

**Audio cassette no.14.**  
**At Kampil.**  
**Clarification of Murli dated 03.10.90 (for bks)**

**Side A**

(Om Shanti.) This is the morning *class* of the 03.10.90, 46<sup>th</sup> *page* in the *register no.* nine. The *record* played is: ‘*Tumhe paake hamne jahaan paa liyaa hai*’ (Having found you we have received the world). How is it so? How is it possible that we receive the entire world by finding someone? Is the world received by finding someone? What is this? Majnu (name of a lover in Persian poetry) also used to say that by finding Laila (beloved of Majnu) he had received the entire world. If someone receives what he wants, then is it so that he receives the entire world? What is this? If that is the case, then the one who is devoted to someone [it is as if] he has received the entire world. Then all of them became God? No, if someone receives whatever he wants, he has received the entire world. Then he became the master of the entire world, he himself became Vishvanath (the controller of the world). Why, Vishvanathji (a student in the gathering)? Tell [Me]! Then whatever someone wishes for, whoever is devoted to whomever, this one himself became God, didn’t he? But it is certainly not so. It concerns the one who is the seed of the world. [It is about] the seed of the human world. If the seed of the human world comes in someone’s hand, the entire tree will come in his hand anyway. And if the seed slips out of the hand like intellect, the entire world will slip out from the hand. Then no one will come under *control*. So, the seed contains the entire tree. If the seed is in the hand, the entire tree is in the hand. So [it was said], having found you, we have received the world.

Om Shanti. You can also say it twice, *double* Om Shanti. The soul is introducing itself. I am a soul, an embodiment of peace. Our place of residence is the Abode of Peace (*Shaantidhaam*). And all of us are the progeny of Baba. All the souls say: Om. And there (in the Abode of Peace), all of us are brothers [among ourselves]. Then we become brothers and sisters here (in the corporeal world). Why is it like this? Why are all of us brothers [among ourselves] over there, in the Abode of Peace, and why are we brothers and sisters here? It is because here we have a body. So where there is a body, the body is of a female or a male [being]. Due to having female and male bodies we become brothers and sisters [amongst each other]. And [what are we] in the Supreme Abode (*Paramdhaam*)? The souls are brothers [among themselves]. All the souls are only males (*purush*) there. A soul is not said to be female. All are the sons of the Supreme Soul Father. There isn’t any daughter. So, all will be called brothers and sisters here. [We are] Brahma Kumars and Kumaris, the progeny of Prajapita Brahma. The Father comes only at this time to transform the old world. The Father creates the new world again only through Brahma. There is a relationship with Brahma as well, isn’t there? Whose? The children have a relationship with Brahma as well. It is not that they have a *connection* only with Shivbaba. The method itself is so good! All are Brahma Kumars and Kumaris. You have to consider yourself to be a soul and remember the Father

and you have to consider yourselves to be brothers and sisters. This is the method. When we became the progeny of the one father Brahma, when we became his adopted children (*dattak putra*), what are we among ourselves? Brothers and sisters. Though there is the relationship of husband and wife, that is about the previous birth.

In the *lokik* (worldly) birth the child belongs to the father and if that child is adopted by someone else, then to whom does he belong? It doesn't matter that he was born to someone else in the *lokik* [world], later he became an adopted son, so, he became the child of the one whose son he became, didn't he? So here, both the husband and the wife become the adopted children of Prajapita Brahma. They become the adopted children. So, what did they become between themselves? Brother and sister. This is the method of the Supreme Soul. For what? To make [the children] pure. So, those who consider themselves to be the children of the father Brahma, what relationship will they maintain with each other? Of a brother and a sister. This is the true relationship, which is praised in the temples in the path of *bhakti*: You are the Mother, the Father and we are Your children. *Tvameva maataa ca pitaa tvameva* (You Yourself are the Mother and the Father). But they don't understand it. They just keep singing with blind faith, and what about us? We certainly understand that thing in practice. So, all are Brahma Kumars and Kumaris. You have to consider yourself to be a soul and remember the Father and consider yourselves to be brothers and sisters [among yourselves].

You should not have *criminal* eyes. Here, as the *kumars* (boys) and *kumaris* (girls) grow up, their eyes become *criminal* [more and more]. Then they perform a *criminal act*. The *criminal act* is performed in the kingdom of Ravan. There is no *criminal act* in the Golden Age. The word *criminal* itself doesn't exist [there]. There is no *crime* there at all. Where does *crime* occur? Where is sin committed? In the kingdom of Ravan, in the Copper and Iron Ages. Here, there are many *criminal* acts. Then, there are courts and so on for them too. There is no *court* and so on there. So, this is a *wonder*! There are neither judges, nor *police*, nor/ neither jails etc. All these are the things of sorrow. What? Whether [it is about] judges or the *police*, the *court* or the *jail*, what are all these? They are not the things that increase happiness. Happiness cannot increase through them. Sorrow cannot decrease [through them]. All these are the things which increase sorrow even more. The Supreme Soul comes and shows the true way. Everything that is happening here are sorrowful things. For this reason, it is explained to the children: this is the play of happiness and sorrow, of defeat and victory. You understand this too.

