

VCD No. 268, Audio Cassette No. 749,**Dated 29.07.05, at Davangeri.****Clarification of Murli dated 14.10.66 (for new pbks)**

The murli that was being discussed yesterday is the morning class dated 14th October 1966 and in the end of the middle of the first page the topic discussed was: when they (people) become vicious (*vikaari*) the world of the left path (*vaam marg*) is established by Ravan. What do they become? *Vi* means opposite (*viprit*) and *kari* means the ones who do the deeds. Whatever deeds God taught by giving the knowledge of the Gita, the dynamics of actions (*karm*), neutral actions (*akarm*¹) and opposite actions (*vikarm*) that He taught, when [people] started acting opposite to that dynamics, meaning they started acting opposite to shrimat, the world of vicious Ravan started from that time onwards. Why was it said 'Ravan's world'? Ram's world ends and Ravan's world begins. It was said 'Ravan's world' because Ravan has many heads. With many heads, he gives many types of directions and Ram is shown with one head, meaning he establishes a kingdom (*rajya*) where there is one direction. *Sadgati* (true liberation²) [is brought] by the One and degradation [is brought] by many. So the world that is established through Ravan, by many, by many directions, is called the brothel (*vaishyalay*). In the house of a prostitute, the direction of just one person is not followed; in fact, in the house of a prostitute, the directions of many men are followed. So, that is called *vaishyalay*. The Iron Age is a *vaishyalay* and in comparison to it, the Golden Age is a *Shivalay* (the house of Shiva). Why was the Iron Age (*Kaliyug*) called a brothel? The name '*Kaliyug*' is indeed given [for] the age of quarrels and disputes (*kalah kalesh ka yug*). Quarrels and disputes (*kalah kalesh*), fighting, killing (*mara mari*) and wrangling (*jhagra fasad*) indeed happen where prostitution increases.

And in the Golden Age prostitution doesn't take place at all, there is not even the name and trace of it. So there is no question of fighting, quarrelling and killing there at all. Now we are going to the house of Shiva. You Confluence Age Brahmans know that you are neither in the house of Shiva nor in a brothel now, because the house of Shivbaba, the house made by Shivbaba has certainly not been built yet. Has the temple of Ram been built or is the fight going on? The fight is going on, isn't it? So now, neither the temple of Ram has been built nor has the house of Shiva been built. The house of Shiva itself is the temple of Ram. So his house has not been built yet, meaning the house of Ram has also been robbed by Ravan. Ravan has kidnapped Ram's Sita. So you know: now we are neither in the house of Shiva nor are we in a brothel; now we are going. Where? We are going to the house of Shiva (*Shivalaya*). We have left the brothel. For example, when someone crosses a river, they say, 'We have left this bank [and] now we are going to the other bank. We are neither on this bank nor are we on that bank, meaning we are in the midstream (*majhdhar*).' Now our attachment with the brothel [and] the vicious relatives has gone. What? With whom did we have affection, attachment till now? The body and the relationships of the body were attached to all the relatives of the vicious world [till] now but now, while taking knowledge continuously [and] while putting it into *practice* again and again, the connection of our intellect with those people of the vicious world has broken.

Our affection is with the future relationship, because now we are *Raja Yogi* and all the human beings of that (i.e. physical) world are pleasure seekers (*bhogi*). Pleasures are enjoyed

¹ When an action is performed in the soul conscious stage it becomes *akarma*, it has no effect whatsoever.

² Meaning liberation in life

through the body. And now we are taking the internal [meaning] pleasure of the mind by being in the remembrance of Baba. Our mind is becoming pure, so what *connection* do we have with those pleasure seekers! We have a connection to maintain [the relationships]. All the relatives of the house and the household, although they are vicious, we support them just to maintain [the relationship] with them. Perhaps in the future, they may follow the knowledge. So we live in our house, yet there is a lot of affection for the Brahmins because no one else does as much elevated service as the Brahmins do. What happens? The attachment to the body and the bodily relatives is indeed removed; attachment for the bodily relatives is removed, but then what happens? In the Brahmin world, the ones whom we see as more serviceable, [the ones whom] we see as more elevated *purusharthis* (those who make spiritual effort) ... then, we start to develop attachments in the Brahmin world.

Why? Because we know that the people of the old world are definitely about to go into the lower stage now since they don't make *purusharth* (spiritual effort) at all, they don't recognize the Father. And those who are in the Brahmin world, regarding them, we know that they are going to attain a high position; they are going to go into a high stage. So we become attached to them, meaning we leave the iron chains; it does not take much time to leave them but we become entangled in the gold chains. That is because we know that no one else does as elevated service as the Brahmins do, in the world. The Father Himself makes us instruments if we do spiritual service because the Father came and gave the knowledge, so the Father Himself comes and makes us instruments in spiritual service. He is the Father, the Teacher as well as the Sadguru. Who?

