

Audio Cassette No. 39 at Kampil.
Clarification of Murli dated 28.02.91 (for bks)

Today there is the morning *class* of the 28.02.91. *Page* 132 in *register number* ten. The song is: How can a hurricane or a storm stop the one whose companion is God? Do hurricanes and storms stop you? (Students: No.) No? Then why did the idea of stopping [someone] arise? Certainly, they bring obstacles. (Student replied.) Who? Hurricanes, storms, flood, downpour, famine, earthquake, these are the biggest natural calamities, but even these natural calamities can't stop the one whose companion is God. They are victorious over nature. They gain victory even over nature. These are songs made by human beings. Who has made them? Human beings. No one knows their meaning at all, to which place and to which time these meanings pertain in reality, when nature takes on a ferocious form. When does it take on [that form]? When there is the *tamopradhaan*¹ *stage*, nature takes on a ferocious form. The devotees sing songs, hymns etc., they praise Him. Whom? God. But they don't know anything. They praise Him a lot. You children don't have to praise Him. [It shouldn't be] that you show cleverness. What? [It shouldn't be that you think:] we will play the *dafli* in front of Baba² and He will become happy. You don't have to praise Him through the mouth. Children never praise their father. The Father knows: these are My children. The children know: He is our Baba. Now, that is something in the unlimited. Still, everyone remembers the Unlimited Father. They have been remembering Him even until now.

They say to God: 'O Baba!' Their (*inka*) name is Shivbaba. Just like we souls [are points], in the same way Shivbaba is also [a point]. For whom was it said "*inka*" (their) and who is the one who says it? The One who says it is the *Supreme Soul* Point of Light. And for whom did He say "*inka*"? (A student: Brahma.) Did He say it for Brahma? *Inka*, is it singular or plural? Did He say *iska* (this one's) or *inka* (their)? *Inka*. So who are 'they'? Brahma *plus*...? (A student: Prajapita.) Prajapita. This is the *combination* of the mother and the father; [the combination of] Bap-Dada. And Shiva, the Point of Light (*Shiv jyoti bindu*) is anyway present where there are Bap-Dada. He can't be separated from them. So, their name is Shivbaba. The corporeal one as well as the Incorporeal One is included in it. Just like we souls [are points], in the same way Shivbaba is also [a point]. *Vah* (that One) is the Supreme Soul (*param atma*), who is called *Supreme*. We are His children. That One (*unko*) is called the *Supreme Soul*. Why didn't He say this One (*inko*)? Why did He say "that One"? The *part* of the *Supreme Soul* - the One who stays *super* (the highest) to the entire world, who is the most super - doesn't apply to the one through whose mouth He spoke this sentence at that time. He said "that One"; it means it is for someone who is far away. Such a *part* is going to be played in future. [A part] in which Shiva the Point of Light will work and the souls taking on a corporeal and a subtle form [meaning] Brahma and Prajapita will also work. That One is called the *Supreme Soul*. Where is His place of residence? Where does He reside? In the Supreme Abode. It is the highest abode. The highest *stage*, where there is no sorrow from speech either. Someone may cry out whatever [he likes], he may keep saying anything, there is no sorrow from speech either; it has no influence. All the *souls* live there. The *actors* themselves are *souls*.

You know that the *actors* in the drama are *number wise* (they have smaller or bigger roles). Everyone receives a salary according to his *part*. What? There are famous films, in them, some [actors] take a very small *pay* (salary); they played a small *part*. And there are

¹ *Tamopradhan* – dominated by darkness and ignorance.

² *Dafli bajaana*-to play a tambourine; fig. to praise someone

some who play the *all-round part* of the *hero* and *heroine* as well, so they receive a high salary. So, everyone receives a salary according to his *part*. As is someone's *part*, so is his salary. Is He talking about the limited or the unlimited? (Student: The unlimited.) In the unlimited too, there are the *hero* and *heroine* as well as minor *actors*, who *shoot* the *drama* in the *shooting period*. All the souls living there are actors, but all of them have received their *parts number wise* (according to the importance of their role). Some come in the end just to join hands and stand when the *drama* is over. That's it! All of them gather [then]. Some play the *part* from the beginning till the end; some play a *part* in the middle. So, all of them are *number wise*. Everyone has received his *part*. The Spiritual Father sits and explains how the imperishable *part* is fixed in the spirits (*ruh*). Not all the spirits can have the same *part*. Not all of them can have equal power either. Why? *Arey!* A thing will work only to the extent it has been wound up. If it has been wound up for a short time, it will work for a short time. If it has been wound for the time from the beginning till the end, it will work till the end. So, not everyone has equal power. Where does the power come from? From where do the *actors* get the power to *act*? Who gives it? The *Director*. The *direct* Father. Everyone fills power directly from the Father Himself. From where does *power* come in the *batteries*? From the *Power House*. From the *Generator*. But not everyone has equal power.

You know that those ones, who are first in Shiva's *Rudramala* (the rosary of Rudra) have the best *part*. There is the *Rudramala* of Shiva; it is of five billion [souls] as well as of the 108 but who has the best *part*? Those who are first in the *Rudramala*. What does "first" mean? (A student: 108.) Those who have the first *number* among the 108, because there are *number wise* (high or low) [beads] among the 108 and there are *number wise* [beads] also in the *Rudramala* of the five billion [souls]. Those who are very good, great *actors* in the drama, they are praised so much! People even go just to look at them. [They think:] All right, let us at least get a chance to see them. So, it is the unlimited *drama*. In this unlimited *drama*, the One Father is the highest. He is the highest *Actor*, the highest *Creator*. What does "*creator*" mean? The one who creates the *drama*, the one who creates *drama* the most. It was said in another *vani*: who creates *drama* the most? *Vyasa*. So, [He is] the highest *Actor* and the highest *Creator*; he can also be called the *Director*, the one who gives the directions. All those are limited *actors*, *directors* and so on. They have received their minor *parts*. Who? Those who make small shows, *dramas* or *films* and things like them; so, all of them are minor *actors*, *directors* and so on. The soul plays the *part*. But because of body consciousness, they say that a human being has such *part*. The Father says: The entire *part* belongs to the soul. We have to become soul conscious.

The Father has explained that they are soul conscious in the Golden Age. They don't know the Father. Here, in the Iron Age, neither are you soul conscious nor do you know the Father. Now, you are becoming soul conscious. In the age of quarrels and disputes, neither do you know your soul nor do you know the Supreme Soul Father, because you are engaged only in quarrels and disputes. And when the intellect - the soul in the form of the mind and intellect - becomes free from quarrels and disputes, what should you understand? That you are soul conscious and have recognised the Supreme Soul Father. You know the Father too. You Brahmins receive unique *knowledge*. You don't receive this *knowledge* in the age of quarrels and disputes. You have come to know about the soul; [you have come to know] that all of us souls are *actors*. Everyone has received his *part*. The *part* of one doesn't match that of another. (A student: What does *nirala* (unique) mean?) [It means] *anokha* (exceptional). That entire *part* is in the soul. As such, it is only the soul that assimilates the *part* of creating the drama as well. Which *part*? Some play a part in the drama and some prepare the drama - meaning they *create* the *drama*, - [they are] the *creators*. So, that *part* is also recorded in

their soul. The soul itself takes a good *part* and it is only the soul that says: I am a *governor*, I am this and this, but they don't become soul conscious. In the Golden Age they will think: I am a soul; I have to leave one body and take another. No one knows the Supreme Soul there. Neither do they know the Supreme Soul in the age of quarrels and disputes, nor do they know Him in the Golden Age. At this time, you know everything. You know both good as well as evil. You Brahmins are higher than the Shudras³ and the deities. What? The Shudras are present in the Iron Age. They are those who quarrel and fight and the deities are present in the Golden Age. They are those who remain in the *stage* of peace and happiness. But higher than both of them are the Brahmins who have the knowledge of both the *stages*. [They are high] because if someone has knowledge, he will assimilate a good *stage*; if someone doesn't have knowledge at all, he won't be able to assimilate it.