It is sung: You become a loser by being defeated by Maya and you become victorious by gaining victory over Maya. What do they say in the path of *bhakti*? You become victorious over the world by gaining victory over the *indriya*<sup>1</sup> (*indriya jiite jagat jiit*). You become a loser by being defeated by the mind and you become victorious by gaining victory over the mind. So, what does Maya control? She controls the mind itself. The shadow of

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<sup>1</sup> Parts of the body

Maya falls over the mind in the form of Brahma. For example they say: The lunar eclipse. Who is the Moon? Brahma. And the Sun? Shivbaba. Shivbaba certainly cannot be eclipsed by Maya. Who is eclipsed by it? The Moon. When the mind came under the control of Maya, according to whom will it *act*? On whose orders will it do its work? On the orders of Maya. It won't act on the directions of the intellect. The mind should be under the control of (*aadhiin*) the intellect. The mind, the intellect and the *sanskaars*, these are also the three powers of Shivbaba. (Someone said something.) Ignorant people just say: The Solar eclipse. Can the Sun be eclipsed? In reality, it is a ball of fire. It is a mass of light. How will the shadow fall over it? The shadow certainly falls on the Moon. They show it (the Solar eclipse), but they don't understand that the residents of the Earth themselves come under the shadow of the Moon. What? What does the one who comes under the shadow of the mind in the form of the Moon think? That darkness has come on the Sun. Darkness doesn't come on the Sun, but because of the Moon coming in between [the Sun and the Earth], darkness falls on us. In the same way, this is applicable here in the unlimited.

So, this is not a new thing. You become a loser by being defeated by Maya and you become victorious by gaining victory over Maya. The Father comes and makes you victorious for half a cycle. Then, you have to lose for half a cycle. This is an ordinary game worth a *paai paisaa*<sup>2</sup>. Then, you take your kingship for half a cycle when you remember Me. You forget Me in the kingdom of Ravan. Ravan is the enemy, only the residents of Bharat (*Bharatwaasis*) burn him every year. Why? Why do only the *Bharatwaasis* burn him? Aren't Maya and Ravan the enemies of the foreigners? Aren't lust, anger, greed, attachment and ego their enemies? (Someone said something.) Bharat becomes the purest and the most impure, is that why it burns Ravan? Everyone does become impure. The entire world itself is impure. (A student said something.) Ravan is the enemy of the *Bharatwaasis*? Why? Aren't Maya and Ravan the enemies of the foreigners? Lust, anger, greed, attachment certainly trouble the entire world. (A student said something.) This is not the reason. Why does God come in the land of Bharat (India)? (Someone must have said something.) Yes. In the foreign countries they don't respect purity so much. Adultery is practiced there. There, they don't consider giving *divorce* to be something bad. (Someone said something.) Yes, so, restlessness increases due to adultery. Therefore, they are the religions which spread restlessness. Only the Ancient Deity Religion (*Devi Devta Sanatan Dharm*) is such that it takes peace, happiness to the complete *stage*. Only in the Ancient Deity Religion is there a kingdom with 100% happiness, peace and purity. There was no kingdom with 100% happiness, peace and purity in any other religion and there cannot be either.

So, they burn Ravan only in Bharat. Why? It is because Ravan comes from the foreign countries itself, from the *vidharmis*<sup>3</sup>. They will be burning [Ravan] at the places where there are many *Bharatwaasis*. What will they do in the foreign countries as well? In

<sup>2</sup> Fraction of a rupee; now worth nothing.

<sup>3</sup> They whose beliefs and practices are opposite to that set by the Father.

the foreign countries also, at the places where there are more *Bharatwaasis*, they will make the effigy of Ravan and burn it. It will be said, this is a religious festival of *Bharatwaasis*. These festivals and celebrations are memorials of when? They are the memorials of which time? They are certainly the memorials of this very Confluence Age. Its *shooting* has taken place in the Confluence Age itself. The real festival is celebrated here, of burning lust, anger, greed, attachment and ego. Or else it can be called [the festival] of burning the souls, the heart of the souls who are lustful, angry, greedy, full of attachment and egoistic. The festival really belongs to which place? It belongs to here. Now Dussehra<sup>4</sup> is arriving.