The One who makes us instruments in the service of God is our Father as well as... there is only one personality (*vyaktitva*), there is only one *personality*, who is our Father, the Teacher who gives the clarification as well as the Sadguru who brings our *sadgati*. As for the rest, none of the bodily religious guru or any *didi*, *dadi* [and] *dada* is our Father, Teacher and Sadguru. Why? Isn't Brahma Baba [the Father, Teacher and Sadguru]? Doesn't Shivbaba come in Brahma's body? Doesn't He come? Didn't He used to come? He used to come, didn't He? So, He used to come in the body of Brahma indeed; then He wasn't the Father, Teacher and Sadguru through Brahma's body. He is not the Teacher [through Brahma] because whatever was narrated through Brahma's mouth, we did not get the *clarification* of those *vanis*; we did not receive the complete clarification. He is not the Sadguru [through Brahma] because our intellect did not think and churn at all till then... till when? ... as long as this *vani* was being narrated.

Even after Brahma left his body, the stage kept degrading for 4 to 6 years. There was further shooting of the Iron Age. Then later on, ever since the year of the revelation of the Father was celebrated, the dynamics of thinking and churning began in the intellect of the Brahmins number wise according to their *purusharth*; meaning [the mind and intellect] started attaining *sadgati* (liberation in life). The mind and intellect which was going in degradation, which was going towards the body and the bodily relations, by going into the world of thinking and churning it started to be liberated from the body and the bodily relations.

So the *sadgati* of the mind and the intellect began. Before that the mind and the intellect was degraded (*durgati me thi*). What happens after coming into the advance [knowledge]? In the basic [knowledge] the intellect didn't use to work to that extent; the narrator narrated it and the listener listened to it, other than that, the intellect doesn't work at all. Ever since we came into the advance (knowledge)..., so as regards the [one who is] advanced... the most advanced in the

world is the Father Himself. By coming in *connection* with the Father we also became advanced. The *vani* which comes out through our speech is advanced as well as the thoughts of our mind are advanced. And the deeds we do in the remembrance of the Father are also advanced. We have the feeling of moving ahead.

So we also experience the Father, [we experience] that through the Father we are being liberated from that vicious world. From inside we experience that our vices are removed. So the Father is the Father; Baba is also the Teacher, who explains to us the *vani* that came out through Brahma's mouth. Gita certainly is a song, isn't it? For example there is a poem, there is *poetry*, there is *prose*, so a teacher gives the *explanation* of the *prose* and *poetry*. He explains the definition of each and every sentence. Similarly, our *poetry* is the lullaby of the song of knowledge, which came out through the mouth of mother Brahma. Just like a mother, she keeps singing a lullaby to her children. The children enjoy it in the lap of the mother, they remain happy; but they just listen to it. They don't know what the deep meaning of the lullaby is.

Now after coming here, into the advance [knowledge] we understand the meaning of the knowledge of the Gita in depth. That is why, what was said? It was said in the murlis of the year 66 and around that, that now it will not be called the nectar of the knowledge of the Gita (*Gita gyanaamrit*). It will not be called the nectar of the knowledge because the essence (*saar*) is called nectar, and the essence comes out when churning is done. There is milk, there is curd, - until it is churned, the essence, *ghee* or butter does not come out of it. So similarly, the knowledge of the Gita, the song which Shiva sang through the mouth of mother Brahma, until the meaning of that song sits deeply in our intellect, it is not churning. After coming into the advance [knowledge] our intellect starts to work, it goes into the depth of each and every sentence, so the churning takes place. In the scriptures, there is also the story of churning the ocean (*sagar manthan*) that the ocean was churned, so jewels emerged out of it.

The pot of nectar (*amrit kalash*) also came out. So the pot of nectar which is coming out is coming out now; we are drinking the juice of nectar (*amrit ras*), we are receiving the nectar of the knowledge of the Gita now. Therefore, He is our Teacher as well as our Sadguru and He is also our Father. He is the true *Baba* (Father), the true Teacher and the true Guru. What? There can be no other teacher in the world who would give a more truthful clarification than Him. There can be no one in the world who would bring about the *sadgati* of the intellect, the words and the body more than Him.

There are those doctors; they just do the *plastic surgery* for a short time. It doesn't last for even one birth. It lasts for 2-4 years, after that, you have to have the *plastic surgery* done again. This Father doesn't do such a *plastic surgery* in this very birth when He comes, He does the *original surgery*. He transforms the five elements themselves. Even the five elements transform in the *stage* of remembrance. The boatman, the Father of both, your boat like body as well as your soul has come. He takes the soul across the river of vices (*vishay vaitarni nadi*) as well as the boat like body goes across the river of vices.

We are receiving the inheritance through that one. What? Now, we are receiving the inheritance of liberation from the vices through **that one** (*un dwara*); through whom? Not through **this one** (*in dwara*). It means, we are not receiving [the inheritance] through Brahma.

