O Banwaari<sup>1</sup>, your name is the support of my life). The devotees have made the song. Actually, what is the support for life? It is a song of the Confluence Age. There is the name [of God that is praised] on the path of *bhakti* and there is the remembrance [of God] on the path of knowledge. So, what is the support for life? Remembrance. Whose song is this? Of the children. There are songs in which the Father explains. The children say, Baba, now we have understood. The world doesn't know how this world is false. There are false bondages. Here everyone is sorrowful. It is then that they remember God. There is no question of meeting God in the Golden Age at all. Here souls remember [God] because there is sorrow. But according to the *drama*, the Father meets [the children] only when He comes Himself. All the other *purusharth* (spiritual effort) that you make is a waste. It means that the *purusharth* we made for 63 births was a waste. Nothing is achieved through it. Only when *bhakti* is completed after the *bhakti* of 63 births and when the Father comes Himself and meets the children, then they achieve attainments. And the attainments are achieved only through the *purusharth* made at that time, through the *practical* meeting of the Father and the children and through the remembrance of that meeting. Neither does the *practical* meeting take place on the path of *bhakti*, nor is any attainment achieved because they consider God to be omnipresent. And when the Father Himself comes, He doesn't come being omnipresent (*sarvavyaapi*) but being present in one [personality].

So, the path to God shown on the path of *bhakti* is wrong. If someone says: we don't know the beginning, the middle and the end of God and His creation, then it is true to say this. Earlier, the sages, saints etc. used to speak the truth and the sages and saints of the present time speak lies. They say: we know the Supreme Soul and His creation. We know the world. But they know neither the Creator Father nor His creation. The time when they knew, at that time in the beginning of the Copper Age they were *rajoguni*<sup>2</sup>. At that time the world won't be said to be false. (Student: Did they know the Father in the beginning of the Copper Age?) When the remembrance was unadulterated, they knew the Father, the Creator. [They knew that] Shiva alone is the Creator.

Even the scriptures in the beginning were true. There was some truth in them. The end of the Iron Age is called a false world, hell. The beginning of the Copper Age won't be called false because there is still *satopradhanata*<sup>3</sup> at that time. *Rajogun* is in its pure form then. In the Confluence Age it will be said that this is hell; that is heaven. It isn't that the Copper Age will be called hell. At that time the intellect is still *rajopradhan*. Now it is *tamopradhan*. So, *hell* and *heaven* will be written on the Confluence Age. Today it is *hell*, tomorrow it will be *heaven*. The Father comes and explains this as well. The world doesn't know: we are sitting in *hell*. At this time it is the end of the Iron Age. Everyone becomes *satopradhan* in the end after clearing their individual karmic accounts. Then they are bound to become *sato*, *rajo*, *tamo*. Even those who

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<sup>1</sup> A title of Krishna

<sup>2</sup> Dominated by activity and passion

<sup>3</sup> Quality of goodness and purity

have a *part* for one or two births pass through the *sato, rajo, tamo* [stages]. Their very *part* is short. A great understanding is required for this [subject].

There are human beings with numerous opinions in the world. Not everyone's opinion can be the same. Each one has his own religion. That is why Baba says: when a *party* of 7, 8 [people] comes, then each one should be made to fill up the *form* because each one has their own course [of actions] and opinion. The Father's *occupation* is different. The [occupation] of each soul is different. The religion is also different. So, the explanation for them should also be different. The name, form, place and time of each one is different. It is seen that this one belongs to a particular religion. Everyone says that they belong to the Hindu religion, but even in that everyone is different. Some are Aryasamajis. Some are Sanyasis. Some are Brahma Samajis. Everyone like the Sanyasis etc. are counted in Hinduism. If we write that we belong to the Brahmin Religion or the Deity Religion, they put us in Hinduism because they don't have any other *section*. So, if the *form* for each one is different, we can know. If someone belongs to any other religion, he won't accept these topics. Who will accept them? The one who belongs to Hinduism, those who call themselves Hindus. Then it will be difficult to explain to them collectively because they belong to different religions. If someone belongs to another religion, he will think that these people praise their religion. There is duality among them. The children who explain are also numberwise (at different levels). Well, not all of them are alike. This is why *maharathis* (great warriors) are called.