The children should explain that it is an event in the limited. They made the effigy, the non-living effigy of Ravan and burnt it. But there will have been someone who enacted that picture in the living form at some time, who gave sorrow to Sitas. Otherwise, why do they burn him? The kingdom of Ravan is over the entire world now. It is not only over Lanka. The world is very big. The Father has explained, this entire world is standing on the ocean. The human beings say that there is a bull<sup>5</sup> or a cow beneath [and] the world is standing on its horns. Then, when the bull becomes tired, it does like this (tosses the Earth) ... (Someone said something.) ...yes, it puts it on the other horn. Well, it is not the case that the world rests on the horn of a bull. It is [just] a saying. It is a saying in Hindi. What do they say, when someone becomes angry with someone else? When someone doesn't care about someone else... he becomes angry with him and doesn't care for him, then, what does he say? By my horn. Is it a saying or not? So this saying is of which time? When we belonged to the Supreme Soul Father, we shouldn't care about Ravan at all. We will hit him by the horn. We are not going to care for him at all. Well, the example of only one is given. All the rest are number wise (according to their *purusharth*). Some are brave; some are very brave (*mahaaviir*).

So, there is the example of the bull, because the Supreme Soul Father is shown riding on the bull itself. Who is shown riding on the bull? (Students said something.) Both Shiva and Shankar? This is not possible. Shiva? Shiva is a round Point of light. He will tumble down. (Students said something.) Yes, they show Shankar riding on it. So they show Shankar riding on the bull. Shankar rides on the bull; and Shiva? Shiva rides on Shankar. So they have combined Shiva and Shankar. No one understands at all, who rides on the bull. They also show a bulge (*gummar*) on the bull similar to the *Shivling*<sup>6</sup>.

So, they show that there is a bull or a cow, the Earth is resting on its horn. Then, when it becomes tired, it changes horn. Now, this is not the case. The Earth is indeed resting on water. On what is it resting? It is about the non-living Earth. The five elements – earth, water, air, fire and ether are non-living. For example, the Sun and the Moon are non-living. Those

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<sup>4</sup> A Hindu festival celebrated as the victory of Ram over the demon Ravan by burning the effigy of Ravan.

<sup>5</sup> lit.ox but Baba means a bull

<sup>6</sup> An oblong shaped stone worshiped all over India as a symbol of Shiva in the path of *bhakti*.

non-living [elements] are not the instruments for transformation. Who are the ones who transform even the non-living [elements]? The Sun of knowledge, the Moon of knowledge and the stars of knowledge. They (people) believe in the non-living planets and other heavenly bodies. But who are the ones to bring transformation within the non-living planets and other heavenly bodies as well? They are the living souls, who are called the nine jewels (*navratna*); the eight deities, who are worshipped in our country here in the form of the nine planets. So, they are the elevated souls.

So, in the entire world... The Earth is indeed resting on water. The earth is also an element. It is a non-living element. But there is also a soul, a special soul who represents it, who is like the earth. She tolerates a lot. And what is her support? Water. Which water? The water of knowledge. There is just water all around. So, there is the kingdom of Ravan in the entire world now. Then, the Father has to come to establish the kingdom of Ram or the kingdom of God. Just by saying God, they say that God is Almighty; He can do everything. This praise, that 'the Supreme Soul can do everything' is useless. Will he revive a dead fly? This is not the case. It is a useless praise; there isn't so much *love* in the praise: 'He can do everything'.

Here, God is called 'the Father'. By calling Him Baba, the question of receiving the inheritance is raised. *Love* arises. Shivbaba says: You should always say "Baba, Baba". You should forget the words like *Ishwar*, *Prabhu*<sup>7</sup> and so on. Why? What will be the benefit of saying this? If you call Him "Baba", you will have the feeling of closeness (*apnaapan*) for Baba. But if you say *Prabhu* or *Ishwar*? He is far away. He is *Prabhu*, *Ishwar* for the entire world. But, the inheritance is received from **Baba**. The child definitely receives the inheritance of the *grandfather*.