The murli was narrated in the year 66. So it was said, ‘we are receiving [the inheritance] through **that one**’. Whom did He indicate by saying ‘that one’? (Someone said: in the future.) No, the future... the future will come later. ‘We are receiving [the inheritance] through **that one**’ means that there **was** some person who existed [in the past]. There was some person who was present in the beginning of the *yagya*, who was in the form of the father; through him the seed of knowledge was sown. That same father... we are receiving the inheritance through that same father now. You should be so happy all the time by remembering this! What? That we are receiving the inheritance from the Father. Then, we make *purusharth* (spiritual effort) to make others understand as well. It is explained that till now the work was done by the mother. Now the Father has come in the form of the Father, the Teacher and the Sadguru; we are feeling happy, therefore you will also feel this happiness.

Firstly, He is the *Parlokik* Father³; what? The One through whom we attain *gati*, *sadgati* [and] the inheritance; the first thing that we have to explain about Him is that He is not the Father of this world. Although He comes in the father of the human world in this world; [although] He comes in Prajapita, the father of the human world, the Giver in him is someone else. Who is He? He is the Supreme Soul Shiva; He comes as the Father. He is the *Parlokik* Father. He is not the Father of this world. He is the true Teacher [and] the true Guru. He gives the knowledge of the beginning, the middle and the end of the world cycle, which is why He is called the Ocean of knowledge. What? He doesn’t give just this much knowledge of the beginning, the middle and the end of the world cycle: the Golden Age, the Silver Age, the Copper Age, the Iron Age, the Confluence Age; the Golden Age, the Silver Age, the Copper Age, the Iron Age, the Confluence Age. He doesn’t give [just] this much knowledge. He is the **Ocean** of knowledge; very big and high waves of knowledge rise [in the ocean]. He gives so much detail about those four ages. An ocean is very extensive. So He is called the Ocean of knowledge. You should praise that one (*unki*) first of all. ‘That one’. You should not praise ‘this one’. You should praise that One who is the Ocean of knowledge, who doesn’t narrate the *limited* knowledge, who doesn’t narrate the knowledge bound in books. Which knowledge does He narrate? [He narrates] the knowledge which is *unlimited*, it has no limits. He is the true Father, the true Teacher and the true Guru. He establishes only one true religion.

They ask for one kingdom, don’t they? That happens only in the Golden Age. There will be [one] rule over the entire world only in the Golden Age. One kingdom, one religion, one language, one opinion, one clan, this doesn’t exist in any other age. It isn’t established at all. Here, everyone cannot be united indeed. Where? It is not possible that everyone becomes united in this world of 5-7 billion [souls], that they would belong to one religion, one kingdom, one language. Why? Why is it not possible? It is because here it is the kingdom of Ravan. There are gurus who make [people] follow many opinions. That is why the Father comes [and] uplifts these gurus as well: “Go”. Above... He abducts them and takes them above. “You make the entire world fall down and you have been making it fall down by making them follow your own opinion (*manmat*); now go and sit above for 2500 years. Now, only one opinion will prevail in this world for 2500 years. There will be the kingdom of one [king]”.

Human beings say, there should be *one world*, the world should become one, there should be unity. *Arey*, the *world* is in fact one, it’s just that in this one *world* there should be one kingdom. Second page of the *vani* dated 14.10.66. So, there can be one kingdom but what is the

³ Father from the world beyond

condition? As long as the entire *population* is present in this world of 5-7 billion [human souls], one religion [and] one kingdom can't be established. It means that all of them will have to go back. When there was the kingdom of the deities, there was no other kingdom. So the other religions, the other kingdoms and the other religious lands, all of them are going to be destroyed. They were not present earlier either. 500 years ago, there wasn't the name and trace of America in the intellect of human beings. There wasn't the name and trace of Australia 300 years ago in the intellect of human beings. Therefore, these religious lands came afterwards, didn't they? Earlier there was only the land of India (*Bharat khand*). God comes in India. Why does He come [in India]? It is because special importance is given to purity in India. Faithfulness (*avyabhichar*); 'only one is mine and no one else'. So, when there was the kingdom of deities, there was no other kingdom, there wasn't any question of commotion (*hangama*). The unlimited Father Himself comes and establishes the capital. What? No other religious fathers come and establish the capital of their kingdom. Abraham doesn't establish the capital after coming either; he establishes only the religion. Whether they are Buddha, Christ, Guru Nanak or anyone else; no one establishes the capital and kingship after coming.

I am the one who comes and also establishes the capital for you children; and I establish your one kingdom, the inviolable canopy of the kingdom (*atal chatr rajya*). Now you have understood this as well, that the Father Himself teaches Raja yoga. What? 'You have understood'. What? Who is called 'you' (*tum*)? Who is called 'that one' (*vah*)? The one who is in front is called 'you'. It means that the Father who comes in practice... He comes in the form of the Teacher, He comes in the form of the *Sadguru*, in the form of the Father; the children who sit in front of that Father understand. What? [They understand] that the Father alone teaches Raja yoga. No human being can teach Raja yoga. They will teach you [to enjoy] pleasures (*bhog*). Why? Why will the human beings, the human gurus teach you [to enjoy] pleasures? They will teach this because all the human souls in this world are pleasure seekers (*bhogi*). They are pleasure seekers and they also become sick (*rogi*). There is not even a single human soul like this who doesn't become a pleasure seeker and sick. *Accha*, doesn't the one in whom Shivbaba comes become a pleasure seeker and sick? He also does. He does, but *Shiva* enters him in a permanent way. *Shivbaba* gives his *guarantee*. "If any wrong act or any high and low act is performed by him, then it is My responsibility".

