

**Audio Cassette No.110**  
**at Kampil**  
**Clarification of Murli dated 17.04.88 (for pbks)**

Morning class dated 17.4.88 in the *register no.16*. The *record* (song) played is '*Bholenath se nirala koi aur nahi*<sup>1</sup>'. Now, the children have recognized that the Father or the mother and the father (*maatpita*) are the ones to teach us. The children should remain in this joy. Which joy? The joy [of the fact] that those who teach us are the mother and the father, that is the Father Himself. Now we have become [the children] of the unlimited Father. The children also make the promise: Baba, now we belong to You alone. We belong to God. Now we don't have relationships with demons. What is the promise that was mentioned? Even the relationships, they should be formed on the basis of what? The relationships and contacts which should be encouraged, on what basis should we encourage them? We should form relationships and contacts on the basis of the relationships and contacts with the Father. So, now we don't have relationships with whom? We don't have relationships with demons because the relationships of the demons with the Father are broken. We don't follow the devilish opinions (*asuri mat*).

What is called devilish opinions? Those who don't follow *shrimat* and perform devilish actions, their opinions are called devilish opinions. [On] one side are the Divine actions (*Ishwariya karma*) and [on] the other [side] are the devilish actions (*asuri karma*). These topics are not mentioned in any scripture. What are Divine actions? And what is their *result*? Divine actions are to give happiness, to bring the world of heaven. Heaven will arrive [from it]. Happiness brings heaven and devilish actions are to give sorrow and their *result* is hell.

The scholars, pundits (erudite men), teachers (*acharya*) don't know when the *Aadi Sanatan Devi Devta Dharma* (the Ancient Deity Religion) was established and who established it. People belonging to all the other religions know their religion. The Buddhists know that 2250 years ago, Mahatma Buddha came and established Buddhism. The *Christians* know that 2000 years ago, Christ came and established Christianity. People belonging to all the religions know [their religion]. It is just the *Bharatwasi* (Indians) who have forgotten their own original religion. They have also forgotten the Creator, the religious Father of that religion. And they have also forgotten the *time* when that religion was established. The *Sanyasis* will say, "Shankaracharya established our religion." The Deity Religion doesn't exist now. So, who will explain [about it]? Nobody knows about Lakshmi and Narayan, etc. When they don't know the Father at all, their face is turned away (*bemukh*) from Him. So, this is also fixed in the *drama*. Only when such a thing happens, the Father pronounces the great words: No scholar, *pandit* knows, who purifies the Iron Age, the sinful world.

Now you children know: the unlimited Father comes and once again teaches us children Raja Yoga for the Golden Age. You have to become the masters of heaven (*vaikunth*). You have to go to the Abode of Krishna (*Krishnapuri*). This is the Abode of Kansa (*Kansapuri*). Kansa (a villainous character in the epic Mahabharat) and Krishna can't be together. Either it will be the kingdom of Kansa or it will be the Abode of Krishna. It is shown that Krishna was placed in a basket and taken away (from Kansa's jail to a safe place)

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<sup>1</sup>No one is as extraordinary as Bholenath (the lord of the innocent)

because of the fear of Kansa. Well, Krishna is a *prince* of the Golden Age and Kansa, Jarasindhi, who give sorrow, belong to the Iron Age. So, the point doesn't appear to be true. Then, of which time is this topic? Certainly, these are the topics of the Confluence Age itself. These topics aren't related to the Golden Age Krishna.

It is in the Confluence Age itself, when the *soul* of Krishna, [meaning] Brahma leaves his body, he enters some Brahmin child and plays the *part* of the Confluence Age Krishna. The birth in the form of revelation in the Confluence Age Brahmin world takes place and the Kansa and Jarasindhi chase him. So for Krishna, the souls who play the role of the mother and father who protect him, the ones who are the seeds who give the birth in the form of revelation to Krishna, it has been shown for them that they placed Krishna in a basket and took him away. What is the basket? This is the intellect in the form of basket. Whose basket like intellect? [It is] the basket like intellect of the father Ram, in which Krishna was placed safely and he was taken across the *vishay vaitarni* river (the river of vices), across the river Yamuna, the dark river.