Where will so many Brahmins, who will become deities, come from? Hundred thousands of people come in the exhibitions. The one who understood properly, the one who listened to the knowledge, became a subject. What? (Student commented.) Yes. They will become subjects in the Golden Age only if they listen [to the knowledge] properly. There, as is the king, so are the subjects. All of them are deities. If someone came and didn't even listen properly, if he had doubts, questions in every topic, if he didn't listen properly, if he turned a deaf ear to the knowledge, then what does he become? (A student: A subject.) No. He can't even become a subject. Who will become subjects? Those who come in the exhibitions, listen properly and understand. Not only they listen, but they also understand. Each king has many subjects. You are creating many subjects. Some will also become good after understanding in the exhibitions, through a *projector*. They will learn, they will practice yoga. *Mostly*, subjects are created in the exhibitions, but some among those who become subjects go further ahead. So, they understand properly and they learn properly. Then they themselves learn and they also...? What do they do? They teach [others]. So those who start teaching others go higher than the position of a subject. Then... They don't remain as mere subjects. Then, they started creating their subjects; so what did they themselves become? Kings. If they don't serve the others... (A student: They are subjects.) Then they are just subjects. Suppose, someone takes a lot of knowledge and he also understands most of the knowledge, but he didn't explain it to others; so it proves that he will become a subject, but a rich subject, but he won't become a king. There are controllers over the rich subjects too, it doesn't matter how rich someone is. Suppose, there is a very rich man in this village and there is [another person who is] a governmental officer, who has the ruling power. If the *police inspector* (the governmental officer) comes, he can handcuff him (the rich man) in a second, it doesn't matter what happens later on. He can certainly imprison him for once. So, who has more *power*? (Students: Royal officers.) The one who has the royal power, those who are royal officers will still have more power. So, those who learn, who practice yoga, who teach, they will keep coming. Subjects will come, rich men, kings, queens, the poor and so on, all of them will come.

There are many *princes* and *princesses*. What? In this *school* of Raja yoga, there are a few kings and many *princes* and *princesses*. Who become *princes* and *princesses*? Only the one who is born to a king and a queen will become a *prince* or a *princess*. So, there are many who are born in the royal family. It means that a soul comes and is born in the house of a king. To whom is he subordinate? He is subordinate to the king. The *shooting* is taking place here. The one who creates the king of the kings has come here. He makes someone the instrument. For what? To create kings. Those who in practice belong to the One who has

³ Members of the fourth and lowest division of the Indo-Aryan society

come... No one knows from where a soul comes and belongs to that Father. So, there are many who *surrender*. They just surrendered, but they didn't do *service*, so they become *princes* and *princesses*. Consider that those who become *princes* and *princesses* later on will carry a burden first. It is because 16,000 become *princes* and *princesses* till the end of the Silver Age. Some will become *princes* and *princesses* in the beginning and some will become *princes* and *princesses* in the end. Their number will be 16,108 till the end of the Silver Age. So, subjects will come, rich men, kings, queens, poor and so on everyone will come. There are many *princes* and *princesses* and there are few kings. They become *princes* and *princesses* in the Golden Age, from the Golden Age till the end of the Silver Age. What was said? They keep becoming *princes* and *princesses* from the Golden Age till the end of the Silver Age. There won't be only eight or 108, but all of them are becoming [this] now.

You keep doing *service*. This is *nothing new*. You organised some *function*, this is nothing new either. We have done it many times, then also in the Confluence Age, we will do the same job. What else will we do? The Father will come to purify the impure. This is called the repetition of the world's *history* and *geography*. There are *number wise* [ones] in everything. For those who among you make good speech, everyone will say: He made a very good speech. If they listen to someone else's [speech], they will say that those before explained well. The third ones will be even better than them; so they will say: They are better than even those [before]. We have to make *purushaarth* in everything, so that we go higher than them. Those who are intelligent will immediately raise their hand. Second *page*. They will immediately raise their hand to make a speech.

All of you are the ones who make *purushaarth*. In future you will become the *mail train*. What kind of a *train* are you now? The *passenger train*. Poor thing, it stops at all places. What will you become in future? The *mail train*. It won't stop at all places then. (Student replied.) Yes. It will have to stop only at special *stations*. It is because some are more focussed. Those who have good *concentration*, those who have a good connection of the intellect (*buddhi yoga*), they will run straight ahead along the *line* that they catch; they won't stop at all while there are some who don't have the power of yoga so, they stop every moment on the path they chose; so it takes them more *time*. For example, Mamma was a *special mail*. What? (Student: Special.) Yes, one is the *mail* [train] and the other is the *super-fast* one. She became a *special mail*. In the case of Baba, you won't come to know because both are combined. What? In Baba, there is the *Supreme Soul* as well as the *tharra dabba* (freight car), [meaning] Brahma Baba, whom He entered. So no one will know who is making *purushaarth*, who is running. (A student: Entrance of Shivbaba in Mamma...) Shivbaba doesn't come in Mamma at all. Does Shivbaba enter a maiden? *Ye lo!*⁴ You keep forgetting the old topics! You won't be able to understand who speaks in this one; does Brahma Baba speak or does Shivbaba speak? It is because both of them are combined. You come to know of the *purushaarth* of Mamma, that yes, she is sharp. Always consider that it is Shivbaba who explains. All right, you don't know in the case of Brahma whether Shivbaba speaks or Brahma Baba gives the *directions*, but what should you think? (Students: That it is Shivbaba.) Always think that it is Shivbaba who explains. So, what was *special* about Mamma? What would she think? She must have always kept in her intellect that it is Shivbaba who explains. So, what will her *train* be like? (A student: *Super-fast*.) It will become *super-fast*. It is because she is *special*. She puts Baba's great sentences more into practice.

⁴ An expression of surprise

Both the Father (*bap*) and the elder brother (*dada*) know [the kind of *purusharth* children make], but that One is *antaryami*⁵. He says outwardly: This one is very intelligent. (A student: Baba says that He isn't *antaryami*.) He spoke about the Father and the elder brother. Both the Father and the elder brother know. But that One is *antaryami*. **That one**. He says outwardly: This one is very intelligent. The Father also feels happy hearing the praise. If some child of a worldly father studies properly and receives a high position, the father thinks that the child will bring fame to him. This one also thinks that he is intelligent in [doing] the spiritual *service*. He is also good at the service of giving sustenance. [Giving] lectures, explaining to someone is the main thing. Baba also gave an example, a man had five children. Someone asked him: How many children do you have? He said he had two children. [The other person said:] [But] you have five children! He said: Only two of them are worthy (*sapuut*). What? (Student commented.) Yes. There are five children, but if they are useless – they set the shop on fire, they ruin the business – of what use are those children? They are the ones who disgrace the father himself. So, who are his children? Those who are worthy are the two children. So, it is the same here as well. There are certainly many children. The Father will say that this daughter, *doctor* Nirmala is very good. Which Father will say it? The Father **will** say this. It wasn't said: He says. The Father will say that this daughter *doctor* Nirmala is very good. She explained to the Father with great love and had a *centre* opened. What did she do? She had a *centre* opened. To whom did she explain? To the Father. How did she explain? Not by force, pulling Him by the ear. How did she explain? She explained with **love**.