So, follow My directions. What? Follow My directions? How will we come to know whether it is the Father Shiva's direction or Prajapita's direction? How will we come to know that? *Arey*, both the souls are working. Moreover, a third soul of Brahma is also present. He is also present in him in the form of the Moon of knowledge. So, how will we come to know whose direction it is? Baba said, just think this way: whatever direction comes out through this one's mouth is My direction itself. Don't get involved in this dilemma (*lacade*) that whether it is the direction of this One, that one or of the Moon of knowledge. There is one personality; whatever directions you get directly from the one personality, just follow it. If you follow [the direction] with courage, you will continue to receive help from the Father and if something has gone wrong, even that will become alright.

Now you have understood, that *Sri Krishna* doesn't teach Raja yoga. What? The *yoga* which is full of secret, that Raja yoga is not taught by *Sri Krishna*. Who teaches it [then]? The Father Shiva teaches it. And He teaches it by coming in the father of the human creation. Raja yoga is taught by the Father, it is not taught by the mother. They have understood it to be for Krishna. "They" means who? The BK's. What did the BK's think? Who is the God of the Gita

in the corporeal? They consider [the God to be] Krishna alias Dada Lekhraj. It has sat in our intellect that Krishna alias Dada Lekhraj isn't the one who teaches Raja yoga. The one who teaches Raja yoga is only the one Shiva Shankar *Bholenath* (the Lord of the innocent ones). All the remaining human beings make us fall down. He taught us Raja yoga only when He established the capital. What was said? If we say, He taught Raja yoga through Brahma, was the capital established? No. It has to be established now. The capital will become stable (*sthiriyam*).

Which is the capital now? What is the name of the capital? Delhi. Is the capital Delhi shaking now or has it become stable? It is shaking. Sometimes the political authority goes in someone's hands, sometimes it goes in the hands of the congress [party], [and] sometimes it goes in the hands of the Janta Party⁴. Sometimes it becomes a combined capital; it goes to many hands but now the capital will become stable. They consider it to be for the physical Delhi. They consider the physical Delhi to be the capital⁵ but in reality we know: our capital, our power of assimilation (*dharana shakti*) is actually living (*chaitanya*). What? If the living [capital] becomes stable, the physical capital (*rajdhani*) will also become stable on the basis of the living [capital].

Does the soul reform first or do the five elements reform first? Who has the capacity (*gunjaaish*) to reform first? The one that is living will reform first. A living [being] possesses an intellect [and] a mind. The one in whom there is the dominance (*pradhanta*) of the mind and intellect can understand the knowledge. The one who can understand the knowledge can reform first. A city formed with the union (*sanghat*) of the five elements... That is a physical city. For that it is shown that the British established New Delhi, but they made it of stones. The whole New Delhi has been made ready with red stones. The Father says, it is not about the Delhi made of stones. When I come... there is a soul which has an intellect like stone, who is not able to recognize the form of the Supreme Soul despite living close to Him. She isn't able to realise who the God of the Gita is. This doesn't sit in her intellect. This is why Baba had to say in the murli... what did He have to say? [He had to say:] even the children who stay close to Me aren't able to recognize Me. What? Even the children who stay close to Me aren't able to recognize Me. What does it mean? How are they close then? *Arey*, will the one who is close make more attainment or will the one who is distant make more attainment? The one who is close will make more attainment. Then what is the meaning of [saying:] "the children who stay close to Me aren't able to recognize Me". *Arey*, to be close with the body and to be close with the mind and intellect are two different things.

If someone is close with the body, if he has surrendered himself and is seated on [Baba's] shoulders, if he eats, drinks and sleeps in Baba's house but his intellect is held outside, if his intellect is held in his home and family, if his intellect is held in the *laukik* place, then will he be said to be close or distant? (Students: He will be said to be distant.) You children are the residents of Madhuban (*Madhubanwasis*). Baba says: "you children are *madhubanwasis*", doesn't He? What *explanation* does He give for that? Are only the ones who are sitting in Madhuban *madhubanwasis*? No. Although they stay in the household, even while staying in the household, in spite of being mothers in bondage (*bandheli mataein*), even while doing the household chores, if their mind and intellect is held in Madhuban, then where are they the

⁴ Congress and Janta Party: names of two political parties in India.

⁵ *Rajdhani* means the kings power of assimilation.

residents of? They are *madhubanwasis*. What will happen in the end? Their final thoughts will lead them to the very destination, [for] which they have done *purusharth* for a long time.