Baba has said: Remember only Me. Even when you explain in the exhibitions etc., give the introduction of Shivbaba again and again. Shivbaba alone, who is called *God* the *Father*, is the Highest on high. What introduction should you give? Where does the question of being the Highest on high arise? Is it in the Supreme Abode or in this world? The highest and the lowest are in this world itself. The one who plays an elevated role is called high; the one who plays a lowly role is called a lowly person. So Shivbaba alone, who is called *God* the *Father*, is the Highest on high. So, certainly, to which place does He belong? He is definitely the One who acts in this world. Give His introduction. The Muslims call [Him] "Allah". The Hindus call [Him], "The Highest on high Performer". The Sikhs also say this. What do the Muslims call Him in their language? They don't use the word *Ishwar*. They say "Allah". *Allah* means? High. They sit for ten minutes in the morning and interpret the Quran (the holy book of the Muslims), regarding what has been said by *Allah Miyaan*<sup>8</sup>. If *Allah Miyaan* has said [something], then He will certainly say it through the mouth, or how else

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<sup>7</sup> The Hindi terms for God.

<sup>8</sup> Allah – God, Miyaan – Master; a term for God among Muslims.

will He say it? Will some voice come from above? *Allah Miyaan* has said: ‘You mustn’t give sorrow to anyone. You shouldn’t do this.’ They read the Quran in this manner.

They don’t consider that **Baba** has said this. What? *Allah Miyaan* ordered this. *Arey*, where did *Allah Miyaan* give the order, through whom did He give the order? They don’t know that. It means, they don’t consider the Supreme Soul to be in the corporeal form. They believe only the incorporeal Point of light to be the Supreme Soul. They don’t consider that Baba has said this. The word Baba is the sweetest. It comes out from the mouth, “Shivbaba, Shivbaba”. It will certainly be the mouth of a human being. When it is said Baba, whose mouth will it be? An animal will not be called Baba. Whose mouth will it be? It will certainly be of a human being. It cannot be the mouth of a cow. What? From where did the Ganges (river Ganga) emerge in the path of *bhakti*? They say that the Ganges emerged from Gaumukh<sup>9</sup> at Gangotri<sup>10</sup>. Actually the Ganges of knowledge doesn’t emerge from Gaumukh. Where does the Ganges of knowledge emerge from? From the mouth of a bull? (A student said: From the mouth of Brahma.) Yes, it emerges from the mouth of Brahma. Then, what is Brahma? Is he the Ganges? Is he a mother? Just now it was said: The word Shivbaba comes out of the mouth... Shivbaba...not this one...

The word Baba is the sweetest. It comes out of the mouth “Shivbaba, Shivbaba”. It will certainly be the mouth of a human being, won’t it? Whose mouth will it be? Of a human being. It cannot be the mouth of a cow. What does it mean? (Students said something.) Yes, it is the mouth of Brahma. So, which mouth is the mouth of Brahma? *Arey*, what is shown in the temple of Shiva? A bull is shown, isn’t it? Why have they shown a bull? It is the chariot (*rath*), the vehicle (*savaarii*).

You are the *Shivshaktis*<sup>11</sup>. What are the cows? The cows are the *shaktis* of Shiva. The nectar of knowledge emerges from your lotus like mouth. So, what they have shown in the path of *bhakti* is not wrong, that the Ganges emerged from the mouth of cow. What is its meaning? The knowledge that the Supreme Soul narrated from the mouth of Brahma emerges from the mouth of the cows as well. The nectar of knowledge emerges from your lotus like mouth. They have said “Gaumukh” to make you famous. In reality, He doesn’t come into any cow’s mouth. In whom does He come? In the body of Brahma. It won’t be said for Ganges, that the nectar emerges from the lotus like mouth now.

If you drink the nectar of knowledge, you can’t drink poison. You become deities by drinking nectar. And what have you become now while drinking poison for 63 births? You have become demons. Now, I have come to make the demons into deities. Now you are transforming into the ones belonging to the deity community. When and how it is the

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<sup>9</sup> The name of a place, it means the mouth of a cow

<sup>10</sup> The place in the Himalayas where the Ganges rises

<sup>11</sup> Consorts of Shiva

Confluence Age, no one knows this either. Second *page* of the vani dated 03.10.90. [Page] 47 [in the register]. You know: we Brahma Kumars and Kumaris are of the Elevated Confluence Age. All the others are of the Iron Age. Why? What is so special? (Someone said: [We receive] the introduction of Baba.) You will receive the introduction only when Baba exists. If Baba doesn't exist in practice, then it cannot be the Confluence Age either. So we Brahma Kumars and Kumaris are of the Elevated Confluence Age. All the others are of the Iron Age. It is because we have recognized the Father. You are so few. You also have the *knowledge* of the tree, the tree like world. At first, the tree is small. Later, it becomes big. A small tree will have few leaves and a fully grown tree will have many leaves. They make so many inventions so that few children are born. But man wishes one thing and something else happens. They try a lot [for family planning]. All have to die anyway. Human beings keep making various *plans*. Look, how your Divine (*iishwariya*) *plan* is! They think, this time the harvest will be very good. [End of side A]