Baba has explained: "Remember Me, follow My *shrimat*." There is no question of inspiration (*prerna*) and so on in this. In what? Not in the case of remembrance; there is no question of inspiration etc. in the subject of following the *shrimat*. I Myself come directly. I am not omnipresent. I am present in one [being]. So, how will you obtain *shrimat*? You will obtain it from the One. If the task could be performed through inspiration, then there was no need for the Father to come at all. Shivbaba is certainly here. So, there is no need for Him to give inspiration. We have to follow the Father's directions. There is no question of inspiration at all. Some *sandeshis* (trance messengers) bring messages; many things get mixed up in that as well because not all *sandeshis* are alike. Maya *interferes* a lot. This is why it has to be checked if she has brought the correct message. Whose message? The message that the *sandeshis* have brought. From where? From the subtle world. Where is the subtle world? (Student: It is created to show scenes. Baba shows scenes in the Confluence Age.) The subtle world is created to show scenes, where is that subtle world now? Now it is here itself. Those who are in an intellectually subtle *stage, avyakt stage* or angelic *stage* in this corporeal world or whatever *stage* they have achieved at whichever point in time, at that time the subtle world dwellers or the subtle world is declared.

So, the *sandeshis* go to the subtle world. Do they go in practice or in the air (in imagination)? They go. Do they go through the intellect? If they are *avyakt*, they will go through the intellect, but if they aren't *avyakt*, if they are body conscious, then those with body consciousness can't meet Avyakt Bapdada at all. So, we should observe the *sandeshis* also, whether there is *interference* of Maya in them or not. If Maya is interfering, then their message (*sandesh*) will also be *mayavi* (illusory). It will be influenced by Maya Ravan. They won't be able to give the correct message, the correct *paigaam* (news) of the Father. They will definitely *mix* the opinion of their mind to some extent. So, it has to be checked whether she has brought the correct message or not. Can this topic be like this or not? How will you check? This is why it has been said in the murlis: 'Even the opinion that you receive from the Brahmakumari should be

*judged* [through *shrimat*], whether it is *right* or *wrong*.' Then it has to be verified with another *sandeshi*. It has to be *verified* with the *sandeshi* or messenger (*paigambar*) who brings the *sandesh* or *paigaam* (news).

Baba gets the news that such and such *sandeshi* brought this message. Then Baba writes immediately: Have it *verified*. [Baba] thinks, 'whom do we send [to get the message]. If someone comes and defames a BK (Brahmakumari), then it will have a completely bad effect. It isn't that the message the *sandeshi* brought is true. Nowadays people go into trance even in the villages. Then they bring wrong message. They open their own separate *centre*. Separate means [a center] that doesn't have any *connection* with Baba at all. Maya enters. This is a topic to be understood well. Only the *serviceable* children can understand these topics. Those who don't follow *shrimat* at all won't understand these topics. They will grasp anyone's opinion. They will start interacting with anyone who opens a *centre*.

It is famous for *shrimat*: whatever you make us eat, whatever you make us wear, wherever you make us sit, we shall do that. In this way, some follow the Father's opinion - Second page - [while] some don't. If someone doesn't get a particular thing, they become angry immediately. Not all the children can be equally worthy. There are people with numerous opinions in the world. There are many sinful souls like Ajaamil and Ganika. What kind [of sinful souls]? Ajaamil, *aja* means those who join hands with a goat. What is meant by goat? A he-goat and a she-goat. What does it do? *Main* (I). I am Shiva (*Shivoham*). I am everything; there is none greater than me in this world; listen to what I tell you. There are many sinful souls like Ajaamil, Ganika like this. They will sing the songs of God through the mouth and consider God to be omnipresent. [They will say:] He is incorporeal. They can't tread in their life considering Him to be *ekvyaapi* (present in one being). There are many sinful souls like such Ganikas, Ajaamils.

This is anyway the kingdom of Ravan. So, you have to explain this as well. What? What has been explained? It was explained that it is *wrong* to call God omnipresent. The Supreme Soul is incorporeal; He is omnipresent... this is *wrong*. What is He? In the Confluence Age He comes as *ekvyaapi*. It is the five vices that are omnipresent. This is why the Father says: This is a demonic world. The five vices don't exist in the Golden Age. It is said that this topic is like this in the scriptures. What do they say? What do they swear by? [They swear by] the murli. The paper murli that they have read, they will take that paper murli and say that this topic is like this in the murli; Baba has said it. But who made this murli? Who made the paper murli that you read? The human beings made it with their understanding. Whatever someone understood, he wrote it that way. The topics that they couldn't understand, they *cut* it. The context was *cut* (taken away).