This is the *service* of Bharat (India). What? You make Bharat into paradise. Ravan has made this Bharat into hell. Not just one Sita was in jail. Does it concern one [Sita]? You Sitas were in Ravan's jail. As for the rest, there are all legends in the scriptures. This path of *bhakti* is also in the *drama*. You know that everything that happened from the Golden Age will *repeat* itself. You yourselves become worthy of worship and you yourself become worshippers. The Father says: I have to come again and make them worthy of worship from worshippers. You yourselves become this. You become worthy of worship through your deeds and because of your deeds you become worshippers too. But it is said... What? The Father alone is the One who makes them worthy of worship from worshippers. It is because He gives education. Now, those who adopt it will become this. First it is the *Golden Age*, then later it has to become the *Iron Age*. In the Golden Age, there was the kingdom of Lakshmi and Narayan of the Sun Dynasty. The kingdom of Ram belonged to the Moon Dynasty. They made him violent by giving him a bow and arrows. Yes. What did they make him like? Violent. Do bow and arrows exist in the Golden Age? Do they exist in the Silver Age? *Arey!* There is no violence in the Golden and the Silver Age; neither is there physical violence nor is there the violence of the dagger of lust. So, which time does it concern? It concerns the Confluence Age. In the *shooting period* of the Confluence Age, Ram or all the souls cooperating with Ram are given arrows. Which arrows? They received the arrows of knowledge.

So, she had a *centre* opened. Who? *Doctor* Nirmala. Is it the limited Nirmala of the path of *bhakti* or the unlimited Nirmala? (Student: The unlimited.) Did the unlimited [Nirmala] have it opened? Where did she have it opened? She explained to the Father with love and where did she have a *centre* opened? (A student: She will open [a centre] in the unlimited where Shankar is.) *Doctor* Nirmala explained with love and had [a centre] opened? (A student commented.) ☺ He certainly said this. It applies to the time when He said it. It was said in the avyakt vani: Gujarat didn't receive centres as a dowry (*dahej*) yet. It was

⁵ He knows what is inside the mind of everyone

about receiving a *centre* as a dowry. Now, which *centre* had Doctor Nirmala opened after explaining to the Father with love? It is because the Father isn't going to accept things just like this. How? (Student comments.) Yes. [It is not possible] that someone may catch Him by the nose and make Him open [a centre] forcibly. So, she explained to the Father with great love and had a *centre* opened. This is the *service* of Bharat. What? This isn't any ordinary minor *centre*. (A student: it is the service of Bharat.) Yes. This is the *service* of the entire Bharat. Which *centre*, which city is such that opening a *centre* there will serve the entire Bharat? Will [the service] take place from Kampil? Has it been said for Kampil? 'The improvement of Kampil is the improvement of the entire Bharat', has this been said? (Students commented.) (To a student:) Just keep driving the *motor car*! (The student commented.) Why don't you read the *avyakt vanis*? In so many places it has been said: 'The improvement of Delhi is the improvement of the entire Bharat; the transformation of Delhi is the transformation of the entire world'. (The student: It is the same thing. Delhi and...) Delhi and Kampil has become the same thing? (Student: There is Kampil wherever there is Delhi.) Is Delhi at the same place where Kampil is? You have said the wrong thing. Say this much that Delhi, the living Delhi is where Kampil is. ☺ *Acchaa!* So, this is the *service* for Bharat. Which one? [To open] a *centre*.

You make Bharat into paradise. Ravan made this Bharat into hell. First it is the *Golden Age*, then it becomes the *Iron Age*. In the *Golden Age*, it was the kingdom of Lakshmi and Narayan of the Sun Dynasty. They gave arrows to [Ram from] Ram's kingdom of the Moon Dynasty and they made him violent. They don't understand the meaning at all, what kind of arrow it is and what kind of violence, what kind of arrow and what kind of quiver it is. They just showed them with such attire (*tana bana*). You might know it, mightn't you? What? What kind of arrow is it? (A student: Knowledge.) He was given the arrows of knowledge. When was he given them? (A student: In the Confluence Age.) In the Confluence Age? When in the Confluence Age? The Confluence Age is also very long; it lasts 100 years. (Students: The Silver Age.) Was he given them at the time of the *shooting* of the Silver Age? (A student: The Copper Age.) In the *shooting* of the Copper Age! *Arey!* When was Ram given the arrows? And who gave them to him? (Student: when he failed.) When did he *fail*? (A student: At the beginning.) At the beginning of the *yagya*. Ram failed at the beginning of *yagya*. It was never said: Ram **will** fail. It was said: Ram failed. So, where did he study? Did he study in the Silver Age? (Students: In the beginning of the *yagya*.) In the beginning of the *yagya*, the soul of Ram and all his helpers studied at that time. They failed while studying. So, what did the Father say to those who failed? "Take the arrows, earn yourself and eat! Hunt and eat!" (Student commented.) Yes. "I won't give you the kingship directly. Earn your earnings and eat!" [Suppose,] there is the eldest child [in a family], if he separates from the father, what does the father do with him? (Students replied.) No, a good father gives him some share of his property [and says]: "Earn yourself and eat!" So, he gave him the arrows. What *property* does the Father have? He has the *property* of the jewels of knowledge. That soul takes the *property* of being a Brahmin from the previous birth and comes [in the *yagya*]. There are arrows as well as the bow of *purushaarth*. What does the bow mean? The body in the form of chariot that is so flexible in making *purushaarth*; just like, what happens when they tighten the bow? It bends, it is moulded. [It means] to mould the self the way we have to mould in making *purushaarth*. Bow, when it is the time to bow and when you see there is *power*... we have *power*, we can gain victory, then why should we let ourselves be defeated⁶ brother? So, they gave him arrows and made him violent; they don't understand the meaning at all. (A student: What does quiver mean?) A quiver in which there are arrows, the quiver

⁶ *Naak ragarna* - lit. means to rub your nose to the ground

like intellect. They say: Each soul, each human being, when they are born, they receive a great boon (*niyamat*) from the Supreme Soul. Which is that great boon? The intellect. Every human being has received an intellect of his own kind from his very birth. So, he has received the quiver like intellect that is filled with many arrows. They don't understand the meaning at all. What is the meaning? Its very meaning is: keep destroying the demonic world and establish the kingdom of Ram.

All of you are spiritual *Kshatriyas* (warriors). What is the occupation of the *Kshatriyas*? What has been the specialty of the *Kshatriyas*? (A student: To protect the Brahmins.) One is to protect the Brahmins, not the Shudras. They won't protect the demons. Whom will they protect? (Students: the Brahmins.) The souls who follow the purity of *drishti*⁷, of the attitude (*vritti*⁸), of the *vibrations*, those who give preference to purity, those who make *purusharth* for purity, the *Kshatriyas* will indeed protect them. And those who aren't Brahmins, who don't wish to become Brahmins or who don't have this *aim* and *object* (objective), what will they do with them? They will hit them with arrows and keep wounding them. So, they don't understand the meaning at all. All of you are spiritual *Kshatriyas*. The one who goes to the battlefield is called a *Kshatriya*. Who is called a *Kshatriya*? What has been the occupation of the *Kshatriyas*? In the country of Bharat, to which social class (*jati*) did those who became kings birth after births belong? They belonged to the *Kshatriya* [class]. It is because kingship definitely can't be achieved without fighting. How will he confront enemies, if he doesn't have the power to fight at all? So, the power to face is particularly required. The one who goes to the battlefield is called a *Kshatriya*. And if someone doesn't go to the battlefield at all, he won't be called a *Kshatriya*. The one who goes to the battlefield is called a *Kshatriya*. You are spiritual *Kshatriyas*. Nowadays, there are such warriors too who will press a *button* at home; they won't even go to the battlefield. (A student: They finish [the enemy].) Yes, they will finish [the enemies] just while sitting there. And what was said here? The one who goes to the battlefield is called a *Kshatriya*. What? *Arey!* If you have to oppose someone, go in front of him! What is the benefit of hiding and attacking behind someone's back? This is cowardice. It is murder (*hatya*). Or is it [the act of] defence in the battlefield? What is the task of a warrior? To defend the country. So, all of you are spiritual *Kshatriyas*. The one who goes to the battlefield is called a *Kshatriya*. You are spiritual *Kshatriyas*. All the others are physical *Kshatriyas*. It is said for them that they fight and quarrel by means of physical power. For whom? The *Kshatriyas*... (Student commented.) Yes, those who fight and quarrel by means of physical power. Your fight is the fight of knowledge. It is the religious war (*dharm yuddh*).