### Side B

We cannot rely on anything. If the crops are standing and it hails, lots of damage is done. There is also damage if it doesn't rain. So, these are called the natural calamities. One [thing] is the limited calamities, the natural calamities and the other [thing] is the unlimited natural calamities. Which are those unlimited natural calamities in the Confluence Age Brahmin world? (Students must have something.) No. Maya is something different. The atom bombs are made by human beings. *Prakriti* or *kudrat* (nature) is not made by human beings. Maya is a different thing. Hail and so on are natural calamities, aren't they? That is a physical thing. What does it mean by 'it hailed in the Brahmin world'? What is the meaning of hail? (A student said something.) Yes. [It is about an] occurrence of coldness in knowledge. When it hails, what does the air become like all around? What does the atmosphere become like? The atmosphere becomes cold; meaning the *purushaarth* (spiritual effort) becomes completely cold; such rain of hail stones of knowledge takes place. It means, someone starts narrating such knowledge in which nothing but stones fall. Then what will happen? The *purushaarth* of the listeners will become cold. So, this is the unlimited natural calamity. Rain comes and causes so much damage.

47<sup>th</sup> *page* in the *register* no... [the murli dated] 03.10.90. So, in the case of the *natural calamities*, we cannot rely on anything. When it hails on the crops, there is damage. There is also damage if it doesn't rain. When it rained, it hailed, the *purushaarth* became cold. And what happens in some places? Drought; there is no rain of knowledge at all. The intellect becomes completely *nil*. No churning of the ocean of thoughts can take place. Even the murli is not available for reading, so that the churning of the ocean of thoughts can take place. There is no one to narrate [the knowledge] either. What happens then? Drought occurs. There is damage then too. So, these are called the natural calamities. They will occur in great numbers. First [it will occur] in the unlimited Confluence Age world of Brahmins; and later on? Later on, [it will occur] in the entire world in the physical form. Every task is completed

in the subtle form at first. Then, every task takes place in the physical form. If a house is constructed, its map will be sketched in the intellect first. Then it will be sketched on paper and later on, it will appear in practice, in the physical form. You have to be very brave in order to save yourselves from these calamities. What was said? How to save yourself from these calamities? Who will remain safe? Those who are very brave (*viir bahaadur*), who are *mahaaviir* (a great hero). They [won't] be affected by them at all. They will be carefree. When someone is operated, there are some who cannot look at it. So, what are the natural calamities and so on as well? They are a sort of Divine *operation*. It is because Shivbaba is also the *Surgeon*. This world, the dirty world has to undergo an *operation*. If someone is unable to look at it, they become *unconscious*. Now, this entire dirty world has to undergo an *operation*. The Father says: I come and operate everyone. The entire world is sick. 'The imperishable *Surgeon*' is also the name of the Father. He will perform the *operation* on the entire world, so that those who stay in the world will never experience sorrow. So look, He is such a great *Surgeon*! He is not a minor *surgeon*. He is the *Surgeon* who performs the *operation* of the entire world. [He performs] the *operation* of the souls too. What? [He performs] the *operation* of the point souls too, which are full with the sins, the sorrow of many births. He will perform the *operation* of the unlimited world too. He **will** perform it. It hasn't taken place yet. The souls are being operated [now]; and what about the *operation* of the unlimited world as well? It **is** going to take place. Leave the topic of the human beings, even the animals don't fall sick there. Where? In the Golden Age.

The Father explains what His role is and what the role of the children is. This is called the knowledge of the beginning, the middle and the end of the creation; only you are taking it. The children should feel this happiness at first. [Regarding] what? In such a big world, only we are taking the knowledge of the beginning, the middle and the end of the world. There are billions of human beings in the world. Few among billions [take the knowledge] and [even] among those few who take the knowledge, we are the few selected children of the Supreme Soul. We should have this intoxication. What is the praise in the Gita in the path of *bhakti* as well? *Manushyaanaam sahastrashu kashcit yatati siddhaye*<sup>12</sup>. And then, among those ones who obtain the knowledge (*siddhi praapt karnaa*) [very] few emerge who are able to recognize Me properly. Some rare ones are able to recognize Me, who I am, how I am and the form in which I am playing a *part*.

We should always speak the truth. Today it is *Satguruvaar*<sup>13</sup>. In the business also [people] say: Speak the truth; don't cheat. Still, they will become greedy and make a deal at a slightly higher price. No one ever speaks the truth at all. They speak nothing but lies. For this reason, everyone remembers the truth. All the businesses in the world are false businesses. Why do all remember the truth? It is because only the one Father, who does the true business, comes to this world and teaches the true business. There is loss in all the businesses, except the Divine (*iishwariya*) business. Why is there loss in all the businesses? Why should there be

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<sup>12</sup> Only one among thousands of people makes effort to obtain the knowledge of the self.