So, they say that this topic is like this in the scriptures. But all the scriptures have been made by human beings. So, are the human beings greater or the scriptures greater? (A student: Human beings.) So, you have to follow the opinions of the human beings themselves, don't you? Whose opinion should you follow? It has been written like this in the murli. (Someone said: As regards the murli... they will understand only what they can understand, won't they?) So, let them understand. Those who read the murlis, understand the murlis will follow the directions of only the murli; so, they will build an *hospital* because they have understood it according to their understanding. And they read the murli made by human beings. (Student: Whatever has appeared in the murli is the truth.) Whatever has appeared in the murli is the truth?

What is called murli? (Student: The murli is what Baba narrated, the knowledge that He narrated.) The murli is said to be that which is narrated through the mouth. And when that murli is recorded in a *tape*, then it won't have those *vibrations*, those expressions. Its meanings will change. The murli will be narrated accurately through the *tape* [recorder], but there won't be as much *accuracy* in the *tape* [recorder] as listening to the murli face to face, which is glorified. So, should you obtain *shrimat* face to face or can it be obtained from the *tape*? The Father's children will reach the Father face to face. (To the student:) You might not have come to obtain [shrimat]. You might have come only to listen to the murli. You have come only to listen to the murli [printed] on paper. (The student: Then, I would have heard it there itself; where was the need to come here?) So, to obtain what have you come? (The student: We certainly can't listen everyday.) Why can't you listen? (The student: How will we listen? We will read only what is written in the murli.) Why can't you listen? (Student: How will we listen?) Why? Your *stage* should be so *avyakt* that the Father Himself comes in the *avyakt stage* and explains to you. You should become so *manmanabhav*<sup>4</sup> that you *catch* the Father's thought as your thought. Then *verify* it. If it is correct, then it is ok.

The children can also narrate murlis. So, are the human beings great or are the scriptures great? It is only the human beings who are great, because it is the human beings who have prepared the scriptures. Definitely, the narrators are greater, aren't they? The writers are all human beings. Vyas wrote; he too was a human being, wasn't he? The human beings do have the five vices. So, he was vicious, wasn't he? The incorporeal Father explains this. Or does the vicious father explain? The incorporeal Father explains. What is meant by incorporeal? Whatever the religious fathers narrated when they came, it becomes the scriptures later on. For example, Guru Nanak narrated [knowledge] and later on the *granth* (the holy book of the Sikhs) was made. So, the one who narrated became famous. Guru Nanak also praised Him [saying] that He is the One Father of everyone. They are the ones who carry the message.

The Father says: Go and establish the (your) religion. When does He say this? It is about which time? Does He sit in the Supreme Abode and say this? Will He have a mouth there to say, "Go and establish the religion"? This is about the *shooting period*. So, when the Father says, "Go and establish the religion, O Brahmaji! Establish the Brahmin religion", so, Brahmaji's task is to be influenced only by the Father and perform the task of establishing the religion; he shouldn't be influenced by anyone else and [then] do the job of establishing the religion. If he performs the task of establishing a religion by being influenced by human beings, then what will be the condition [of that religion]? Categories of Brahmins will be formed. Brahmins of nine categories will emerge. We should become the most righteous Brahmin, who change directly from Brahmins to what? They should become deities.

So, this Unlimited Father says: there is nobody to send Me. I send the children who are the founders of the religions as messengers [saying,] go and give My message, that the Father has come. The Father is really something in this world. So, those who are false to [some] *percentage* will say: there is no Father; we ourselves are the Fathers or we ourselves are the *direct* children of the Father and everyone else is a nephew. For example, Christ said: who is *God's* son? Christ. And what is everyone else? All the others are something else. So, there is

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<sup>4</sup> Merge in My mind

nobody to send Me. It means that there is nobody to give Me directions. Shivbaba Himself sits and explains. They are the ones who bring the *message*. Whose [message]? The Father's [message]. There is nobody to send Me. I won't be called a *Messenger* or *Paigambar*. Who is called a *Messenger* or *Paigambar*? The one who carries someone's *message* or carries someone's *paigaam* (news). I come to give happiness and peace to the children. Nobody told Me; what? "Go and perform this task. Establish a religion and come". I am Myself the Master. This is why, what am I called? *Khuda*. I come Myself (*khud*); I don't come on being called by you.