Do all these topics pertain to the Iron Age? No. To the Golden Age? No. [These are the topics] of the Confluence Age. So, how can all this be possible in the Golden Age? Heaven is called the Abode of Krishna and hell is called the Abode of Kansa. The Putanas<sup>2</sup>, Surpanakhas<sup>3</sup> etc. are here itself. There are various demonic names. The names in the scriptures are based on the tasks [that have been performed]. So, what work did Putana do? '*Puut*' means 'pure' and '*na*' means 'not', it means the one who didn't remain pure. She went on drinking the poison [of lust] of various kinds. She was named Putana. The one who drinks poison herself and makes the others drink it is called Putana. And what about Surpanakha? (Someone commented.) Yes, the one who creates quarrels and disputes (*jhagra-tanta*). Her heart's desire is something else and if the desire is not fulfilled, she becomes lustful (*kaameshu*), then wrathful (*krodheshu*). So, when her desire for lust was not fulfilled, she spoke wrong things and brought up a fight. She did the task of a *dhuuta-dhuuti* (someone deceptive). Kansa, Jarasandhi, Shishupaal<sup>4</sup>, the one who stole cows; all these are demonic names. Now you children should feel proud that the Supreme Father Supreme Soul is teaching you easy Raja Yoga. The Father says, "I have come from the Supreme Abode". From how high a stage have I come to you? There is no *stage* higher than it. The Abode that is the most beyond, which is beyond everybody's reach. The one who lives in such high abode has come to this lowly, sinful world to purify the sinful, to teach Raja Yoga. He has come to this old world of Ravan, in an old body. Just like human beings recall [the departed souls of] the ancestors and offer them food, so the soul comes in the old body, doesn't it? Well, the Father has come to eat what? For the ancestors it is said that they have become the residents of heaven (*swargwasi*).

So, why are those who have become the residents of heaven summoned to be fed with the food of hell? Actually, they don't become the residents of heaven. That is just a vision. Similarly, the soul of the Supreme Father Supreme Soul also comes in this old world, in the old body, in the midst of a dirty atmosphere, in order to purify the sinful. So, an example of the ancestors has been given. So, the ones (the souls of the ancestors) who come

<sup>2</sup> A demoness who tried to kill Krishna in the epic Mahabharata

<sup>3</sup> Sister of Ravan who brought up a fight between Ram and Ravan

<sup>4</sup> A villainous character in the epic Mahabharat

in the old body, in the old world... it won't be called the old world for them. Then they are fed and made to drink. This ritual and tradition (*rasam-rivaz*) continues in India. From where do all kinds of rituals and traditions begin? From the Confluence Age.

So, who are our ancestors (*pitar*) of the Brahmin world? Mamma and Baba. So, the souls of Mamma and Baba are summoned and fed, they are made to drink and they are offered *bhog* (offering of food). So, this is [out of] feelings (*bhavna*). They are subtle bodied beings. They (the widows) say, "The soul of my husband has come in this Brahmin." They have faith; they remember the name and form of the husband. The soul itself comes and accepts [the food]. So, this is a ritual and a tradition (*rasam-rivaz*) of this place. So, the soul of Krishna too, after leaving his old body, either through the subtle body or through the seed-form body... because three types of forms [of a soul] are known; there are [three] forms of the soul.

One is the causal body (*karan sharir*), which is called the seed-form soul and the second is the subtle body (*sukshma sharir*) and the third is the physical body (*sthul sharir*). So when he (Brahma Baba) enters through the subtle body, that *part* was played through Dadi Gulzar. But when he enters (the body) in the seed-form *stage*, no one comes to know when he entered and when he departed. So, the *part* of the Confluence Age Krishna that is revealed in the world in the seed-form *stage*, the ritual and tradition of offering *bhog* etc. to him is going on. These things don't exist in the Golden Age. So, which time is this about? Certainly these are the topics of the Confluence Age. There in the Golden Age, the traditions of the path of *bhakti*, like wasteful spending, suffering blows don't happen. They obtain short-term happiness because of having faith (*bhavna*); that is also obtained from the Father.

The Father never gives sorrow. Because of not knowing, human beings simply say, "The Supreme Soul Himself gives happiness and sorrow". Because of not knowing what? What the task of the Supreme Soul is and what the task of Ravan's community, [the] devilish souls is. The Supreme Soul can never give sorrow because the *part* of the Supreme Soul is precisely to make the world happy. Even if anyone experiences sorrow through that *part*, it is his ignorance (*agyanta*). It is then that they say: The Supreme Soul Himself gives happiness; the Supreme Soul Himself gives sorrow.

Even if someone receives sorrow from the Supreme Soul, that sorrow becomes the means of happiness for many births. That is why that sorrow isn't [actually] sorrow because these are *karmic* accounts (*hisab-kitab*). There aren't any *karmic* accounts of past births with the Supreme Soul Father, for which we would have to tolerate happiness or sorrow. With whom do we have the *karmic* accounts? With the corporeal one. So, whoever has behaved in whichever way with the souls of Ram and Krishna, in whatever way he has exchanged happiness or sorrow with them, that return (*ujura*) is bound to be received in this last birth; 100 times, 1000 times and lakh (1,00,000) times. Because, here the attainments are hundred times, thousand times, lakh times as well as the non-attainments are in the same proportion.