In the beginning, they used to wrestle (*mal yuddh*), with the hands and so on. How did they fight? They used to fight with [the help of] physical power – wrestling. They used to fight with each other and gain victory. When in the beginning? In the beginning. So, whatever took place in the beginning takes place in the end as well. They used to fight with each other and gain victory. Now look, bombs and things like this have been made. You are *Kshatriyas* as well as they are *Kshatriyas*. What? You don't need to drop bombs and so on. You follow *shrimat* and gain victory over Maya. You are spiritual *Kshatriyas*. What? Spiritual *Kshatriyas*. You don't fight with Maya with the help of physical power. You don't wrestle. What? (A student: You don't wrestle.) Yes. Ours is the journey of remembrance. Even if it comes to fight with Maya, how will we fight? (Students: Through remembrance.) We will remember. Yes. We will gain victory with the power of yoga. So, you follow *shrimat*

⁷ *Drishti* - the way of seeing the world, people, resulting from the way of thinking.

⁸ *Vritti* - the quality of thoughts and their vibrations

and gain victory over Maya. You are spiritual *Kshatriyas*, spirits. It is the spirits that do everything through the *karmendriyaan* (parts of the body used to perform actions) of this body.

The Father comes and teaches the spirits. What? What does He teach? This spiritual fight. Who teaches the war with Maya? The Spiritual Father comes and teaches it. Through whom? You forget while listening [itself]. Through the *karmendriyaan* of this body. What was said? Through the *karmendriyaan* of this body. He teaches the war with Maya through which *karmendriyaan*? *Arey!* Through the mouth, by the means of speaking. And? Through the nose too? Through the ears too? How do they fight a war through the ears? (Student: by narrating.) By narrating to the ears? By listening through the ears? What do they listen through the ears? The body in which the Father comes, what does He do through the ears? (A student: He speaks.) Does He speak through the ears? It means that they fight with Maya only through the *indriyaan*⁹ of the mouth. (A student: Through the hands, the feet and the mouth.) The fight with Maya is fought through the hands, the feet and the mouth? It isn't fought through any other *indriyaan*? The poor ones are very innocent! (A student: There are the sense organs...) It will be fought only through the sense organs, the fight of thoughts. How else will it be fought? And how about the fight with Maya? Does Maya fight only through the sense organs? The kingdom of Ravan, the form of Maya... does he fight only through the sense organs? Doesn't he fight through physical power? (A student: He does.) He also fights through physical power. So, the Father comes and teaches that war. Which war? The war with Maya. The Father comes and teaches the spirit through the *karmendriyaan* of this body. Do we have to gain victory over one, two or four *karmendriyaan* or do we have to gain victory over all the *karmendriyaan*? (Students: Over all the *karmendriyaan*.) We have to gain victory over all the *karmendriyaan*. When it is said: Victory over the *indriyaan* is victory over the world, so the Father has come to make us victorious over the world, He is teaching the knowledge, He is teaching the war; He doesn't teach how to fight through [just] one *indriya*. We have to gain victory over all the *indriyaan*. For which *indriya* is it especially said: victory over the *indriya* is the victory over the world? (Students: The organ of lust.) It is said for the organ of lust. If we conquered the organ of lust, all the other dacoits (armed gang of robbers) will run away by themselves. For this reason, there is the praise for Shankar. What? Whom did he reduce to ashes? First of all he reduced *Kam Dev*¹⁰ to ashes. If the main one is burnt to ashes, all the others will run off by themselves. So, the Father comes and teaches the spirits through the *karmendriyaan* of this body: Children, by remembering Me, Maya won't devour you. What? If you remember Me – the Father who teaches you – Maya won't devour you. Otherwise, Maya will keep devouring you. Your wrong actions will be destroyed and wrong thoughts won't arise in you. You won't suffer even the tiniest damage, if you remember the Father who teaches you [and] who enables you to gain victory over the *karmendriyaan*. If you remember the Father, you will also be happy. For this reason the Father explains: Get up in the morning and practice! When should you practice? In the morning. “Baba, you are so sweet!” Flatter Baba. Don't fight! What should you do? “Baba, you are so sweet!” Yes. The soul says, “Baba, you gave Me the introduction; otherwise I didn't know anything at all”.

I am your Father. I have come to narrate the *knowledge* about the beginning, the middle and the end of the world to you. This is the upside-down tree of the human world. This is the human world of the *variety* of religions. It is called the *virat liila* (the vast and

⁹ Parts of the body used to perform actions and sense organs

¹⁰ *Kam Dev* – The Deity of Lust.

splendid divine play). The Father has explained: I am the Seed of this human tree. I am the Seed of the tree in the form of the human world. They remember Me. Someone is [the seed] of this tree, someone is [the seed] of that tree; all of them are different seeds but I am the Seed of the *variety* tree of the entire human world. So, they emerge *number wise* (at their own respective time). This is a preordained *drama*. There is a saying: Someone sent the religious founder, a messenger. This saying belongs to which time? To which time do all the sayings belong? (Students: To the Confluence Age.) The sayings, the songs of praise, the worship, the memorials, the festivals, all of them belong to the Confluence Age. So, who sent them? Someone sent the religious founder, a messenger. So, who sent them in the Confluence Age? Shiv**baba**. He said to someone, what did He say? “Go to your religious land and do *service!*” But He doesn’t send them from there. From where? (Students: From the Supreme Abode.) It isn’t about sending them from the Supreme Abode. (Students said something.) Yes. For this reason, it was said in the murlī: In the future, you children will bring down even the Supreme Abode to this world. So, we will attain the *stage* free from thoughts, the *stage* beyond speech here itself. And when it becomes the *stage* beyond speech, there will be no question of sending someone away. The thought of the Father will naturally become the thought of the child.

So, it repeats according to the *drama*. This is the only One who is establishing the religion and the capital. What was said? Those He sends... whom? The messengers. What do the messengers and so on do, whether it is in the *shooting period* or there? (Students: They establish a religion.) They will establish just their religion (*dharm*), they will establish their practices (*dharna*). Abraham will establish the lustful Islam religion which makes [people] adulterous. If he is the Muslim [religious father], he will establish the religion of fight, killing and greed. And these religious fathers establish their own religions and practices: do this and this and live in this and this way. They communicate their own ways and concepts of life. They will establish in the intellect their own practices. And the Father? The Father establishes the religion as well as the capital. The Father also destroys the old capitals and the old religions. No messenger does this. They don’t do this in the Confluence Age either. The Father definitely sends them, but they only establish a religion; they can’t establish the capital. This is the only One who is establishing the religion as well as the capital. No one in the world knows about this: Who is such a religious father, who establishes the kingship and the capital along with the religion?

Now it is the Confluence Age. The flame of destruction has to be ignited. What has to happen in the Confluence Age? The flame of destruction has to be ignited. This is the sacrificial fire of knowledge of Shivbaba. They gave Him the name Rudra, but what is My name? (Students: Shiva.) My true work is Shiva¹¹, [the work of] bringing about the well-being [of the world]. But what name was given by those towards whom He has to take on the ferocious form? As is the work, so is the name. They gave Him the name Rudra¹². You Brahmins are born through Prajapita Brahma. You are the highest, aren’t you? The other communities emerge later on, the followers of Islam, the Buddhists, the Christians and so on. Actually, all of you are the children of Brahma, whether [you are] the followers of Islam or the Buddhists or the Christians. It doesn’t matter to which religion you belong. In reality, all of you are the children of whom? The children of Brahma. It is because there are nine categories (*kuri*) of Brahmins as well. There are Brahmins belonging to different groups. What? (A student: To different groups.) Yes. The Brahmins don’t belong to one type. There

¹¹ Shiva means to be beneficial.