People in Farrukhabad believe in the Master (*Maalik*), don't they? Which Master? The one who doesn't remain under anyone's *control*. He doesn't follow anyone's directions. People in Farrukhabad believe in such a Master, don't they? You have understood the meaning of the Master as well. What is the meaning? There is a house, so who is the master of the house? The father. Whose directions will he follow? Every man is the master of his house. So, there has been a Master in Farrukhabad and the people of Farrukhabad believe in that Master. You have understood the meaning of the Master. He is the Master and we are His children. So, we should definitely get the inheritance. The children say: Our Baba. So, you are masters of Baba's wealth. Which wealth? The wealth of knowledge. You are masters of the wealth of knowledge, aren't you? The one who is the master of the wealth of knowledge... so, a master's (owner's) job is to obtain [his belonging] forcibly<sup>5</sup>. What is the task of a master? So, an owner will obtain his belonging forcibly, won't he? For example, if someone is an owner of a house and a tenant is sitting [in it], then will the owner take back his house from the tenant forcibly or not?

You have understood the meaning of the Master (*maalik*). (Student comments.) This is about Ravan's kingdom, isn't it? This is the rule of the kingdom of Ravan, that the tenant occupies [the owner's house]. *Arey*, brother, the one who has made the tenant sit, the one from whom he has taken [the house] on *loan*, when he asks for it, then he should return his *loan*. Isn't it so brother? Should he return it or not? But some are clever; they say, I won't return it. Why? (A student: Nowadays everyone is clever.) When they are clever, then there must be a true Father as well. The children alone will say: My Baba. If you say 'My Baba', then Baba's wealth is also mine. And if it isn't 'My Baba' ... What do we say now? Our Shivbaba. The Father will also say: These are My children. The children get the inheritance from the Father. There is definitely the Father's *property*. The unlimited Father is indeed the Creator of heaven. Which is the *property*? The *property* of the unlimited Father is heaven, happiness. Heaven means happiness, which doesn't have sorrow. One thing is the heaven of the mind and intellect like soul and the happiness of the body as well as the happiness of the mind and intellect is something else. Which happiness should we obtain here in the Confluence Age? Which inheritance should we obtain? Here, we can get the inheritance of the mind and intellect and we are getting that. Will those who have *set* their intellect in such a way through the wealth of knowledge, those who have obtained or are obtaining that inheritance from the Father, will they cry or shout? No.

So, you are masters of the Father's wealth. Who are the masters? Only those children who don't cry and shout. Their mind and intellect becomes so peaceful because they become the children of the Ocean of peace, the Ocean of happiness. From whom do the *Bhaaratvasis* (residents of India) also get the *property*? From Shivbaba. People celebrate *Shivjayanti* (birthday

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<sup>5</sup> *Naak, kaan pakarna*-lit. means to hold the nose and ears

of Shiva). After the birthday of Shiva will be the birthday of Krishna and then the birthday of Ram. That is all; nobody celebrates the birthday of Mamma-Baba or Jagdamba. What is remembered about Mamma-Baba? What do they remember for Mamma-Baba, is it the birthday or the death anniversary? The death anniversary is remembered. The death anniversary on 18<sup>th</sup> January and 24<sup>th</sup> June is remembered. As regards their birthday, it isn't remembered. Why? (Student: It's because they don't know when they were born.) No. This is the unlimited topic of the Confluence Age, that when the Mother and the Father die while being alive, then the children will start receiving the inheritance. Until the parents have died from this old world, from the body and bodily relationships while being alive, can the children experience the inheritance? They can't.

So, what is praised about Mamma-Baba? Is it the birthday (*jayanti*) or the death anniversary (*maranti*)? The children remember the death anniversary. [They think:] these parents should die quickly so that we get the inheritance. Don't people in today's *lokik* world wish that their parents die so that they get [the inheritance]? (Student answered.) The *shooting* takes place only about whatever they wish in the *lokik* world. Here on the basis of knowledge and there on the basis of ignorance. Which death takes place here on the basis of knowledge? Here it is dying while being alive on the basis of knowledge and there it is the physical death. So, all these topics pertain to which time? [The world] is following all these topics of the Confluence Age. So, who should die first? Should we become widows or widowers? (Student: We shall die together and live together.) Will we die together and live together? Is it the Iron Age or the Golden Age now? Did you remember anything? Just now it was explained that you children think: which world is it now? Is it the kingdom of Ram or the kingdom of Ravan now? The kingdom of Ravan. So, what happens in it? We will die together and live together in the Golden Age. Birth as well as death will be together. That is right. The Golden and Silver Age ... (Student: Doesn't it happen in the *shooting*?) How does it happen here? Where does 'dying together and living together' happen in the *shooting period*?