Their intellect was held there [in Madhuban] for a long time, so where will they reach at the end, when the destruction takes place? They will reach Madhuban itself. And those who are sitting in Madhuban now, and their mind and intellect is engaged in the *property* of the outside world: “These palaces, multi storied buildings [and] mansions should become mine, they should be made in my name. These palaces, multi storied buildings [and] mansions should become my *property*. Such big buildings should become mine. The entire wealth and property of the world should become mine. There should be my control over all the gold, silver and everything. There should be my control on the human beings. All the people (*jan shakti*) should follow me”; so the intellect will certainly wander in the outside world, won’t it? What did a *Pandava* like Arjun ask from God? And what did a *Kaurava* like Duryodhan ask from God? What did he ask for? Duryodhan said: “Give Your entire wealth and property, army etc. to me”. And what did Arjun ask for? [He said:] “I don’t want anything. Oh God, - only one Shivbaba is mine and no one else. I just want **You**.” So, this difference arises. What difference arises? Who has a stone like intellect (*pathar buddhi*) and who has an intellect like *Paras*⁶? What will *Duryodhan* be called? (Someone said: the one with a *Paras* like intellect.) [Will he be called] the one with a *Paras* like intellect? He will be called the one with a stone like intellect. *Arey*, what can’t be attained from God! When God can come and give the kingship of the world, then what is not attained from God! By pursuing one thing, someone can get everything and by pursuing everything he loses everything (*Eke sadhe sab sadhe, aur saab sadhe sab jaye*). A prostitute pleases everyone. [She thinks:] “This one should become happy, that one also should become happy, that one should also become happy, that one should become happy too”. And what does a married woman (*sadhva*) do? She is devoted to (*sadhna*) one. So the one who is devoted to one has *power*, she has strength. So it is the same with our soul. If we have become a soul, if we have stabilized ourselves in the soul conscious point of light stage, it will sit in our intellect that all the attainments can be achieved from the one Father Himself; we are not going to have any attainment from others. However great people they may be, they may be a great soul, a noble soul, however great *purusharthis*⁷ they may be, however great *maharathis* (great warriors) of the Brahmin world they may be but we are not going to attain anything by pursuing them.

That is why it was said in the murli, “You won’t get anything by worshipping Christ or Brahma”. What? Then Baba also complains, “Some are the followers (*murid*) of Mamma [and] some are the followers of Baba; no one cares for Shivbaba at all. What? In the world of the Brahmins, some took the support of Mamma [and] some took the support of Brahma Baba - but they did not recognize the power who speaks inside Brahma Baba; they didn’t grasp His great words (*mahavakya*); because the murli itself is our walking stick (*laathi*). Whose support should we take? We should take the support of the murli. The point of light, Shiva is incorporeal, what is the thing that came in our hand as his corporeal form. The murli. Love for the murli means love for the *Murlidhar*⁸.

⁶ Paras: a mythical stone which is said to transform to gold anything that touches it; here it refers to the souls who have an intellect such that just by coming in their company other souls are transformed.

⁷ Purusharthi: the one who makes spiritual effort.

⁸ The narrator of the murlis.

So it was said, the capital, the living Delhi was established by the Christians. They made New Delhi. That (physical Delhi) was indeed made by those Christians, who follow Christ. The horoscopes of Christ and Krishna are matched. Here the *soul* of Krishna, meaning the *soul* of Dada Lekhraj Brahma enters some mother now. That mother stays close to the world father (*jagatpita*) himself but she is not able to recognize the form of *Jagatpita*. ‘The God of the Gita is Krishna’ this sits in her intellect even now? Baba says, until it sits in her intellect that the God of the Gita is the incorporeal Shiva Shankar Bholenath, no reformation is going to take place. If this topic doesn’t sit in the intellect, it means that it is a stone like intellect. If this topic sits in the intellect, it means it is a *Paras* like intellect. It won’t sit quickly in the intellect of the souls of the other religions. It will sit quickly in the intellect of the *direct* children of the Sun of knowledge. What? Who the God of the Gita is in reality. What will those BKs say? “The God of the Gita is Dada Lekhraj, Krishna’s *soul*; he alone was the God of the Gita in the corporeal form, it is through him that the knowledge of the Gita was narrated.” They will say this. They will not accept in any condition... what? [The fact] that except for Dada Lekhraj alias Krishna, some other soul can also be the God of the Gita.

They teach the world by publishing books. What [do they teach]? That, the God of the Gita is not Krishna. The God of the Gita is Shiva. *Arey*, when Shiva, the God of the Gita comes and narrates knowledge, will He narrate it through a mouth or will the voice come from above? He will narrate [the knowledge] through a mouth. So, when the God of the Gita will come and narrate the knowledge through a mouth... [but] you (the BKs) believe in Dada Lekhraj, that He narrated [the knowledge] through his mouth and that God doesn’t narrate the knowledge through anybody else’s mouth at all and that He **will not** narrate it [through anybody else’s mouth] either. They believe this very thing, don’t they? So, when He won’t narrate it [through anyone else] at all and no one else has narrated it; then you believe Dada Lekhraj to be Krishna’s *soul*, thus who became the God of the Gita? Krishna, Dada Lekhraj himself became that, didn’t he? So, on one hand you say that the God of the Gita is not Krishna and on the other hand you are also proving that the God of the Gita is Krishna alias Dada Lekhraj himself in the corporeal form. So they are two [separate] things, aren’t they? To double speak is not good; the world will not understand.