If we perform a wrong action, then there is 100 times, 1000 times and lakh (1,00,000) times non-attainment (*aprapti*). When we followed the [path of] *basic knowledge*, when we obtained the *basic* knowledge, we had to suffer 100 times punishment for the same sin which we committed in the world for 63 births [and] one time [burden of the] sin used to accumulate on us for that. After coming to the *basic knowledge*, it became 100 times [punishment]. Then when we entered the [path of] the *advance knowledge*, we have obtained

the *advance* knowledge, so the stage should also be *advance*. And then if we commit a sin, then the burden of 1000 times sin accumulates [on us]. Even in that (the advance knowledge), those who have the status of *teachers*, those who are instruments to teach others or if they are teaching others, if **they** perform any wrong action, then, the burden of one lakh times sin accumulates for the same sin.

So, the Supreme Soul Father doesn't give happiness or sorrow when He comes. Both these tasks aren't of the Supreme Soul. The Supreme Soul gives only happiness, but *through* the souls of Ram and Krishna, depending on whatever *karmic* accounts of whoever is fixed [in the drama], that will certainly be settled here because it is guaranteed that in the *past*, before 1969, Brahma - meaning the soul of Krishna - gave happiness to the Brahmin children; he didn't give sorrow to anyone. No Brahmakumar-Kumari can say that Brahma Baba looked at them with an angry eye (*terhi ankh*) or spoke any harsh words to them or gave them sorrow in any manner. No. But there is no *guarantee* that the Brahmin children didn't give sorrow to Brahma Baba. There were such scorpions and spiders (*bichchu-tindan*) with very big stings (*dank*) which caused Brahma's *heart* failure. They gave him so much sorrow by saying harsh words; it is famous in the scriptures that a hunter shot an arrow [at Krishna]. He didn't shoot an iron arrow. An arrow of certain words is shot. So, the arrow wounds him, it gives him sorrow. So, Krishna lost his life. But of where is the memorial in the scriptures? Of the Confluence Age Brahmin world.

So, the children who have created a *karmic* account of giving sorrow to the elevated souls like Ram and Krishna in the past births or they have created a *karmic* account of [giving sorrow] 100 times, 1000 times, 100,000 times in the Confluence Age, who will become instrument to clear their *karmic* accounts? Will someone else become the instrument? The personalities of Ram and Krishna themselves will become the instruments, won't they? So, the Supreme Soul doesn't give happiness or sorrow. The *Supreme Soul* doesn't give happiness or sorrow to anyone. Whose *karmic* accounts of happiness and sorrow are they? It is of the souls of Ram and Krishna. Because of not knowing the depth of this topic they say, "The Supreme Father Supreme Soul Himself gives happiness and sorrow." The Father explains, children, this game (*khel*) is preordained. Who played this game? The children themselves played this game of giving happiness and sorrow, didn't they? So, the *result* of the game that they have played certainly has to come in front [of them].

Only those who belong to the Deity Religion will come and become Brahmins. If they don't belong to the Deity Religion, they won't become Brahmins either. So, those who become Brahmins come to know. We come to know everything about those Brahmins, whether they belong to our clan (*kul*) or not. They have performed a lot of *bhakti* (devotion). Who? Those who belong to the Deity clan, those who firmly belong to the Ancient Deity Religion, they will have performed unadulterated (*avyabhichari*) *bhakti* from the beginning and they will have performed a lot of *bhakti* because they will grasp the knowledge as much as they have performed *bhakti*. The more they have performed unadulterated *bhakti*, the more they will grasp the unadulterated knowledge. Otherwise, they will keep obtaining opinions from others as well. They will keep taking devilish opinions as well as they will keep giving the opinion of their mind (*manmat*). For example, when someone studies very well, he also achieves a good status. Similarly, [to] those who have done a lot of *bhakti*, when He comes the Father says, "Now I have come to give the fruits of *bhakti*."

Whoever has performed *bhakti* in whatever way, to whichever extent in the 63 births, I have come to give the fruits of that *bhakti*. It isn't that I came and went back and they received the fruits of *bhakti*. What is the fruit of *bhakti*? (Someone: knowledge.) Is knowledge the fruit of *bhakti*? Is that all? From whom do we obtain knowledge? From God. So, the fruit of *bhakti* is that we find God. God doesn't give just knowledge and depart. What do we obtain from God? The inheritance of happiness and peace for many births, the inheritance of the Abode of Peace (*shantidham*) and the Abode of Happiness (*sukhdham*), the inheritance of liberation (*mukti*) and liberation in life (*jiivanmukti*). So, the Father came, did we obtain this inheritance? Alright, we didn't obtain [a deity-like] body physically. The Abode of Happiness didn't come physically, but did the mind and intellect attain [the Abode of Happiness] in the subtle form? Did the mind and intellect achieve such a *stage* on the basis of knowledge, that if someone gives us sorrow, we shouldn't accept sorrow but give them happiness in return? If the mind and intellect didn't achieve such a *stage* either, then did we find the Supreme Soul Father?