<sup>13</sup> The day of the True Guru, Thursday

a loss? It is because all the businesses are false businesses.

They say, ‘The true name is with us’ (*satt naam sang hai*), don’t they? When? At the end they say: ‘The true name is with us’. So, when it is the end of this world too, the Supreme Soul with the true name is with us children. When? When we children die. How do we die? We don’t die physically. We die a living death. We die from body consciousness. Now you know: Baba, who is the Truth, He Himself will go with us souls.

Now you souls have come in the company of the Truth. Therefore, only **you** will go along with Him. You children know that Shivbaba has come. Has Shivbaba come in the body of Brahma or did He come and go away? He has come...? (A student said something.) He went away. What did He do before going away? Shivbaba came in the body of Brahma and went away. Then what did He do before going away so that the entire world remembers Him? *Arey!* Will someone remember the one who does some great work? Or ‘*kya bataave yaar kya kaare numaaniyaan kar gaye*<sup>14</sup>... He passed a *BA* (Bachelor of Arts), he became a servant, he passed an *MA* (Master of Arts), he got a *pension* [and] then he died’ (will someone remember the one who did nothing)? The entire world does this. (A student said: He didn’t go away.) He didn’t go away? *Arey!* He went away just now and he came back in the next moment! What is this unsteadiness? Are you swinging in the swing? Sometimes up [and] sometimes down? You children know that Shivbaba, who is called ‘the *Truth*’, has come. He will make us souls pure and take us along with Him. What? What is His promise? I will sit you children on My eyes and take you along with Me. The eyes are so delicate. How shall we, so heavy, sit on them? ‘Sit you on the eyes’ means through the vision [full] of purity, through the *power* of the vision, Baba will pull us children [i.e.] souls and take us to the high *stage* of the Supreme Abode. He will take us along with Him. It isn’t so that He will go alone. The body of Brahma may leave [alone], but what is the promise of Baba? I will take you children **along with** Me. Until I take you along, we will remain together, we will live together, and we will go together. We will eat, drink [and] do everything [together]. What has He promised in the murli? We will do everything. He will make us pure and take us along with Him at once. We don’t say in the Golden Age: “*Ram-Ram sang hai* (Ram is with us)” or, “*Ram-Ram satya hai* (Ram is truth)” or “*satt naam sang hai* (The One whose name is true is with us)”. We don’t say this. Where do we say this? It concerns the Confluence Age itself. All the rites, all the things that are practiced in the path of *bhakti* belong to which time? They are the memorials of the Confluence Age. In the Confluence Age the Father is with us. When we die a living death of body consciousness, the Father is with us; it is then that the new world [is created], it is then that the transformation of this old world takes place. The Father says: Now I have come to you children. I make you sit on My eyes and take you along with Me. It is not these [physical] eyes so that [you think,] I make you sit on these physical eyes and take you along with Me. Which eye is famous? The third eye. I make you sit on the third eye like intellect and take you [along with Me].

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<sup>14</sup> What can I say about what activity he did...

You know that the Father has come at this time. He will take billions [of souls] along with Him. This is not the marriage procession (*baraat*) of Shankar. Whose *baraat* is it? This is the *baraat* of the children of Shiva. What? He is also the Husband of the husbands. Who? Shiva? Shiva is the name of a point. How will a point become the husband? The relationship of the Point with the point like souls is of the Father. All the souls, the children of the Father are brothers [among themselves]. No other relationship at all can be formed. The Point is the Father of the point like souls. So what relationship is formed? [The relationship] of the Father and the sons [is formed]. Not even [the relationship] of daughter, [the relationship formed is] of the Father and the sons. All the souls are brothers [among themselves] and the Supreme Soul is the Father. When that Point comes in the corporeal body, other relationships are formed.