Mamma died first, Baba died later. He kept the *shaktis* ahead: Die! Whom does Baba keep ahead in knowledge? First is the mother guru. "You, die first through body consciousness, from the old world, from the body and bodily relationships, then I will die. Move ahead brother, I am behind you; I have caught your tail; the deities went to heaven by holding the tail". Has it been written in the scriptures or not? That the deities went to heaven by holding on to the tail of a cow. So, ours is the cow Kamdhenu herself – the mother cow (*gau mata*). *Shivjayanti*, then Radhe-Krishna *Jayanti*, then Ram-Sita *Jayanti*. The destruction of the Shudra kingdom will take place when Shivbaba comes. What does Shivbaba do when He comes? Which religion does He establish first of all? The Brahmin religion. He establishes the Brahmin religion through Brahma. It means that He makes Shudras into Brahmins. So, when the Shudras have become Brahmins, then their Shudra characteristics were destroyed. So, the Shudra kingdom will be destroyed when Shivbaba comes. Nobody understands this secret either. Which secret? That the destruction of the Shudra kingdom... this kingdom, the Shudra kingdom will be destroyed when Shivbaba comes. The Shudra kingdom means the kingdom of Ravan.

The Father sits and explains: He definitely comes. Why do you call the Father? To establish *Shri Krishnapuri* (the abode of Shri Krishna). You know that Shivjayanti certainly takes place. Shivbaba is giving the *knowledge*. *Aadi Sanatan Devi-Devta Dharma* (the Ancient Deity Religion) is being established. *Shivjayanti* is the greatest *jayanti*. What? The victory of

nobody else in the world is hailed more than this. Then there are Brahma, Vishnu, Shankar. Now, Prajapita is in the human world. Then among the creation, Lakshmi-Narayan are the main. Who is the creator? Prajapita. The creation is Lakshmi-Narayan. So, Shiva is the Mother and the Father. Through whom? Through Prajapita Brahma. Shiva is the Mother and the Father. Then Brahma, Jagdamba are also mother and father. These are topics to understand and assimilate.

First of all you have to explain: The Father, the Supreme Father Supreme Soul comes to purify the sinful. Or [does He come] to narrate knowledge? What is the *aim* and *object* of the Father's arrival? To narrate knowledge and to depart on 18<sup>th</sup> January, 69? Do you want just knowledge or do you have to change from sinful to pure? And the knowledge that you want, did the Father give that knowledge or did He keep anything for Himself? How many years have passed since it was said that the Father hasn't kept anything for Himself? Whatever the Father had, the Father gave that entire knowledge, the entire understanding, the entire introduction to the children. *Accha*, the Father has done His task. Did He do His task? Did the Father do His task? Does giving knowledge mean that He has completed His task? *Arey!* *Arey*, the knowledge is a means (*saadhan*). Knowledge isn't the goal (*saadhya*). To obtain knowledge isn't our aim. You don't say: O Purifier of the sinful, come and narrate the knowledge to us. What do you say? Purify the sinful. Knowledge brings liberation and true liberation, but knowledge is a means. Do we want liberation and true liberation or do we want just knowledge? Those who want **just knowledge** belong to Ravan's community.

What did Ravan used to do in his life? He was very knowledgeable. He carried a big bundle of Vedas and scriptures in his hands. He used to read and write a lot. But did he know the Father, God the Father? He didn't know God the Father. He used to say: He is unrighteous. (Student: He was a devotee of Shiva.) He was only a devotee, wasn't he? He wasn't a knowledgeable person. He used to roam around carrying only the Shivling<sup>6</sup>. He sustained only the *ling*, not the Point; he didn't recognize the Point (Shiva). He didn't recognize in a living form (*caitanya ruup*) the Point like Father who comes in a corporeal form. Then what was the benefit? The body can't work without the soul; the soul can't work without the body. So, he used to roam around carrying the *ling*. *Ling* means body. And he just worshipped the body; someone may massage his hands and legs a lot. When people go to the temple of Shiva, they press the *argha* (cup that holds the *lingam*) a lot like this. So, he worshipped a lot.

So, God isn't pleased with *bhakti*. How will God be pleased? (Someone replied.) Yes, recognize the Father. Those who recognize Him will accept Him as well and those who don't recognize Him won't obey the Father either. They will either follow the opinion of their mind or they will follow the opinion of human beings. Who will be God for them? They won't recognize the Supreme Soul who is present in one being (*ekvyaapi*). They will either start following the opinion of any person who comes in front of them or they will start following the opinion of their mind. [They will say:] Whatever I say is correct; *Shivoham*; there is no other Supreme Soul in the corporeal form. The Supreme Soul is just the Point; nothing else. *Arey!* If it is a point, how will it give the inheritance? What inheritance will you get from a point? Do you want an incorporeal inheritance from the incorporeal One? So, you will get the incorporeal inheritance of knowledge. Then keep wandering by carrying the scriptures in your hands. Your intellect will

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<sup>6</sup> Oblong stone worshipped as the form of Shiva

become like that of Ravan. How was Ravan's knowledge? Their words and actions won't match but they will listen and narrate a lot of knowledge. [What is the] benefit? There is no benefit.