¹² *Rudra* – the one who takes on a ferocious form.

are [the Brahmins] who convert to the nine religions too; there are the weak (*kacca*) Brahmins as well as there are the strong (*pakka*) Brahmins. They are *number wise* (they are at different levels). So, Brahma is called the *great-great grandfather*. What? Not just the *father*. The *grandfather*. And not just the *grandfather* either. [He is called] the *great-great grandfather*. He is greater than all the great religious fathers. *Great-great*. Just like they say: *Dev Dev Mahadev*. Brahma is a deity, Vishnu is a deity, but he (Mahadev) is higher than both of them. (Student: Mahadev.) Yes.

So, there is a *sijra*. Brahma is the first, the highest one. Then, the *sijra* emerges. (A student: What does *sijra* mean?) The family line (*vanshavali*). They say: How does God create the world? There **is** the creation. When they become sinful (*patit*), they call Him. He Himself comes and makes the sorrowful world happy. For this reason they call: Baba, the Remover of Sorrow and the Giver of Happiness, come! They gave the name Haridvar¹³. What was said? (Student said something.) Yes. Whose gate (*dvar*)? The gate of Hari (a name of Krishna). What did he remove (*hara*)? He removed sorrow. Haridvar means the gate of Hari. Whose gate? The gate of Hari. The Ganges flows there. The Ganges of knowledge flows through the gate of Hari. They think: By bathing in the Ganges we will go to the gate of Hari. What? We will bathe in the Ganges and reach the gate (*pauli*) of *Hari*. But where is the gate of Hari? First off all understand this! They then say it for Krishna. Whom do the devotees call Hari? They consider Krishna to be Hari; [they say] ‘Hari Krishna, Hare Krishna’. (Student commented.) Yes. In fact, the gate of Hari is Shivbaba. Who is the One who removes sorrow and gives happiness? Shivbaba; or is it the *soul* of Krishna or Brahma? No. [Shivbaba is] the One who removes sorrow and gives happiness. First of all you have to go to your home. You children have come to know your Father and your home now. What have you come to know? Yes, you have come to know your Father and you have come to know your Father’s home too.

The *gaddi*¹⁴ of the Father is a bit higher. What was said? The *gaddi* of the Father is a bit higher. Not much. (Student commented.) Yes. There is a flower on the top and below it, there is a double bead. They say, ‘the *Rudramala*’. The *Rudramala* so Vishnu’s *mala*. What? Those who are the beads of the *Rudramala* themselves are threaded *number wise* (according to their rank) in the Vishnu’s *mala*. The same beads later on become the *Vishnumala*, meaning the *Vijaymala*, they become those who gain victory over the vices. The garland around the neck of Vishnu itself rules in the Abode of Vishnu (*Vishnu puri*) later on. There is no rosary of the Brahmins. What was said? The gathering of the Brahmins isn’t created at all. Why isn’t it created? (Students: they go up and down.) Yes. There is no gathering in the form of the rosary of the Brahmins. Why? It is because as long as Brahma is incomplete... as long as Brahma is incomplete, is he in the world of death or is he in the world of immortality? He is in the world of death till that time. And what does Brahma become when he is complete? Brahma becomes Vishnu. So, when Brahma is incomplete, the Brahmins are also incomplete. Because they are incomplete Brahmins, they have some or other weakness, so the *unity* through *purity* can’t be created. So there is no rosary of the Brahmins. The complete Brahmins are complete *farishta* (angels; those who don’t have any relation with those from the earthly world). Then, they become deities from *farishta*. So, there is no rosary of the Brahmins, because they break off again and again. Why isn’t there a *rosary*? It is because they break off again and again. “The *rosary* has broken and the pearls have scattered; after staying together for two days, no one knows where they went”. Right now they have an

¹³ Name of a town and pilgrimage place where the Ganges enters the North Indian plains; lit. means Hari’s gate

¹⁴ *Gaddi* - royal cushion, throne; seat of some eminent personage

intellect full of faith: “the Father has come” and right now [they think]: “He isn’t the Father. I got in the clutches of a wretch, a rascal!” The Father explains that everyone is certainly *number wise* (has different capacities). Today they are fine, tomorrow storms come. Maya brings storms in their intellect. (A student: They lived together for two days and they scattered...) A few days. No one can stay with the Father from the beginning till the end. Do they show Shankar with many arm-like helpers or with a few? (Students: Few.) They show two or four [arms]. Brahma has been shown with many arms. He plays the *part* of love, so everyone keeps his company. He has a cool light; insects and spiders are attached to it. They live in it. (A student commented.) Yes! So, today they are fine and tomorrow a storm comes. They become cold because of the planetary influence. They are influenced by the planetary influence of Maya and they become cold. The Father says: They become Mine...

Third *page*. What does the Father say? They become Mine. They belong to Me. After becoming [Mine], they listen with surprise. *Arey*, when they became [Mine], did they think and understand and become [Mine] or did they simply jump into the well? (A student commented.) They go to Banaras and jump into the dark well. Yet, they say that all their sins of the previous births are finished. At least they mustered the courage to belong to the Father once. (A student: The sins are accumulated again.) No. Again the sins... They **will** be accumulated because they didn’t come after understanding, did they? They came, driven by blind faith. This **is** blind faith. They did *surrender* to the Father. But to *surrender* after recognising the Father, [after knowing] what the Father is... It isn’t that if they belong to the Father, they won’t acquire sins or merits at all. *Arey!* If you belong to the Father and then perform a wrong deed or if you don’t follow the directions of the Father; you used to get hundred times or one time [burden] in the (outside) world, and what about here? [You will get] thousand or hundred thousand times [burden]. So, they don’t know the deep dynamics of the Father at all. They don’t recognise the Father at all, what the Father is. So the Father says: They become Mine. If they became this without recognising Him, how will they listen to what the Father says? Will they listen to Him with surprise or will they listen to Him with ease? Then they hear with surprise [and think] “*Arey*, something like this? Does such a thing also happen?” Then, they say [it to others]. They aren’t able to hold the surprising idea within. They aren’t able to come to a conclusion about what is *right* [and] what is *wrong*. [They think:] “Will this also happen?” Since they aren’t able to come to a conclusion, they will whisper to others’ ears. (Student: They will spoil others’ ears.) Yes. They relate [it to them]. Then they go into trance. ☺ (Student commented.) Yes. They will just keep moving ahead. They go into trance; they will be threaded in the rosary. They will even be threaded in the rosary. Then, they will run away **at once!** You will know only later that they have run away. When they get ready to run away or when they run away, you won’t know whether they are running away or they are going away with Baba’s *permission* or that they are leaving after making Baba happy. You won’t come to know at all if they are leaving after making Baba agree with them with love. Then, you will come to know later on that they have run away. They run away **at once** and become *caandaal*¹⁵. Then, how will the rosary get ready? So, the Father explains that the *rosary* of the Brahmins isn’t created. The rosary of the Brahmins isn’t created, because they keep going up and down. The rosary of the devotees is different and the *Rudramala* is different. The main ones in the rosary of the devotees are *females*. What was said? Who are the main ones in the rosary of the devotees? The *Females*. And among the *females*? All Sitas are devotees. It wasn’t said: All Rams are devotees. There is just one Ram. All the others are Sitas, devotees. Why was a woman’s name mentioned? It

¹⁵ Those who cremate corpses

is because there are more devotional feelings in a woman. So, whose name is the most praised among the *females*? Mira. The name of Mira is the most praised among the *females*.