He is also the Husband of the husbands. Not in the form of a point; in which form? In the form of the corporeal body [i.e.] after entering the body. He says: All of you are *brides*, I am the *Bridegroom*. You all are *dulhen* (brides). I am the *dulhaa* (the Bridegroom). All of you are lovers (*aashiq*). Of whom? Of the one Beloved (*maashuk*) Father. I am the beloved One. Is there only one lover or is there one beloved? There is the one Beloved and there are many lovers. Are you the beloved for half a cycle or are you lovers? You are the lovers of the one Beloved. Now I have come. All are *bhaktis* (female devotees). God is the Protector of the devotees. The soul worships along with the body. What? There is no need for a body in order to remember. Through what do you have to remember? Through the intellect. And through what is *bhakti* (worship) performed? *Bhakti* is performed through the body. *Bhakti* doesn't prevail in the Golden and the Silver Ages. It is because, in what *stage* are you there? You are in the soul conscious *stage*. The worship takes place in the Copper and the Iron Ages, because you are in the *stage* of body consciousness there. You enjoy in the Golden Age the fruits of *bhakti* that He is now giving to you children. He is your Beloved, who will take you along with Him. Then, according to your *purusharth*, you will go and take your kingship (*rajyabhaag*). This is not written anywhere.

They say: Shankar narrated the *Amarkathaa* (the story of immortality) to Parvati. All of you are Parvatis. I am Amarnath (the Lord of immortal ones), who narrates the story. Only the One is called Amarnath. He is the highest Father. He doesn't have His own body. He says: I, Amarnath narrate the story of immortality to you children. Where did Shankar and Parvati come from? They are certainly in the subtle world. What? They are the residents of which place? The place, where they don't even have to worry about the Sun and the Moon. They are not the ones who come in a low *stage*. Who? Shankar and Parvati. Otherwise, you may bring them in a lower *stage*! I come with you in a low *stage*. What? Why do you defame them? However much you want to defame someone, [then] whom should you defame? Defame Me! Shankar and Parvati are not guilty. They are the residents of the subtle world. Residents of the subtle world meaning those who remain in the subtle *stage* of thinking and churning through the intellect. They are elevated souls. [They remain in the stage] where they don't even have to worry about the Sun and the Moon. What? What is the effect of the Sun? And what is the effect of the Moon? They are indifferent to it. (Someone said something.)

Yes, they don't [feel] cold or hot. The one who has become *nashtomohaa*<sup>15</sup> doesn't feel any kind of cold or heat. One Shivbaba and no one else. All the rest are the legends of the path of *bhakti*.

It is [mentioned] '*Bhagwaanuvaac* (God speaks)' in the Gita. Shrimad Bhagvad Gita is praised. God should certainly be God. They say that Krishna said: I am omnipresent. Well, how will Krishna say: I am omnipresent? He is certainly a bodily being. Will the bodily being be bound in the bondage of his body or will he be omnipresent? He is bound in the bondage of his body. The devotees of Krishna will say: Wherever we see, there is only Krishna. They keep becoming very happy. Look, what [stories] they have made [up] in the path of *bhakti*. They don't even know who God is. The One Father is truth. He narrates the true story to you. Apart from the Father, no one else can narrate the true story.

You also understand that it takes *time* for the destruction to take place. What? It is not that He declared in the murlis of the year 66 that destruction will take place in the year 76, that within the coming ten years, the destruction of this old world and the establishment of the new world is about to take place. So, it is not that it will happen within a *second*. No. Every work is accomplished in the subtle form at first. The *setting* should be done in the intellect at first. *Aap mue to mar gayi duniyaa*<sup>16</sup>, the children with such a *stage* should become ready, then the physical destruction of the world will be accomplished. *De kutiyaa mein aag baba campat bhay* (Baba set the house on fire and vanished). If you yourself don't die from this world, if you don't become *nashtomohaa*, then how will the world be destroyed? *Arey*, will everything happen by doing it [in practice] or will it happen on its own? Someone will certainly become the instrument. *Nimitt maatram bhav savyasaachin*<sup>17</sup>. So, Arjun has to become the instrument; it is then that the massive war of Mahabharat will take place [and] it is then that the destruction of the sinful ones will take place.

So, they don't even know who God is. What [stories] they have made [up] in the path of *bhakti*! Apart from the Father, no one can narrate the true story. He says that it takes *time* for destruction to take place. The world is so big! So many buildings and so on will fall down and be destroyed! What did the so called Brahma Kumars and Kumaris think? [They thought] that when the year 76 arrives, the entire world will be destroyed in a *second*. Therefore, they remained firm even till the *last second*, even till the end of the year 76. Some people sold their land, property, houses and everything. They sold everything and invested [the money] in the *yagya*. The world is so big! So many buildings and so on will fall down and be destroyed. Therefore, it takes *time*. The *earthquake* brings so much damage. So many [people] die. The *earthquake* has to take place at some places. As for the rest, your tree will be small. Delhi will become the land of the fairies (*paristaan*). What is it now? It is a graveyard (*kabrastaan*). There is the kingdom of Lakshmi and Narayan only in the land of the fairies. So many big

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<sup>15</sup> Conqueror of attachment.

<sup>16</sup> If you die, the world is dead for you.