If someone says to a person now, “This one is a thief”, then immediately he says, “No, he is a rich person” [then again he says,] “No, no, no, this one is a policeman”, then people will not be able to understand after all what it is about, what the truth is, will they? So, it becomes two different things. People don’t understand. Even today it hasn’t sat in the intellect of the people that the God of the Gita is Shiva and not Krishna. We children can explain now. What? What can we explain? [The fact] that the God of the Gita is the incorporeal Shiva. The one in whom He comes and plays the part of the Father, the Teacher and the *Sadguru*, is the *murti* (personality) of Shankar who stays in the incorporeal stage. It is said, Trimurti Shiva. The highest *murti* among them who sits in the highest level (*tabbaka*), that Shankar’s name itself is combined with that of Shiva. It isn’t said, Shiva Vishnu or Shiva Brahma. What is said? It is said Shiva Shankar. Why is it said so? It is because Shiva came in the body of Shankar and made that child (Shankar) equal to Himself, [i.e.] the one with an incorporeal stage. Just as Shiva is incorporeal, the One without vices [and] ego less, similarly, the one whom He enters, [the one] through whom He destroys this entire sinful world, that form also becomes incorporeal, vice less, ego less. That is why it is said, Shankar never dies. But it is not that all the bodies in this world go through death and birth and one body is such that it never goes through birth and death at all. Can there be a body like this?

There can't be any bodily being like this who doesn't go through birth and death for 5000 years. Yes, it was said [so] because the one in whom Shiva enters permanently, so much *power* of remembrance is filled in him, he is coloured with [His] company so much that, because of this, no one sees that soul dying with these eyes. People will see everyone dying but no one can see that one soul dying. When they don't see him [dying] it doesn't sit in their intellect whether he died or not. That is why they say that he ... Shankar is *Amarnath* (the lord of the immortal ones). He is immortal. It means that the father of the deities is *Amarnath*. Actually its meaning is that the other human souls, the Brahmins in the Brahmin world who *convert* into other religions have doubts (*anishchay*). To have doubts means to die. And one *group* is such that it will never have doubts and be destroyed. It means they won't develop such a strong doubt that they leave their very body.

When does someone have a heart failure? These days, great people are having heart failures in the world. In the future, this will increase. Why do they have [heart failures]? It is because a human being makes great plans in his heart, in his mind and if all his plans are washed away suddenly, his heart fails. Just like Brahma Baba had [a heart failure]. This very thing sat in his intellect till the year 68: "I am going to become Krishna now, the new world is going to come, the kingdom of Ram is going to come," and when he saw in the end that his own children cheated him; [he saw that] they took the entire power of the Brahmins in their hands. [He thought:] They made the World Renewal Trust and didn't put my name in it. The children whom I consider as very good, elevated and true; the names of none of them were kept. Even I was taken out [of it]. So, Baba couldn't tolerate it and his heart failed. This topic also comes in the scriptures, [doesn't it?]

Krishna, who brought about such a massive war of Mahabharata, who gave the knowledge of the Gita, who gave such elevated knowledge; they say a hunter shot him [with] an arrow in the foot in the end and he lost his life. What does a foot mean? Foot means foot like intellect. Just like we walk and reach somewhere with these physical feet. Similarly people say: "Arey, your feet will not reach our *guruji*", don't they? It means your foot like intellect cannot reach our *guruji's* intellect. So, just like the intellect reaches somewhere, similarly the feet [also] reach [somewhere]. An example of feet is given. An example of the hands is also given; just like something is caught with the hand, similarly some concept is caught with the hand like intellect too. So the example of the foot that is given in the scriptures is given for the foot like intellect. At his foot like intellect... some hunter, some fraud... How is a hunter like? If he kills some animal, will he tell it, "I am coming to kill you" and kill it? He kills deceitfully, doesn't he? He hides somewhere and as soon as the animal passes by he shoots the arrow. Just like, what did Ram do with Baali? He shot him an arrow deceitfully and Baali died. Then, Baali said to God too, "What kind of a God are you? You killed me deceitfully." Similarly, those who act deceitfully are called hunters. Even in the world of Brahmins some hunter appeared, who pulled out the life of Brahma Baba.

Well, Brahma Baba who was cheated can't be the form of God. Had he remained alive - even after being cheated, had his faith been firm, had his faith not been uprooted, there wouldn't have been a chance of his leaving the body. He should leave the body when the task is accomplished. That will be called the one having a faithful intellect. So all the souls of the other religions, whether they are of the Moon dynasty (*Chandravansh*), whether they are of the Islam dynasty, whether they are of the Buddhist dynasty, whether they are of the Sanyas religion or Muslim religion, all of them have a doubtful intellect. To become the one with a doubtful

intellect means to die and to have a faithful intellect means to be alive. So, Brahma who left his body, couldn't complete the task through his own body, therefore he enters somebody. When he enters Prajapita he is praised in the form of Shankar, in the form of the half moon and when he enters the world mother he is praised as Jagdamba.