When He is called *heavenly God the Father*, where should we be? We should be in *heaven*, shouldn't we? We should experience the happiness of *heaven*, shouldn't we? If someone is a child of a millionaire, a billionaire, and if he is needy for a *paisa*<sup>5</sup>, will he be said to be close to his father? Or is the relationship broken? Certainly, he is not the child of his father in practice; the relationship is broken. That is why he is sorrowful. So, here too, the children who feel that the Supreme Soul Himself gives happiness and the Supreme Soul Himself gives sorrow should ask their heart, have we become [the children] of the Supreme Soul Father? Have we reached close to the Supreme Soul Father? For example, when someone leaves the body, the soul goes and is born to some other parents. Then, wherever it is born, it reaches there, doesn't it? It reaches close, to the lap, doesn't it? It enters the womb, doesn't it? So, also here, the children should check, are we sitting on the heart throne of the Father? Where is my place in the mind and intellect of the Father? So, the Supreme Soul doesn't give happiness or sorrow. These are *karmic* accounts.

A drama (*khel*) is already made. Only those who belong to the Deity Religion will come and become Brahmins. And if he doesn't belong to the Deity Religion, if he converts to another religion, then he will definitely come, but after becoming the child of the Father, he will go away. He won't be able to become a complete deity. He won't be able to study complete knowledge. So, we come to know whether he belongs to our clan or not or if he is the one who will *convert*. So, an indication (*nishani*) was mentioned, those who have done a lot of *bhakti*, those who have done unadulterated *bhakti* in the initial period (*adi kaal*) will also study unadulterated knowledge. They will obtain the opinion of [the] One alone; they won't obtain the opinion of anyone else. They won't be influenced by anyone else. Besides, those who have done a lot of *bhakti*, when the Father comes, He says to them: Now I have come to give the fruit of *bhakti*.

There is a lot of sorrow in *bhakti*. They have to wander so much because they have considered God to be omnipresent (*sarvavyapi*). So, whoever came in front of them became their *guru*. They considered that very *guru* to be the form of God. And there is no question of wandering in the path of knowledge. *Gyan* means to know, information (*jankari*). 'To know'

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<sup>5</sup> Fraction of a rupee now worth nothing

means knowledge. To know whom? To know the self and to know our Father. When [the child] has recognized the Father, where is the need for the child to wander here and there?

Now I will liberate you from all [types of] sorrow, if you keep following *shrimat*. The Father will never give a wrong direction (*ulti mat*). Certainly, some children feel, Baba showed us the wrong path. [They feel] Baba loves us less and he loves the others more. He shows us a twisted path (*tedha rasta*) and He showed a straight path (*seedha rasta*) to others. So, the Father will never give a wrong direction. He comes face to face and gives *shrimat*.

Some children think that the Father comes and teaches and then goes away. Then we will keep revising the knowledge taught by Him and we will keep obtaining directions from those revised [versions], the *revision*. So, the knowledge that has been taught, the knowledge that the Father gives when He comes can be obtained only face to face (*sanmukh*) in the *correct* form. When He isn't present face to face, that knowledge doesn't remain [the form of] knowledge. Only [the knowledge] that is narrated face to face is the Gita. And [the knowledge] that is not heard face to face can't be the knowledge of the Gita, because if it is recorded in a *tape recorder*, there won't be facial expressions (*haav-bhav*). There won't be vibrations in it. There won't be the *force* of the look (*drishti*). So, the meaning will change. There can be a lot of mistakes in the printed *vani* (murli). In that printed *vani*, the one who writes, the one who types, the one who prints can also make mistakes. He can also make mistakes deliberately. So, that doesn't remain *shrimat*. Then the opinion of the mind or the opinion of the human beings, the opinion of the gurus are mixed in that. So, it was said that the Father comes face to face and gives *shrimat*.

It won't be said that Ravan is some object which sits in someone's intellect and gives directions. All this, Ravan (etc.) is fixed in the *drama*. Ravan doesn't sit in someone's intellect and give directions. They are coloured by the company automatically according to their *sanskars* of the past births and when they are coloured by the company, they also start taking directions [from him]. So, the human beings become completely sinful. They become sinful because of Maya. You know that we will become deities and then we will start becoming sinful [again]. This Baba was also experienced (*anubhavi*), an elderly (*bujurg*) one. He has seen all the holy men, saints and so on. He has also studied the scriptures. The Father certainly comes in an experienced chariot. He won't come in the body of a child. The Father can't play the *part* of the Supreme Soul in the form of the Father by coming in the body of the one with a child like intellect. There are all kinds of Brahmins in the world of Brahmins as well. Some have a completely child-like intellect. They will understand only to the extent the Father has explained. Their intellect can't think and churn in order to understand its secret meaning.