<sup>17</sup> Oh Arjun, the one who aims with his left hand, just become an instrument.

palaces are built! You receive the unlimited estate (*jaagir*). You don't have to spend anything. Baba says: Look at the very *life* of this one!

Third page; 50<sup>th</sup> page in the *register*. Look, had you not been the helpers in this one's *life*, how would I have established heaven? What? (The students said something.) No; how would I have done it, if the children weren't the helpers? You children are helpers... *Akelaa canaa bhaar nahi phor saktaa*<sup>18</sup>. The destruction of such a big world cannot take place through a single person. The destruction of the sinful ones, the destruction of the sinful world, the destruction of the sinful thoughts cannot take place through a single person. This work is completed through the power of cooperation, through the cooperation of the gathering. Until the gathering of the rosary [meaning] the rosary in the form of a gathering is ready... The rosary which the [people of the] entire world rotate, remember, recollect, until it is gathered, neither the establishment of the new world nor the destruction of the old world can take place. Therefore, first of all the gathering of the elevated 108 souls should be formed. Had you not been the helpers before, in the beginning, how would I have established heaven? The Father explains: Children, now become helpers! Then I make you such that you will not need to take help from anyone. You will not need anyone's advice either. Here the Father is taking the help from the children. What kind of help is He taking? What help is He taking first of all? What help is the Father taking from the children, in order to establish the new world? Of *purity*. The greatest help is of purity. Consider yourself to be brothers and sisters among yourselves. He says: Children, now don't become dirty. Now don't be defeated by Maya. Otherwise you defame [the Father]. If the children of a same father [who are] brother and sister start becoming dirty with each other, and the world comes to know that his children are dirty like this, what will the world say? Will he be defamed or will he become famous? What kind of blood will they be said [to have]? People will say: The blood of this family is very dirty. So the Father also says: Children, now don't become dirty! Don't be defeated by Maya. Otherwise you defame [the Father]. When someone wins in [the game of] *boxing*, he is praised. Similarly, this is also our *boxing* with Maya. [When] Maya attacks, it is not so that you should leave the household and run away. Then the name [of the Father] will be defamed more instead of becoming famous. You must not give up [and] you must not run away either, you must win the war. When someone wins in the [game of] *boxing*, he is praised. The face of the defeated person turns pale. So, here also there is the *boxing* with Maya. The face of those who are defeated continuously will turn pale more and more. The stomach will stick to the back more and more. And those who win, they will remain with zeal and enthusiasm. If the children show courage, the Father helps them (*himmate bacce maddade baap*). Here too, they are defeated. Here, it is said about the one who is defeated: He has blackened his face.<sup>19</sup> They have come to become fair, but then look, what do they do? The entire income that was earned goes waste. The entire knowledge that they received vanishes from the intellect. Then they start talking against knowledge, because they come under the influence of Maya. Then, they will have to start all over again. What? After belonging to the Father, if they come under

<sup>18</sup> It means, a single person cannot accomplish a difficult task.

<sup>19</sup> *Kaalaa muuh karnaa*: a Hindi saying which means to bring disgrace.

the influence of Maya and are defeated by Maya - Ravan, what will they have to do? Then, they should take the entire knowledge once again. It is because there is certainly some *defect* somewhere, there must have been some shortcoming in [following the established] rules and ordinance (*vidhi vidhaan*). Just like in the path of *bhakti*, when they conduct any rite (*anushthaan*); if there is any shortcoming in that rite, they say: The rite wasn't successful hence, it didn't rain. Some obstacle arose in the *yagya*.

Just like Vishvamitraji<sup>20</sup> took Ram and Lakshman along with him to perform the *yagya*, because the demons were throwing rubbish into [the *yagya*]. They used to destroy the *yagya*. So, the same thing happens here as well. The Supreme Soul Father has come. The imperishable *yagya* of the knowledge of *Rudra* is going on, demons keep creating obstacles in it. They are to arise, they are going to arise in future, but even now they keep arising and a lot of [obstacles] have arisen before as well. So, they become the helpers of the Father, then they suffer defeat [against Maya] and defame [the Father]. There are two parties. What was said? (Someone said something.) Yes. Those who belonged to the Father and then suffered defeat, so they belonged to Maya. If they belonged to Maya, whom will they take the *shrimat* from? They will certainly take [the *shrimat*] from the deceptive ones. *Didi*, *dadi* and *dadas* themselves will become their god. It is because they don't recognise God then. Had they recognized God, then the *shrimat*... *Shrimad Bhagwad*... (End of the cassette.)

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<sup>20</sup> The legendary sage mentioned in Hindu mythology.