Jagdamba means the mother of the entire world. Brahma means the most senior mother; who doesn't have any mother senior to her. Therefore, Jagdamba herself is the most senior mother. Brahma is the one with beard and moustache; that is why he is not worshipped in the world. Why is he not [worshipped]? It is because all men who are present in this world become the forms of *Duryodhan* and *Dushaasan*⁹ in the end of the Iron Age. They use force on women. *Duryodhan* and *Dushaasan*, who rule wickedly (*dusht shaasan*). That is why I don't have the task of the establishment of the new world done through men. Whom do I make instrument? I make the mothers the instruments, the ones who are called *Shiva Shaktis*¹⁰. So, those *Shiva Shaktis* can become *Shiva Shaktis* only when this fact sits in their intellect: who the God of the Gita is in reality, in this world. As long as this topic doesn't sit in their intellect, neither can they themselves be uplifted nor can they uplift the world.

So, I come and establish the capital, whether it is the living capital or the physical capital. First, the living capital should become stable; she should stop swinging in the swing of faith and doubt.

Which soul comes in the cycle of birth and death the most? Brahma; and the *soul* of Brahma himself enters Jagdamba. Even now, so many *avyakt vani*'s are being narrated; so much knowledge has become *clear*, the *soul* of Brahma is also entering the seed form soul, the *head* of the advance party, he is also taking the colour of his company, he is also understanding the entire advance knowledge by entering; still, why does he go there to the Brahmakumaris? What is the reason? (Someone said: Attachment.) No, there is attachment, so what is the reason for the attachment? Why is he bound by so much attachment? It is because even until now it hasn't sat in the intellect of Brahma himself who the God of the Gita is. That same *vibration* spreads there among the Brahmakumaris. What *vibration*? [The vibration created by the thought that] if he is God, why doesn't he narrate his own murli? The murli which we narrated, the murli which our Baba narrated, why does he read those very murlis? *Arey*, the one who reads the *textbook* is the *student* or is he the teacher? (Someone said: the teacher.) No, who reads the *textbook* and who explains the *textbook*? Whatever is read in the *textbook* is read by the *student* and the teacher explains it, he gives an *explanation*. So Shiva, the point of light is the soul who explains. He doesn't need to hold the book in His hand and the *soul* of Krishna is the one who reads the murli.

Which is the soul who takes the book, the paper and reads it by seeing the words? The *soul* of Krishna. So it comes in the murli that the *soul* of Krishna also is still studying the study. His study is not completed. He is the main child. Who is the first leaf of the world? Krishna. As long as he himself is buried in mud and doesn't come out in the form of a leaf after being uplifted, no one can be uplifted. First, the transformation of the *soul* of Krishna [should take place], then the world will be transformed. The Father can't be revealed without the child. The Father keeps the child ahead in the revelation and what is the task of the children? To keep the

⁹ Villainous characters in the epic Mahabharata.

¹⁰ Shiva Shaktis: consorts of Shiva.

Father ahead. *Son shows father* and *father shows sons*; this is a rule. So, although the year of the revelation of the Father was celebrated by the children in the year 76, the Father doesn't let Himself be revealed, because He comes in an ordinary body. That is why He is not revealed. He works in secret. Our Father is hidden; the children of the Father are [also] hidden. Their donation, honour, position, *purusharth* everything is hidden. So that Father has come [and] is establishing the capital now. The living capital is also going to become stable slowly. The boat will shake but it will not sink. This is a *guarantee*. So it was said, He taught Raja yoga only when He established the capital. As for the rest, they have just written praise in the scriptures. Does anyone learn Raja yoga just by praising? They narrate the Gita, do they teach Raja yoga [through that]? No. They narrate the Gita, they just praise those who came and went away.

Only the ones to whom God narrated [knowledge], attained a royal position (*rajya pad*). What was said? No one attains a royal position by studying Raja yoga through the Gita that is heard through human gurus. When God Himself comes and narrates [the Gita] through His mouth sitting face to face with the children, the children learn Raja yoga through it and attain a royal position. It means those who don't listen [to the knowledge] being face to face with Me (*sanmukh*) don't receive the attainments. Therefore, there are so many BKs, numbering thousands in the world, are they listening sitting face to face or are they sitting faraway? They are sitting faraway. That is why they can't receive the attainments. Only those to whom I narrate being face to face receive the attainments. Therefore, they wrote in the path of *bhakti* as well, "*Sanmukh hoi jiv mohi jab hin janma koti agh nashahi tab hin*" [i.e.] when a living soul comes in front of Me, when it comes face to face with Me, then its sins of many births are burnt to ashes. And when does it come [in front of the Father]? That was also said in the murli, 'When all the rust of the needle like soul comes off, you children will study directly from the Father'. What? What was said? In the basic [knowledge] you are taught to remember the point, aren't you? 'I, the soul am a point and my Father is [also] a point'. Those who attain the perfect stage while learning this basic knowledge, those who become the ones with a soul conscious stage come in the advance [knowledge]. Those who became the ones who remember the body of Brahma, by taking the sustenance of Brahma, by playing in the lap of Brahma... so, if they remember the bodily being, will the body consciousness increase or will it decrease? It will increase. So, the body consciousness of those *didis*, *dadis* and *dadas* has increased so much that they could not attain the soul conscious stage at all.