So, you have to explain first of all. What? That the Father comes to purify the sinful. If He is beyond name and form, how can He have a birthday? Whose birthday is celebrated? Is the birthday celebrated when the soul enters the womb or is the birthday celebrated when it is revealed in the world, when it comes out of the womb? (Students: when the revelation takes place.) So, the birthday is only when the revelation takes place, isn't it? The birthday isn't when the entrance [of the soul] takes place, is it? We don't even come to know about the entrance, when the soul came and when it departed. So similarly, we don't know about the entrance of the *Supreme Soul* either, when it came and when it departed. Celebrating His *Shivjayanti* is also a waste. When the Father is revealed, then it will be said that *Shivjayanti* has taken place. The greatest birthday is of the Father. God has been called the *Father*. The *Father* is accepted everywhere. The soul and the Supreme Soul themselves are incorporeal. The souls get a corporeal body. These are topics to be understood in detail.

For the one who hasn't studied any scripture, etc. it is easier. What has been said? The new students who are coming in knowledge, those who haven't heard the name murli at all, those who don't know what the paper murli is, for them it is easier to understand this knowledge. And those who have studied a lot of murlis, those who have read and written a lot of scriptures, for them it is difficult to understand. The Father of the souls, that Supreme Father Supreme Soul is the One who establishes heaven. The writers of the scriptures think '*shivoham*'. They think: we ourselves are the ones who create heaven but actually, will there be one creator of heaven or will there be many? There will be only one creator of heaven. There is kingship in heaven. So, definitely that Father has to come to give the inheritance of kingship. Or will He have to come, narrate the knowledge and depart and then the kingship will be established automatically? So many religious fathers came; did any of them come and establish the kingship as well, apart from establishing their religion? No. All the religious fathers come and just establish their religion. They establish their own belief. As for the rest, nobody establishes kingship and nobody destroys the old kingship, the old religions either. But there will be only one religion in heaven.

So, the destruction of all the religions and the establishment of the one true religion and the establishment of the kingship of that religion is the task of only the Father; it cannot be the task of any human being. Human gurus are under the impression that they will establish the kingship, they will make 108 kings and wear their rosary around their neck. All this is *wrong*. They can't be *Shri-Shri* 108 Jagatguru. So, He has to come. He can't come in the Golden Age.

That is the fruit. You get the inheritance of 21 births only in the Confluence Age. This Confluence Age is of the Brahmins. Brahmins are the top-knot (*choti*). Next is the age of the deities. Every age is of 1250 years. Now three religions are established: Brahmin, Deity, *Kshatriya*. How many religions does the Father establish when He comes? He establishes three religions. The Brahmin religion and Brahmins, then *Kshatriya*. What is the task of the *Kshatriyas*? To fight a war. They won't sit quietly; what will they do? They will face [the enemy], they will confront. Whom will they confront? Irreligiousness; they won't stop. And those who gain victory in the war will become deities. And those who are defeated... while fighting, those who became weak, those who sat, what did they become? They will be called

*Kshatriya*. So, three religions are established because afterwards, no religion is established for half a kalpa. *Suryavanshis*, *Chandravanshis* were worshipworthy; then you become worshippers.

Those Brahmins are of different kinds. Which ones? Among the *lokik* [Brahmins]? Not among the *alokik* ones? Aren't there Brahmins who *convert* to Islam, Buddhism, Christianity among the *alokik* ones? There are different kinds of Brahmins in the world of Brahmins as well. Now you are performing good actions because you don't have any human guru. Your guru is the most Righteous One. You are performing good actions, which you will enjoy in the Golden Age. The Father teaches good actions. You know that whatever kind of actions we perform on *shrimat*, if we make others equal to ourself, then we will get its fruits. Now the entire capital is established. The *Aadi Sanataan* deities have a capital.