Third page of the morning class of 28.12.91. Beginning of page 134, in register number 10. The topic which was going on is: Who is the *first class* devotee among the *females*? Mira. Not *Miir sahib* (prince). *Mira*. (A student commented.) *Miir* and *Mira* mean prince and princess (*shahzada, shahzadi*¹⁶). What? A prince and a princess. What if He had said *raj kumar* and *raj kumari*¹⁷ instead of *shahzada* and *shahzadi*? The name *raj kumari* wasn't mentioned. What? What name was mentioned? Mira. What does "Mira" mean? Mira means *shahzadi*. *Zadi* means a daughter (*putri, beti*). Whose? Of a *shah*. They say: *shahanshah*¹⁸. (A student: But Mira was born as a Hindu.) Yes, she **was**, but she was certainly **a devotee**, wasn't she? All of them here will be only Hindus. What else will they be? Even when they are converted, what will they be? They won't be deities any more. Who will they be? They will be Hindus. It is because they think: We are those who remove violence and all the others... all the others are insects and spiders that increase violence. So, Mira is a devotee. And who is the jewel among the male devotees? Narad. (A student: What does *nadarad* mean?) Say *nadarad*, because the idea of running away arose. What does *nadarad* mean? To run away. So, the devotees, in whose intellect the complete knowledge, what the Supreme Soul is, doesn't sit, what will happen to them? They run away. *Nar* means the water of knowledge and *da* means to give. It means: Those who give the water of knowledge. "Let us go to paradise! The establishment of paradise is taking place! The Father has come!" They themselves don't have *dharana* (practice) [of knowledge]; they keep giving the message to the others. "Let us go to paradise!" They keep playing on the *khartaal*¹⁹. So, Narad [is the main one] among the *males*. This is the *Rudramala*. What? This is the *Rudramala*. Which one? (Student replied.) No. That one was said to be the rosary of devotees. What was said for Narad and Mira? The rosary of devotees. And what was said for this one? The *Rudramala* is of the knowledgeable souls.

The Father Himself comes in the Confluence Age and gives liberation and liberation in life. There is the bondage of life there. Where? (Student: In Ravan's kingdom.) Yes, in the *jail* of Ravan and the demonic community. They experience being where? They feel as if they are in *jail*. And what do those who became the children of the Father experience? (Students: Being in paradise.) No. Neither in paradise, nor in hell. They experience that they are in the Confluence Age. They understand: The Father has come to make us free and we will definitely be set free. The [worldly] mother and the father make you sit on the pyre of lust, through which you become black, dark. What do the worldly mother and father do? They make you sit on the pyre of lust, through which you just fall. The children understand: We ourselves were the masters of paradise. Now we are in hell. The Father says: Give this hell a kick! What does the Father say? Is it a ball, so that we would kick it? It isn't any physical thing. It isn't about the physical foot either. With the feet of the intellect, that world... (Student: kick it.) Yes. Forget that world, which makes you vicious, [the world of] the vicious mother and father. Remove it from the intellect completely. What will happen if you don't remove it? The same thing, they become [Mine], they listen with surprise, they relate [it to others] and they run away. Give this hell a kick and take the emperorship of paradise that Ravan snatched from you. What? Don't think that the Father is snatching our kingdom, that

¹⁶ Muslim term for prince and princess

¹⁷ Hindi term for prince and princess

¹⁸ Muslim term for an emperor

¹⁹ A kind of small cymbal

He has made us subordinate. (Student commented.) *Arey!* To be bound in the Father's bondage in one birth means not only to be liberated for many births, it is the means of receiving liberation in life. It is the means of receiving liberation in life! Don't understand it in the wrong way! (Student replied.) Yes, it is the means of making [life] free from bondage for many births. It makes us free from the sins of many births, 63 births. That bondage is the sweet bondage. You should feel it to be sweet. You shouldn't feel it to be bitter. You will feel it to be sweet only if you have recognized the Father. And if you won't see the Father in the form of the Father, if you see Him in the form of a wicked Duryodhan- Dushashan²⁰, you will feel Him to be bitter.

So the Father says: Give this hell a kick. Give this sorrowful world a kick [and] take the emperorship of the heaven. When you kick the old world, the world of the body and bodily relationships... If your intellect goes towards the mother and the father who push you in hell, where will you fall? You will fall in hell itself, won't you? So, give it a kick and what should you take in your hands? Take your intellect towards the forthcoming new world, the gathering that the Father is establishing. Take the emperorship of heaven that Ravan has snatched from you. The Father Himself comes and says this. What? **Ravan** has snatched your kingdom. **I** haven't come to snatch your kingdom. (Student: I have come to give it to you.) Yes, I have come to give it to you. Even if I have taken anything from you, a few cents; I will return all that to you multiplying it many times. [Whatever I took from you here,] I will return it here itself and you will also receive it for the future many births. The Father doesn't keep anything belonging to someone else. What? In fact, the Father takes it as a *loan*. Is something taken as a *loan* by asking for it or without asking for it? We have to ask for it, haven't we? *Cat mangni pat shaadi*²¹. We don't receive [something] without asking for it. (Student: *Cat mangni pat shaadi*.) Yes, yes, it happens like this. There is [the custom of] *mangni* (asking in marriage) in some religions. They receive only after asking. (Student commented.) To call... what? (Student commented.) Who has a right...? These are the customs of different religions that were mentioned. There is the tradition of *mangni* in some religions. In some religions they don't ask. They get it easily sitting at home. For example, among the Brahmins or the Hindus - especially the Brahmins or the *Kshatriya* - does the groom need to go in search for the bride? No. But there are some religions in which they have to do *mangni*. Why Rafiullah? Do you know, is there any religion like this? (Student: Islam.) Yes. ☺ Among the Muslims, the bride... They (those from the bridegroom's side) ask for the *power of purity*. Yes. So, the Father has come in this world. What does He do for the body? He takes it on *loan*. The Father says: I am not the one [like the worldly people] who take a *loan*. Have faith on Me. ☺ I will return (whatever) is yours as it is. (Student commented.) Yes, I won't tear your *cadariya* (lit. blanket; body). *Cadariya bhini-bhini*²². Those (worldly) people have said, *Das Kabir ne aysi orhi* (Kabirdas wore it in such a way...) Yes. That Kabirdasji became God. *Arey*, it isn't about Kabirdasji. The Father Himself comes and keeps that *cunariya* (veil) like body as it is. *So caadar sur nar muni orhi, orha ke maili kiini cadariya* (the deities, human beings and ascetics wore that *caadar* and they dirtied it). He inserted his name: '*Das Kabir wore it in such a way...*' It is the Father Himself who comes and returns all the wealth and property of the body, mind, wealth, time, contact and relationship of yours multiplying it many times.

²⁰ Villainous characters in the epic Mahabharat.

²¹ No sooner engaged than married

²² A fine blanket

So, Ravan has snatched your emperorship. The Father comes and explains this. He knows all these scriptures, pilgrimage places and so on. Who? The Father. He is the Seed form, isn't he? He is the Seed form of what? He is the Seed form of the human world, isn't he? Or is he is the Seed of the souls? The souls are eternal. They don't have a seed at all. He won't be called their Seed. The souls are existent for sure. The tree comes out from the seed and many seeds grow in it. It is the soul that says: The Ocean of Knowledge, the Ocean of Peace. They also praise the Father. Then they say: He is beyond name and form. What? They will also praise Him [saying]: 'You are like this, you are like that, you are this, you are that'. Then? Then they will say that He is beyond name and form. *Arey*, when He is beyond name and form, He became a point. It is because a point neither has a name nor a form. (Student: Its form is a *light*.) Are you able to see His form, the *Light*? (Student: He isn't visible.) Then? So, He is beyond name and form, isn't He? They say: He is beyond name and form. They also praise Him [saying]: 'He is in lumps of mud and walls'. 'He is beyond name and form' means He is nothing at all. It is just we who are everything. It is just we who *act* in practice in this world and He is beyond name and form. It is because no one can *act* without a name and form. [They think:] 'He is in lumps of mud and walls'. He, who is beyond name and form, is in what? (Student replied.) No. Here it was said that [He is] in lumps of mud and walls. He is in such ones who break down like lump of mud from knowledge by a slight blow of Maya. There is a lump of mud, it breaks down. So the Supreme Soul isn't in such ones with an intellect like a lump of mud. The Supreme Soul comes in whom? (Student replied.) Yes, the one who has a faithful intellect wins. And if He is in walls (*bhittar*)... *Bhittar* means *bhiit*; *bhiit* means wall. It is those who stand like a wall in the path of knowledge. Neither they themselves move ahead nor do they let others move ahead. Neither they themselves make the *purusharth* of going to heaven, of establishing the gathering of heaven nor do they let anyone make it. So, they have such a stone like intellect! A clean intellect is called a *paaras*²³ like intellect.