Page number 142 of the *register* no.16; the beginning of the second *page*. The Morning class dated 17.4.88. Also, a doubt arises, 'Why did God choose just this one [permanent] chariot?' So, the reason has been mentioned, why He chose just one chariot, why only one permanent chariot (*mukarrar rath*). Certainly, there must be some *history* about it too. What is the *history* that has been mentioned? As is the beginning, so is the end (*jo aadi so ant*). Bhagirath, meaning the fortunate chariot (*bhagyashali rath*), has been praised. Chariot means body, a lucky body. It is said Ganga (the river Ganges) emerged from Bhagirath. A topic of the scriptures was mentioned, wasn't it? So, did it emerge from

Bhagirath or from the hair locks of Shankar? Bhagirath did *tapasya*<sup>6</sup> and it is said that he brought the Ganges after doing *tapasya*. But whose *tapasya* is praised? So, it proves that Bhagirath himself is the *part* of Shankar; he himself is the lucky chariot. He who brings the benefit of many through the body is the fortunate one. How can the one who can't bring about the benefit of many, who can't bring benefit to himself either, be fortunate?

Now the Ganges of water hasn't emerged. So, it is such an absurdity to think that the Ganges of water emerged from his hair locks. Actually, when this knowledge emerges from the thinking and churning that takes place in the head, the Ganges of knowledge flows [down]. It isn't about the Ganges of water. Earlier, we too didn't understand how this is possible, that Ganga emerges from the hair locks. This is called [having a] stone-like intellect. This Brahma's chariot is the lucky chariot, isn't it? Which Brahma's [chariot]? This Brahma's [chariot], isn't it? So, when he said 'this', whom would He have indicated? Himself? Because, in whichever body He enters, it will have to be named Brahma.

The chariot which accomplishes the task itself is the lucky chariot. In another murli it has been said, it is this chariot itself which makes the entire world into *heaven*. He makes the entire *world* *heaven*. So, which is that chariot, through which the entire *world* becomes *heaven*? Not the chariot of Dada Lekhraj, the titleholder Brahma. Certainly, it is the chariot of the beginning, which was found from East Bengal. The same chariot becomes the instrument in the end.

So, the one in whom the Supreme Father Supreme Soul comes is called Brahma. There are two Brahmas. One is just Brahma and the other is Prajapita Brahma. People become confused: "How will He come in this Brahma? You call this human being Brahma. Brahma is God and he is a resident of the Subtle World." And Baba says in the murli, I don't come in the Subtle World dweller Brahma at all. In which body do I come? I come in a sinful body to purify the sinful. I cannot come in the body of a pure *sanyasi*. Then the task of purifying the sinful can't take place either. Are the Subtle World dwellers pure or impure? They are pure. So, the Supreme Soul doesn't enter someone pure.

So, people become confused "You call this human being Brahma. Brahma is God. He lives in the Subtle World. Then why did you name this human being Brahma?" They **will** speak like this. What was said? They **will** speak like this. 'Will' means when? Later on, in the future, in the Confluence Age world of Brahmins itself, this *part* will be played, that those who are confused ignorant human beings, who don't understand the depth of knowledge, will speak like this. They will say, "This is their imagination". Where did Brahma, Vishnu, Shankar come from? The intellect of human beings is completely worthless. They think, there is a Subtle World above, from where Brahma, Vishnu, Shankar came. So, it isn't about the Subtle World being above or below. It is about the high *stage*. The Brahmin children who first of all achieved the high *stage*, who achieved the *stage* of thinking and churning, they themselves are revealed in the world as Brahma, Vishnu and Shankar. Human beings don't understand anything. *Arey!* Brahmins were born through the mouth of Prajapita Brahma, so they will be here, won't they? Which Brahmins? What kind of Brahmins?

Brahmin means children of Brahma. The one who doesn't accept the words narrated through the mouth of Brahma is a *half caste* (incomplete) Brahmakumar. This has also been

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<sup>6</sup> Intense meditation

said in the murli. If you are the mouth born progeny of Brahma, you must accept whatever is said through the mouth of Brahma. This is also a great sentence (*mahavakya*) of Baba. If someone doesn't accept the great sentences that emerged through the mouth of Brahma, he isn't in the *list* of Brahmins. Then, the main specialty of a Brahmin is, if someone is a mouth born progeny of Brahma, what are the children who are the mouth born progeny of Brahma amongst themselves? Brothers and sisters. So, those who achieved the stage of brothers and sisters are the real (*pakka*) Brahmins. If they haven't achieved that *stage*, then they are *half caste* Brahmins.