This is a rule of subjects over subjects (*praja*). There are many *Panch* (members of a *pancayat*<sup>7</sup>). What? Whose rule is it now? It is a rule of subjects over subjects; it is a *Panchayati rajya* (rule of five elected representatives). So, *Panchayati rajya* means the kingdom of Ravan; the rule of five heads. So, does Maya come in Madhuban or not? Whose rule is it in Madhuban now? Whose rule is it in Madhuban? *Arey!* When Maya comes in Madhuban, then whose rule is it? *Arey!* Will Maya enter the kingdom of Ram? It won't enter the kingdom of Ram. And Maya comes in Madhuban. Maya does come in Madhuban. So, is it the kingdom of Ram or the kingdom of Ravan? Whose rule is it? Siyaram, why are you opening your eyes so wide [in surprise]? There are numerous *Panch*. Otherwise, there are five *Panch*. Here, everyone is a *Panch*. They exist today and they won't exist tomorrow. Today they are ministers and tomorrow they are dethroned. First they enter into an *agreement* and then they *cancel* it. This is a momentary temporary kingdom. They don't hesitate to dethrone anyone. The world is so big! (Student: Who are the five *Panch*?) Five *Panch* weren't mentioned. Here, there are many *Panch*. (Student: No, you are saying five.) They are lust, anger, greed, attachment and ego.

We come to know something through the newspapers. Third page. Nobody can read so many newspapers. We don't need the news of this world at all. You know that everything in this world - including the body - is going to perish. Baba says: Remember Me alone, then you will come to Me. Whom does He say this to? Does He say it to the children? The children to whom the Father says face to face, 'You will come to Me', aren't they sitting face to face? Aren't they close to Him? They will come close to Me. Aren't those children close to Me? Are they close? (A student: He must be saying it only to those who might not be close.) So, what is the meaning of being close? (Students answered.) Yes, close to the Father through the mind and intellect. Whatever is the Father's thought should be the thought of the children. If the Father's thought is that you should stop narrating knowledge and come to the *practical stage* and if the children think, 'no, no, no, how can this be possible?' So, what will be said? Are the children close or distant? (Student: until the children have become perfect...) So, they are distant, aren't they?

*Accha*, there will also be some children who will act in whatever way [the Father] wants them to act. (A student: ... to come close.) To come close? Did anyone prevent them from living in Farrukhabad? (Student: What will they do by coming to Farrukhabad?) What will they do? *Accha*, does anyone among the Farrukhabadis (residents of Farrukhabad) wish that Baba

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<sup>7</sup> a village council or arbitrating body run by 5 or more members

continues narrating? Because you have been habituated to listen to stories on the path of *bhakti* for 63 births. (Student: Baba Himself has said that we have to drink [the nectar of knowledge] as long as we are alive.) Who stops you from drinking [the nectar of knowledge]? Drink; there is a lot of it. The mother guru has been given the pot [of knowledge], listen to a lot [from her]. (Student: we won't understand...) So, the ones who can explain are sitting, aren't they? (Student: We will understand from the Father.) *Lo!* Will everyone understand from the Father? How will [the Father] explain to all the 500 crore? Those who explain are sitting. So, does it mean that you **have to** catch the One by His nose and trouble Him, give Him sorrow ? Will the *Principal* sit and teach everyone? And will He also sit and teach those who don't study? 56 years have passed studying. It has been 56 years. You are studying since the year 76-78. (Student: He will have to teach those who wish to study.) You are studying and now you are asking the same questions again and again. (A student: Where is Pushpa mata sitting today?) (To the student) Have you brought any flowers to offer? ☺ (Student replied.)

So, remember Me, then you will come to Me. What will happen if you continue to remember your body and the relatives of the body? You won't come to Me; then you will live only with them. What happened in the beginning? What happened in the beginning? The same thing happened in the beginning of the *yagya* as well, didn't it? Those whose remembrance was strong, firm, they didn't come forcibly leaving the household and breaking locks. It isn't that they came after protesting against their family members, after killing them. That *time* was such, the *drama* turned out to be such that their yoga power, their power of remembrance created such circumstances that they came to the Father. Whoever was to get whichever *train* got that *train*. It will happen like this now as well. (Student commented.) As regards those who came, it was a different topic. When the decision regarding Karachi, Hindustan, Pakistan was taken, when they separated, when the partition took place, it is about that time. At that time there was no need to break locks at all. Each one was worried about himself, [about] escaping. Nobody paid attention to who was going where. So, whoever had to reach whichever place reached that place.