So the Father explains: These Lakshmi and Narayan were the masters of the Golden Age. What was there in front of them? Certainly, there will be the end of the Iron Age. So there must have been the Confluence Age. Now, heaven is established. The Father is called the Creator of heaven. Who is the Creator of heaven? The Father. Whose Father? First, He is the Father of Brahmins, then, the Father of human beings and then the Father of all the living souls. That soul, the *Supreme Soul*, whose Father is He? First He is the Father of the Brahmin souls, then the Father of all the different communities according to their order – in fact, they are also souls - then, He is the Father of all the human beings and then [the Father] of all the souls that exist. Aren't insects, spiders, animals, birds souls? Who is even their Father? That same Point. (Student: Those souls aren't deprived.) Yes. So, the Father is called the Creator of heaven, the One who establishes heaven. These Lakshmi- Narayan were the masters of heaven. So you can ask anyone, 'These Lakshmi- Narayan had the capital of the Golden Age. How did they take it?' No one can tell you that. This Dada also used to say, 'I don't know'. What? How Lakshmi-Narayan took the capital of heaven. Those poor ones (Brahma-Saraswati) would know about it only if they had taken it. They will go and become children. Whose children will they become? The Father's? They [won't] become the Father's children. They will become children of deities. They will receive attainments from deities. So, what will those poor ones know? (Student: they won't receive attainments from the Father directly.) Yes. This Dada also used to say, 'I don't know'. What? That in the Golden Age, Lakshmi-Narayan [took] the capital. (Student: How they took it.) Yes, how they took the capital of the Golden Age. This one used to worship but he didn't know. Whom? How they

²³ A mythical stone believed to transform into gold anything that touches it

took the capital. Now the Father has explained: They learn Raja Yoga in the Confluence Age. There is the description of Raja Yoga in the Gita alone. There isn't the topic of Raja Yoga in any other scripture except the Gita. What? (Student: there is the topic of Raja Yoga only in the Gita.) Yes, it is only the Gita, although it is the scripture written by human beings, there isn't the topic of Raja Yoga in the other scriptures. It is only in the Gita. No matter that it is the false Gita, the topic of Raja Yoga is only in it. The Father says: **I** make you the king of kings. They have mentioned the name of Krishna in the scripture Gita. So, the child Krishna isn't the one who gives kingship. I am the Giver of kingship, the one who makes you the king of kings.

God Himself came and gave the *knowledge* to become Narayan from *nar* (a man). Which *knowledge*? The *knowledge* to become Narayan from *nar*. Which *knowledge* did Brahma get? Does he have to become a *prince* from *nar* or does he have to become Narayan? He has to become a *prince*. He won't become Narayan directly. First he will become a *prince*. He will be born in some king's [house]. Then he will receive the kingship. And the Raja Yoga that God teaches when He comes... **After coming**. It isn't that He comes and goes away and you keep learning Raja Yoga. After coming, He gives the *knowledge* to become Narayan from *nar*. Become Narayan directly from *nar* in this very birth. He doesn't give such *knowledge* that the teaching of [becoming a] doctor is taught here and it is said that you will become a *doctor* next birth. (Student commented.) No. There are many who study here. They also say that they will become Narayan from *nar*, but they don't know that the Father has come to make them Narayan from *nar* in this very birth. The main scripture of Bharat (India) is the Gita. They don't know when the Gita was created. The Father says: I come cycle after cycle in the Confluence Age. Those to whom I gave the kingdom, they lost it and became *tamopradhaan* and sorrowful. This is the kingdom of Ravan. The entire story is of Bharat itself. Bharat is *all round*. All the others come later on. What was said? There are certainly seeds but also among the seeds, some [come] first and some later. When they harvest, - let it be any plant - which seed is taken first for the harvesting of the new crop? *Arey!* The seeds, the harvest... suppose it is of mango, so among the mangoes, which mango, which mango's seed will be collected first? (A student: *Kalmi*²⁴. Another student: *Desi* [indigenous to Bharat].) It may be any, whether it is *kalmi* or *desi*. That is correct. It is about grafting²⁵. The No.1 fruit [of a tree] is collected. That is the best seed. So, what does the Father also do? The one who is the *all round* actor seed, He sows that very [seed]. So, Bharat is *all round*. All the others come later on. Not all the seed form souls come together. All of them come according to their rank. The eight who come will also be according to their rank. The Father says: I tell you the secret of 84 births. 5000 years ago, you were deities. You don't know your births. O! *Bharatwasis* (the residents of Bharat). Whom did He talk to? O! *Bharatwasis*, those who reside in Bharat. Not Bharat, *Bharatwasis*. O! The residents of Bharat. O! Those, who reside in the heart and intellect of Bharat! The Father comes in the end.

What was said? (Student: In the end.) Yes. When does the Father come, taking on the form of the Father? In the end. At first, He might have come in the form of the Mother, the *Teacher* and so on. But the fruit that you receive is received from which father? Is it from the one who sows the seed in the beginning or is it from the one who is revealed in the end? In the end. If He comes in the beginning, how will He narrate the knowledge of the beginning and the end? (Student commented.) Yes. If He comes in the form of the Father in the beginning, how will He narrate the *knowledge* of the beginning and the end? When the entire

²⁴ A type of mango.

²⁵ A cutting (for planting or grafting).

shooting from the beginning till the end is complete, the Father comes in the form of the Father. He says: “Children...” What does He say? “Children, your **Father** has come”. So, when does it end? When the Father comes in the form of the Father. When is the *shooting* complete? (A student: In 76.) (Another student: No.) Yes, not in 76! Brother Dukharan is saying: It isn’t in 76. (Student: It will be complete by 96.) It will be complete by 96! (Student: When Brahma becomes Vishnu.) Yes, then He will come. (Student commented.) Yes. When the entire shooting, the *rehearsal* is complete, the Father will come. The ‘so-called Father’ hasn’t come now! (Student commented.) What? Has the Father come now? Baba has said that He will come at the end. What did He say? (Student: they have mentioned 36.) Yes, it is mentioned. The Father comes at the end. If He comes in the beginning, how will He narrate the *knowledge* of the beginning and the end? To whom? (Student: The children.) Which children? Is it the 500 crore (five billion) [children]? (Student: To the *Bharatwasis*.) To how many *Bharatwasis*? Is it to the 33 crore (330 million) [children]? (Student: To the 108 [beads].) To the 108 [beads]? Does He narrate only to the 108 [beads]? (Student: To the 8-10 [beads].) Does He narrate to 8-10 crore [people]? (Student: eight-ten...) You came in great trouble! ☺ The Father comes face to face with how many children and narrates the *knowledge*? (Student: To the 16000 [beads].) Is that all? (Student: To 4.5 lakh [children].) Yes, the 4.5 lakh children are definitely the direct children of the Father. So, those who are the *direct* children of the Father, when does the Father meet them in the form of the Father? Is it in 96? (Student: number wise.) Yes. *Arey*, the Golden Age *shooting* is complete... Has the Father come to establish the Golden Age or has He come to establish the Iron, Copper and Silver Age? He has come to establish the Golden Age, hasn’t He? So, the Golden Age *shooting* is completed and the Father is revealed. So, that is the end. Which is that *period*? 76. So, if He comes in the beginning, how will He narrate the *knowledge* from the beginning till the end? This is why, it becomes easy to explain after a full cycle from [19]36 to 76 rotates. The world didn’t expand in the Golden Age at all. So, how will He explain? There is no need of *knowledge* there at all. The Father gives the *knowledge* in the Confluence Age itself. He is *Knowledge full*, isn’t He? Certainly, He has to come to narrate the *knowledge* in the end. When does the Father have to come? In the end. Don’t consider the meaning of ‘the end’ to be [the time] when the *total shooting* of the Iron Age completes. [Don’t think] that He will come at that time, the end and you will sit and listen to Him then. (Student commented.) Yes. There aren’t the souls who listen directly at that time at all. What? Among them, there will be many souls who won’t listen to Him face to face (*sanmukh*), directly. How will they listen? Through a *tape*, *radio*, *television*, a newspaper. What will He narrate to you in the beginning? So these topics are to be understood. *Bhagvanuvaac* (God says:) I teach you Raja Yoga. (Student: at that time there must be some children who would be face to face with Baba.) At which time? (Student: those who listen through a *tape* and the *radio*.) Yes, those who listen face to face, when did they start listening? (Student: From 76.) Yes. There are *number wise* [souls] among them too. So certainly, He has to come to narrate the *knowledge* in the end. If He comes in the end, will He narrate to everyone all together? They will certainly listen *number wise*. Now, it is the Confluence [Age].