So, look what has been written in the scriptures. Whatever has happened [in the past] will happen again. It has been written that Brahmins emerged from the mouth of Brahma. If they emerged through the mouth, they will certainly be *mukhvanshavali*<sup>7</sup>. It means that they are the ones who are attracted to the words that were spoken through the mouth and sacrifice their life for it. They are the *mukhvanshavali* Brahmins of Brahma. If they didn't sacrifice themselves to the words that emerged through the mouth, if they didn't *surrender* to the knowledge of the Supreme Soul, if they loved just the lap of Brahma, meaning if they loved the smooth and soft (*chikne-chupre*) body and they remember only that body, if they don't remember the *direction* of the Father or if they ignore it, just as it has been said in the murli, "You shouldn't keep the picture of Brahma. For the sake of explaining, it has been given in the Trimurty. There is no need to keep a picture separately. If you keep the picture of Brahma, you will become sinful." So, those who claimed to be *mukhvanshavali* Brahmins and didn't *follow* the directions, are they *half caste* (incomplete) Brahmakumars or *full caste* (complete) [Brahmakumars]? They are *half caste*.

So, whatever has happened will happen again. How the Muslims came, what happened, all this will happen again. You know the secret of the *drama*. Nobody else knows this secret. They [simply] say that the age of the *drama* is lakhs (hundred thousands) of years. Then they say, there will also be *pralay* (dissolution of the world at the end of a *kalpa*). Everything will end. What does *pralay* mean? '*Pra*' means in the finest form, '*lay*' means '*liin*' (immersed). Everything will be immersed. Alright, if everything is immersed, how will the new world come? They say, star-like souls will come from above and after coming down, they will become *prince-princesses*. They have depicted it in pictures. The Father says, this kind of *pralay* never happens.

Well, even if Krishna comes, he will come in the Golden Age, won't he? Then why did they take him to the Copper Age? When it was asked, why was Krishna taken to the Copper Age in the scriptures? So, who is putting the question? God is speaking, isn't He? So, when He is asking, there must also be some meaning in that question, mustn't there? There must be some answer too, mustn't there? Why was he taken to the Copper Age? He was taken to the Copper Age because the importance of the *shooting*... those who wrote that Krishna was born in the Copper Age, forgot the subject of the *shooting*. Just this *sanskar* (imprint) remained in the intellect; on the basis of that *sanskar* they wrote. Actually, in the Confluence Age world of Brahmins, when the *shooting* of the Copper Age begins, the *soul* of Krishna, meaning the *soul* of Brahma is revealed through a Brahmin child in the world of Brahmins through *Bhagwat*.

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<sup>7</sup> Progeny born through the mouth, the knowledge

*Bhagwat* is the acts (*charitra*) of Krishna. The very name is *Bhagwat*, meaning Krishna's art of making [someone] run away. He didn't make them run away in a worldly way. He attracted the mind and intellect on the basis of knowledge. So, Krishna is revealed in the Copper Age. This birth in the form of revelation is pre-determined. There is never *pralay*. They also sing, 'O Purifier of the sinful, come!' So certainly, He will come in the sinful world and purify the sinful. He will come and purify. It isn't that He will come, teach knowledge and depart, and after His departure, the bodily religious *gurus* will keep purifying the sinful. That is why it was said, when they sing "O Purifier of the sinful, come!" So, He will certainly come in a sinful world and purify the sinful after coming.

The Father says, I come only once. Why? To purify the sinful. 'I come once...', then why did He come in the body of Brahma for the first time? And even before that He came in some body in the beginning of the *yagya*, in Prajapita, for what? Did He come once or did He come twice-thrice-four times? Then it was also said, "There were good daughters, who used to give directions to Mamma and Baba. The Father used to come in them and give directions. He used to enter them." So, He came 3-4 times, didn't He? So, why was it said here, "The Father says, I come only once, to purify the sinful"? (Someone: He doesn't go after coming.) He doesn't go after coming? Did He come once or did He come four times? (Student commented.) Yes, here a word has been mentioned, 'the Father'. It means that when the Father plays a *part* in the form of the Father, He comes only once and purifies the sinful.

Only I, the Ocean of Knowledge, can explain the secret of the beginning, middle and end of the world. I sit and explain to the children how I transform the old world into a new one. It isn't that there is *pralay*; then I sit and create a new world. No. This world is eternal (*anadi*). It continues to exist [from eternity]. I just change the old world and make it into a new world. I *change* the gathering of the old world and prepare a new gathering. So, I sit and explain to the children how I create the new world. How do I make it? It isn't about that (physical) old world either. This is a *double machinery* of the Supreme Soul Father. First He takes the *Shudras* of the old world and makes them Brahmins and then He gives teaching to the Brahmins and transforms them into deities. So, the new world emerges from the Confluence Age world of Brahmins itself. The old gathering of the Brahmins ends and the new gathering emerges. So, I sit and explain to the children how I create the new world.

That is a about the limited house. This is an unlimited house. Just as, while constructing the limited house, when the roof is constructed, the support that they give below [the roof] is for a short period. Later, when the roof becomes strong, the support is removed. So similarly, there are some supporting souls in the Confluence Age world of Brahmins. Their support has been provided to create the new world. When the gathering of the new world is ready, when the *powerful* souls come up, when the heir souls come up, the support is removed. So, that is about the limited house and this is about the unlimited house. The Father has love, hasn't He? Only then does He help so much in the path of *bhakti* as well. Human beings can't. They say, God gave a birth of happiness. If someone has a lot of money, they say, it has been given by God. Then if He takes it back, why do they feel sorrowful? They shouldn't feel sorrowful.