They couldn't achieve the actual attainment that they should attain through the Supreme Soul face to face. Their intellect is locked. It is locked to such an extent that however much someone tries to explain narrate to them, they listen to it through one ear and leave it out through the other. They don't want to listen at all. They don't want to let their *followers* listen to it either. So the Father says, "Those to whom I have narrated [the knowledge] face to face, only they learn Raja yoga and achieve a royal position". The others neither learn Raja yoga nor do they attain a royal position. As for the rest, all these festivals and so on are of the path of *bhakti*. The festivals that come at intervals in the year are the memorial of which time? They are the memorials of this Confluence Age. They celebrate *Deepawali* (a festival of lights); certainly, the lamp of the souls have been lit, the soul has been illuminated, the darkness which has spread is destroyed, therefore *Deepawali* is its memorial. In it they light a big lamp first. Who is it? Prajapita. His lamp is lit first; then from that lamp, all the small lamps are lit. For example there is *Holi*¹¹, this is the *Holi* of vices. All the sticks of vices are burnt in it. The vices are burnt to

¹¹ Holi: a festival in which a bonfire is organized; and people play throwing colours at each other.

ashes. The soul in the form of Prahlad remains intact (*saabut*). It means those who have assimilated the soul conscious stage; when the fire of *Holika*¹² is set in this world and the fire of vices is also set, then those children will survive, who will have stabilized in the soul conscious stage; who are given the name Prahlad in the scriptures. *Ahlaad* means those who become happy. Prahlad means those who have given *ahlaad* i.e. happiness to the world in a big way.

Only those who become stable in the soul conscious stage give happiness to others through spirituality. Those who become stable in body consciousness give sorrow to others. Therefore, all these are the topics of the Confluence Age. God, who went away after giving the inheritance, is praised. Who [is praised]? God is praised, because He comes and goes away after giving the inheritance of happiness in the form of heaven to the children. No human being except for the Supreme Soul Father can give the inheritance of heaven. It doesn't matter how many great souls there have been, Abraham, Buddha, Christ, Guru Nanak, Vivekanand, Mahatma Gandhi, no one can give the inheritance of heaven, the kingdom of Ram (*Ram rajya*). Although Gandhiji used to sing, “*Ramrajya* will come we will bring *Ramrajya*, there will be *Ramrajya* in Bharat” but instead of *Ramrajya* what happened now? It became *Ravan rajya* (the kingdom of Ravan) even more. Although it became *Ravan rajya* even more, Ram certainly came now. The Ram who has come will certainly make his Ram temple (*Ram mandir*). If someone makes a temple i.e. home, does he make it for himself or does he make it for others? Does he make it for his own children or does he make it for others? He makes it for his own children. So, when Ram has come, Ram will make his temple himself, what are you fighting and quarrelling for? Will the temple of Ram be built by fighting, quarrelling [and] killing? *Arey*, a temple of bricks will be built [in that way]. The true temple of Ram, the name of which is *Ayodhya* [which means] where war, fighting, quarrelling and killing doesn't take place at all, only Ram himself comes and establishes such heaven. So, he is praised. Shivbaba comes; Krishna *jayanti*¹³ comes after Shiva *jayanti*¹⁴. What? First there is Shiva *jayanti* then there is Krishna *jayanti*. It is the year of the revelation of the Father in the year 76. The Sun begins to rise from 12 O'clock at night. The *videshi* (foreigners), the foreign children among the Brahmins revealed the Father. Therefore, the day begins from 12 O'clock at night for the foreign children and the *swadeshi* (native) children... when the Sun of knowledge rises, their new day begins from that time. So now, the day of knowledge, the morning is going to come. This old world is going to be burnt to ashes now. Now the end time has come. Those who keep sleeping now are not going to achieve anything. So, what should we do? Now we have to certainly make our *amritvela* fruitful (*suhaala*). We shouldn't involve our intellect in earning money so much that we remain deprived of the real attainment; because if we put more power of our body in earning money, the body will become tired and the *amritvela* will be left behind. That is why Baba says, “Those whose intellect is engaged in earning money, think that their fate is ruined”. Baba certainly gives the *guarantee*, “The children who remain engaged in My *service* cannot starve from hunger”. So why should we be deprived from both the worlds? We should have a *laddu* in both our hands¹⁵. Om Shanti.

¹² The bonfire which is set on the day of *holi* is called fire of *holika*

¹³ The birthday of Krishna.

¹⁴ The birthday of Shiva.

¹⁵ To have a *laddu* in both hands: Good luck.