So, if you remember Me, then you will come to Me. You will have all the visions when you die. After leaving the body, the soul wanders as well. At that time also you can suffer karmic accounts. What? What will you do at that time? Those whose soul leaves the body and wanders, i.e. becomes a ghost or spirit, at that time also the karmic accounts are cleared, but the *purusharth* (spiritual effort)... They have visions within. They suffer punishments. They will keep repenting a lot. Who? Who will keep repenting? Those who leave this physical body and take on a subtle body and wander. [They will think:] We did this unnecessarily. What? [We did this unnecessarily and then] we had to take on a subtle body through which we can't make *purusharth*. My soul is wandering to take a body. For whom does it happen like this? This happens for those *ajamil*, sinful souls, *ganikaa* who commit a lot of sins through their body. What? They commit a lot of sins through their body. And the burden of sins increases so much that they don't get a body for some time, so that they don't commit more sins. Their burden of sins should become light, that is why in order to enable them to clear their karmic accounts, to make their burden of sins light, they get a subtle body. So, when a soul wanders after leaving the body, it can suffer karmic accounts even at that time. They suffer punishments. They will keep repenting a lot [thinking] that they acted like this unnecessarily. People repent, don't they?

Some are *jail birds*. What? They are birds of which place? Jail birds. How are they? They are born in a *jail*; so what will they do even if you keep them out of the *jail*? They will go back

to the *jail*. They have the nature and *sanskars* of being a *jail bird* for many births, [they have the *sanskars*] of being under house arrest, of being *under the control* of someone or another. Some are *jail birds*, they say, ‘We will at least get food in *jail*. We are bothered about food; we should get good food. If we don’t get food, we will create a commotion. They don’t care about their honour. What? What will an honourable person do? Would he like to eat his own food (food obtained through his own earning) or [will he think:] ‘I should get food by any means’? Yes, he would like to eat honourably. There are some who think: we will at least get food to eat; what happens if we live in *jail*? They are bothered about eating food. They don’t care about their honour. You don’t have any difficulty. What does ‘any’ mean? What is meant by ‘you don’t have any difficulty?’ ‘Any difficulty’ includes which difficulties? The trouble that the *jail birds* experience and you don’t experience? (A student replied.)

Yes, if there is the Father, we have to follow His *shrimat*. If there is the Father, whose directions should we follow? We have to follow the Father’s *shrimat*. It isn’t that the Father will give sorrow to someone. Who says that the Father will give sorrow as well? Is it the devotees who say it or is it the knowledgeable ones (*gyaanis*)? It is believed on the path of *bhakti* that the Father gives sorrow as well as happiness. We won’t leave You and go. We will sit only with You. Which children will say [so]? The obedient children will say this. As regards those who are disobedient, they will say: we won’t obey the *directions* that You give. If you say that we should give [something] in writing, we won’t write it. We won’t even write the surrender letter (*samarpan patra*) but we will sit on Your chest. We have to grind the pulse only on Your chest (we have to trouble you). So, are they disobedient or obedient? (Student: they are disobedient.) The obedient children will say: Baba, [we will obey] whatever directions You give. ‘I shall sit with You, I shall eat with You,’ this is said for Shivbaba. It isn’t said for any other soul. What? That I will also run away if He runs away. It isn’t said for any human soul. For whom is this said? It is said for Shivbaba. Bhaagirath or Nandigan, whose chariot is taken, is also famous.

It is written, isn’t it? That the pot was placed on the head of the mothers. The pot of what? The pot of knowledge. Why? Why did He take it off His head? (A student: To become light.) To remain light? *Accha*, does He have any other job to do? To purify the sinful? If He has to purify the sinful, He will also have to be in the company of the sinful. *Accha*, if He is in the company of the sinful, can’t He narrate the knowledge at that time? (Student commented.) He will do His job! Will He do his job there or will He narrate knowledge? ☺ Why? If He purifies the sinful through the colour of His company, then will He do His job or will He sit and narrate the knowledge? Brother, do your job and you do your job. Brahma was given the direction ‘you, establish heaven’. (Student: There will be the knowledge in the intellect.) Yes, this is correct: The knowledge will be in the intellect. It means that there will be the third eye. There will be the third eye: what actions should we perform? What kind of action should we perform? What kind of company should we take? There will be this complete knowledge; but there won’t be any need to narrate the knowledge. Then who will narrate [the knowledge]? Mothers were given the pot, weren’t they? Or will the Duryodhans, Dushasans sit and narrate the knowledge and that will have an effect? Today 50 years have passed, 56 years have passed. Brahma narrated the knowledge. Prajapita narrated it in the beginning of the *yagya*. Then? Then whatever was narrated in the beginning was narrated in the end again. Was there any effect? Was there any transformation? Was there? *Arey!* Is it taking place? [End of the cassette.]