Now the Father says, "Don't listen to anyone else. Don't listen to anyone else except the one Father." He is playing the *part* of the Father, the *Teacher* and the *Guru*, all the three forms. The Father plays the *part* of the Father through the same form. He also plays the *part*

of the *Teacher* who *explains*, through the same form. And in the end, He also plays the strict *part* of the Sadguru through the same form. The *part* of all the three forms is played through the same *part* of the Supreme Soul, through the same *personality*, because the Giver of liberation in life is only the One. One God is the walking stick of the sightless ones, the One who purifies the sinful.

The Father says, “I have come to uplift the sages (*sadhu*) as well.” They too are sinful, aren’t they? Because the very name is *sadhu*. *Sadhu* means the one who practices (*sadhna*), the one who controls the *indriyaan*<sup>8</sup>, the one who *practices* to control the *indriyaan*. There are definitely [some] discharge (*ksharan*) in the *indriyaan*; there is [some] downfall of power in the *indriyaan*. They try to stop that downfall (*patan*). They practice it, but they are unable to do it. They are unable to become *amoghviirya* (the one who doesn’t lose vigour). So, I come and show them the path.

I uplift those sages as well. So certainly, they too are sinful because until the soul in the form of the mind and intellect is being discharged, until wicked thoughts keep generating in it, until wasteful thoughts are generating in it, there can’t be complete true liberation in life. They indeed leave the household. They completely renounce the body and the bodily relationships. They give pain to the body, but the mind and intellect keep troubling them. Wicked thoughts keep emerging in them too. So, until the soul in the form of the mind and intellect is uplifted (*uddhar*), the real uplift can’t happen.

So, maidens are made to shoot arrows at such gurus, such sages. Which ones? Is it at the sages of the outside world? It is not about the sages of the outside world. It is at the sages of the world of Brahmins itself, who wish to *control* their *indriyaan* obstinately but they can’t *control* them. Because of adopting the opposite path, the *indriyaan* become even more out of control. So, young maidens are made to shoot arrows at them. The young maidens accomplish that task which the senior were unable to do.

All of you are Brahmakumar-kumaris. In the Golden Age it was a pure household path and now it has become an impure household path, which is called a vicious household path. Why? Why was there a pure household path in the Golden Age? And why did it become an impure household path in the Copper Age [and] the Iron Age? Krishna used to exchange gazes only with Radha and here, what did these bodily religious gurus made [people] do? Which *yoga* did they teach? They taught the wrong *yoga*. They taught the adulterous connection of vision (*drishtiyoga*). So, will an unadulterous world be established through the adulterous connection of vision? The world became vicious all the more. So, the Father has come and is establishing a pure household path. Now the human beings are very sorrowful. Just don’t ask! They keep crying in despair. They keep crying and beating [their chest]. There are numerous religions. In the Golden Age there was one religion that the one Father Himself establishes.

It has been written ‘God Krishna speaks’ (*Krishna Bhagwanuvach*) in the Gita. This is the only mistake. They have made Krishna, Brahma God of the Gita. The form of Brahma is not God of the Gita. He is Krishna with a child-like intellect. The great sentences (*mahavakya*) that the Supreme Soul Father narrated, that child can’t even understand the secret meanings of those great sentences. Just as the Father has said, “This old world will be destroyed within

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<sup>8</sup> Parts of the body used to perform actions and the sense organs

10 years and the new world will be established.” He said it in 1966. The pictures were also printed. It was printed in the Gyanamrit [magazine] as well as in the murlis.

But those who printed them didn't understand their secret meaning, which destruction will take place in 76. Which world will be destroyed? From where will the disintegration (*vighatan*) begin? Because of having an extrovert intellect (*bahirmukhi*), because of having a child-like intellect, Brahma himself was unable to understand the true meaning; so, how will those children of Brahma understand it? So, just one mistake was committed: who was considered to be God of the Gita? Krishna. It means, what is his name in the Confluence Age? What is the name of Krishna in the Confluence Age? Brahma. They considered the form of Brahma itself to be God of the Gita.