They showed the armies of the Yadavas²⁶, the Kauravas²⁷ and the Pandavas²⁸. This is the *university* of the Pandava *government*. The Father explains: the Yadavas and the Kauravas have an opposing intellect at the time of the destruction. What? An opposing intellect towards whom? Towards the Point Father, the *Supreme Soul*. (Student commented.)

²⁶ Descendants of Yadu.

²⁷ Descendants of Kuru.

²⁸ Descendants of Pandu.

Why? (Student: the corporeal one...) *Arey*, if you remember the Point, you have a loving intellect. If you don't remember the Point, you have an opposing intellect. (Student: [How will we know] which point it is and how do we remember it?) Which Point it is and how should you remember it? *Arey*, it is the same. All the points are alike. (Student: How will we know which point is the Point of the Supreme Soul and which is the point of a soul?) He is [the point] that is on top of all. ☺ You will come to know it only when you take your intellect above all. If your intellect just keeps rubbing the ground, how will it reach above? (Student commented.) Yes. (Student: When the Father comes in the corporeal body, He gives the highest knowledge.) Yes, it was said: How will we come to know that God the Father is in this one? When He narrates the knowledge. So, it is through knowledge that we come to know about the Giver of the highest knowledge. So the Father explains: the Yadavas and the Kauravas became the ones having an opposing intellect at the time of the destruction. Who became the ones having an opposing intellect? The Yadavas and the Kauravas.

They keep insulting each other. They don't have love for the Father, so they keep insulting each other. They say: the Supreme Soul is in dogs, cats, in everyone, He hasn't come in a particular permanent chariot. (Student: Who are the Yadavas and who are the Kauravas?) The Yadavas are the ones who explode the bombs of defamation. What? (Student: Those who explode bombs.) Yes. Their *head* is Shankarji. Even among those who explode bombs, who is the father of all the Yadavas? Shankar. So the Father has come as a foreigner now. Otherwise, how will the souls of the foreigners receive the message? What? (Student commented.) Yes, because He is the Father of everyone. He is the Father of the Yadavas, the Kauravas as well as the Pandavas. Now, who will receive the attainment? The Pandavas. So they keep insulting each other. They don't have love for the Father. This is their identification. Who will be the Yadavas and the Kauravas? The Father... (Student replied.) Yes, they will know [the Father], they will accept Him; they will know as well as accept Him and they will follow Him too, they are the Pandavas. And those who just know [Him] but don't accept [Him] are the Kauravas. And what about the Yadavas? The poor ones neither know [Him] - they came just because they were pushed, they became *pushkarni* Brahmins. (Student commented.) Yes, - they don't know [Him], neither do they accept [Him] nor do they follow His direction, they are the Yadavas. Yes. They keep insulting each other. They don't have love for the Father. Whom do they keep insulting? (Student: Each other.) Each other? *Arey*, first they will insult the one whom they don't love, then they will insult His children. They say: The Supreme Soul is in dog, cat and everyone. What? Is the Supreme Soul bound to one [person]? *Arey*, the Supreme Soul can also be in a lustful dog. (Student: No.) Why can't He be [in it]? He is the Father of all the souls. The Father is in lustful dogs. He is in cats too. It is because if there aren't cats, who will fight? If there isn't a fight, how will the world be destroyed? (Student commented.) There are dog and cat like [souls], aren't there? There are [the souls] who play such *part*, aren't there? [For a dog,] if not one bitch, there is a second one, a third one, a fourth one. Its intention is to go after a bitch. As for the rest, the Pandavas have a loving intellect. Dogs don't have love for anyone. What do dogs have? Their intention is just to fulfil their lust. As for the rest, the Pandavas have a loving intellect. The Supreme Soul Himself was the companion of the Pandavas. Who? (Student: the Supreme Soul.) Yes, no one else was their companion. The Supreme Soul **Himself** was [their Companion]. Pandava means spiritual guides (*pande*). The *Supreme Soul*, the Point of Light is the Companion of everyone. (Student commented.) He is the Companion of everyone, yet the Companion of none. But when He comes in a body, it is praised: Those, whose Companion is God, tempest and storms won't stop them. So, this is about [something] *practical*. As such, the Point, the *Supreme Soul* is certainly the Companion of everyone. But when He acts in practice, those who become the Father's children, those who follow the

Father's *shrimat*, He is the Companion of them. And the biggest power of the world can't stop them. Which are the biggest powers in the world? (Student: Lust, anger, greed, attachment, ego.) No, are they powers?! There are three biggest powers. Which are they? The power of the Supreme Soul. Which is the second one? For whom does Baba say: I am Almighty, so... (Student: Maya is also almighty.) Maya is also almighty. This is the second power. She is called Daughter Maya, isn't she? She isn't less *powerful* either. She is the daughter of the Father Himself. And then? The three rivers which were born... Who is the eldest daughter (*putri*)? (Student: Brahmaputri.) No. The River Yamuna, the daughter of the Sun (*Suryaputri*). Yes, the River Yamuna is called the daughter of the Sun. (Student commented.) Yes, when she is the eldest, she will certainly be *powerful*. (Student: It is deep.) Who? (Student: The River Yamuna.) It is deep? It is deep as well as dark, it has worms in it as well. *Accha*. So, Maya is also almighty. She too is a power. And the third *number*? (A student: The River Yamuna; Another student: Yamuna isn't a power.) Yes, the third power is nature. This one is such a power among the biggest powers of the world that... Even Maya is unable to destroy the entire world, but nature becomes a helper in destroying the **entire** world. So, God is the husband of all the three. He is *Prakritipati* (the husband of nature) as well as *Mayapati* (the husband of Maya). And He is certainly *Lakshmipati* (the husband of Lakshmi), but Lakshmi is the follower of Narayan. So, Narayan's power and Lakshmi's power became one. So, the Pandavas had a loving intellect. The Companion of the Pandavas was the Supreme Soul **Himself**. Pandava means spiritual *pande* (guide). (Student: Baba, it is over.) (Ironically:) Baba is over, so throw him away! ☺ They are physical *pande* and you are spiritual *pande*. What? They are certainly *pande*. Which type of *pande* are they? You are spiritual *pande*. The mind and intellect like soul... (End of the cassette.)