*Arey!* If Gita is the mother, then she is certainly a living mother. And if there is *Gitapati* God (God, the husband of the Gita), then He is definitely in a living form. If there is a husband, if there is a mother, there will certainly be a child too. So, in the beginning of the *yagya* itself, this *foundation* had already been laid. *Gitapati* God, the first form, the chariot that was selected from East Bengal for the first time, the one whom the Supreme Soul entered first, that very form was *Gitapati*. That husband then made *Gita mata* (the mother Gita) his wife. She is the mother of all the scriptures. She is the mother and father (*mai-baap*) of everyone. So, she is *jagat janani, jagat mata* (the world mother), Jagdamba. That is why it was said in a vani, “Gita, you are the true Gita.” At that time [when the vani was being narrated,] Gita, the wife of Gopal, from *South Extension* (a place in Delhi) was sitting [in front of Baba]. So, they (people who were listening to the vani) thought it was that Gita [who was sitting in front of Baba]. The Father speaks [about] everything with a limited and an unlimited meaning. Those who have the intellect [which understands] the limited meaning, grasp the meanings in the limited and those who have the intellect [which thinks in] the unlimited way will certainly grasp the unlimited meaning. So, they will become the ones who go to the unlimited world.

So, it was said, only one mistake has been committed. The Supreme Father is the incorporeal Supreme Soul and His name is ‘Shiva’, but they have inserted the name of the corporeal one. Who is God of the Gita? [They say] corporeal Shri Krishna, meaning corporeal Brahma. They considered that very form to be God of the Gita but there won't be a single photo of Brahma which has (shows) the incorporeal stage as it has been said, ‘The Father is incorporeal and the mother is corporeal.’ All the religious fathers have an incorporeal *stage*.

Look at the pictures of Mahatma Buddha, Christ, Guru Nanak carefully; just by looking at the picture, their incorporeal *stage* is revealed. And the Father too will be revealed in the world of Brahmins through an incorporeal *stage*. He won't be revealed just through the exchange of knowledge, because the knowledge... the more the intellect expands, the more the interpretations emerge. The minutest details keep emerging. That is why they can't recognize the form of the Supreme Soul completely. But that Father of all the fathers will be revealed in front of the world in that incorporeal *stage* and the entire world will have faith [on Him].

So, this big mistake was committed, that Brahma with a corporeal *stage* was considered to be the Incorporeal God, the One with an incorporeal *stage*. [It was a mistake] because the one who has an incorporeal *stage* won't have *attachment* for the body at all and

the one who doesn't have *attachment* for the body at all can't suffer a *heart failure*. That is why it has been said in the murli, 'Yogis (those who practice yoga) can never suffer a *heart failure*'. Should their *heart* be strong or will it be weak? If they are *yogis* with a weak *heart*, will they be able to face the turmoil that will take place in the world at the time of destruction? They won't be able to face it. Brahma had just a vision of the destruction and he started crying. The souls with such a soft heart won't be able to create a new world. In order to create a new world, a very *powerful soul* is required, who can face every kind of circumstance, problems and atmosphere. So, just this one mistake was committed, that the corporeal one was considered to be God of the Gita.

The Supreme Father Supreme Soul is incorporeal. His name is Shiva. There is just one name of the Soul. It doesn't have another one. The name of His Soul Itself is Shiva. The name of the body changes. If the soul leaves one body and takes another, then the name will change. So, the Supreme Soul Shiva also left the body of Dada Lekhraj and took another body, so what did the name change into? Actually, only that one will be called Prajapita Brahma, who performs the task of the father. In the beginning of the *yagya*, the one who sowed the seed happens to be the father and in the end, the one who performs the task of giving the inheritance to the children, sets an example, will be called Prajapita. As regards the middle period, there is the *part* of Shankar.

Shankar means *mix*. Three souls *mix* in the same body. Sometimes, some soul plays the part and sometimes, some other soul plays the *part*. The soul of Brahma is shown in the form of a moon. Shiva is shown in the form of the third eye. So, there is just one body and there are three souls which manifest, which play a *part*. So, just as souls leave their body and take another body, similarly, the Supreme Soul also leaves the body of Brahma and the body through which He is revealed, is revealed in the world through the name and form of Shankar. In addition, he himself is [the one who plays] the *part* of the Supreme Soul. Had Brahma played the *part* of the Supreme Soul, his idols would have been found in the world.

In the major excavations that were undertaken in this country and abroad, Brahma's idols weren't found. Whose idols were found? The idols of the naked Shankar, *Tirthankar* (Jain gurus) were found. The extent to which these naked idols, which represent the incorporeal *stage*, were found in big numbers, the idols of no other deity were found to that extent. So, it proves that even the Supreme Soul leaves one body and takes another body; then the name also changes.

Baba's name is just one 'Shivbaba', when He is a soul, when He plays a part in a soul conscious *stage*, in an incorporeal *stage*. Shivbaba doesn't have a name for His body. The soul which has 84 births gets a name for the body [in which it lives]. The Father says, "I have only one name. Although I enter him, the master of this body is the soul of this Dada, isn't he? [It is] the one whom I have entered and [through whom] I am creating subjects (*praja*). Prajapita is certainly required here." What is the number of *praja* (subjects)? 500 crore (5 billion). All the 500 crore *praja* that exist, all of them will know the *part* of their soul through the Supreme Soul Father. Those souls... (End of the cassette.)