

# ADHYATMIK ISHWAYIA VISHWA VIDYALAYA

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**Suitability:** BKs and PBKs

Today is the night class of 21<sup>st</sup> March 1967. The children in Jaipur ask what name they should write. Actually, the contrast between these two, i.e. the God of Geeta, Shiv and the God of Geeta, Krishna should be shown. Who say that the God of Geeta is Shiv and who say that the God of Geeta is Krishna alias Brahma Baba? Who is the God of Geeta in the corporeal form? The contrast is visible, is it not? Who says what? The God of Geeta in the corporeal form is Krishna and cannot be anyone else and in contrast to that another party says that the God of Geeta is Shiv Shankar Bholenath, it cannot be any other personality. There is a contrast, is it not? The contrast of these both should be shown. through Shiv's Geeta. One becomes the resident of heaven within a second and *through Krishna's Geeta* one becomes the resident of hell. How does one become the resident of heaven within one second by Shiv's Geeta? If we say that in the Advance party, those who know the Advance knowledge believe in Shiv's Geeta, then why has the second not come for them? All right, the BKs believe that the God of Geeta is Krishna alias Dada Lekhraj Brahma. It has been a long time for them. And we will only say that hell has been prevailing due to the belief that Krishna is the God of Geeta. So, what is the difference? What is the contrast? The hell has been prevailing in the basic and in the advance party the hell has been prevailing as well. Then, which is that second within which, by accepting Shiva as the God of Geeta, the heaven is established? For whom is this second praised? If the God of Geeta is Krishna, then what is there in the intellect of Krishna? Even until now what is there in the intellect of Krishna alias Dada Lekhraj Brahma? Who is the God of Geeta? Within the second when this feeling takes root in Krishna's mind that the God of Geeta is not me, the soul of Krishna who plays the part of Brahma, Dada Lekhraj in the last birth; the God of Geeta is Shiv Shankar Bholenath. The personality of Brahma is not the God of Geeta. The God of Geeta in the corporeal form is the personality of Shankar. He is called the Geetapati Bhagwan (i.e. the husband of Geeta). Then Geeta mata (the mother Geeta) should be present in the corporeal form as well as the Geetapati (the husband of Geeta) should be present in the corporeal form. The point Shiv is only the father of the point like souls. The point-like souls are all brothers among each other. There is no other relationship than that of the father and the children. All the point like souls are the children of the point of light Shiv, they are brothers among each other; not even brother and sister. When that point of light Shiv enters the corporeal form, He plays the part of Geetamata as well as the part of Geetapati Bhagwan (the God/husband of Geeta). By saying: Shiv is the Geetapati Bhagwan, in one second the heaven is established. But who will say? On whose saying will the heaven be established? When one becomes impure, everyone becomes impure; when one becomes pure everyone becomes pure. Who is that one? Who is that one for whom it is praised, it is sung, '(tere bahane sarv ka bhala) you are the reason for the benefit of all. Who is the reason for the benefit of all? Shiv is already the benevolent one; it cannot be said that He is the reason. Moreover He becomes benevolent when He comes in the corporeal form. Until and unless the point remains in the stage of point and does not come in the corporeal form, it is as if non-living. A non-living thing cannot provide for the well being / benefit of the living human creation. When He enters in the corporeal form He becomes benevolent. So the corporeal form itself becomes a beneficial form, in which He is revealed to the world in the form of father Ram or Prajapati or Prajapita. He is God, the husband of Geeta. The main name of that form in the confluence age is Shankar, which is the only name among the deities that is joined with Shiv. Brahma's name is not joined with Shiv, Vishnu's name is also not joined with Shiv. Among the thirty three crore deities, there is no deity except for Mahadev Shankar whose name is joined with Shiv. What is the reason? He is called Shiv Shankar Bholenath because among the three abodes, the personality of Shankar is very close to Shiv. No other personality is closer than him. After that is Vishnu numberwise and in the third number is the

personality of Brahma. That is why three abodes are praised number wise. Shankarpuri (the abode of Shankar) is nearest to the highest abode. At a stage lower to it is Vishnupuri. And Brahmapuri is at a stage lower to it (Vishnupuri). Brahmapuri is closest to the abode of sorrow (i.e. Dukhdam). That is why until Dada Lekhraj Brahma alias Krishna is considered to be the God of Geeta nothing but the hell will come into sight. It is because Brahma cannot be called as deity. If he is not a deity, then what is he? Who is the one with a beard and a moustache? He is a human being. Human being is called nar i.e. man. If a nar (man) becomes the God of Geeta, will it become a hell (narak) or will it become a heaven? The Heaven can only be established when the personality who establishes heaven becomes constant in the self conscious stage. As such, all the religious fathers are shown to be constant in the self conscious stage. And when they come, they establish a satvik (pure) religion according to the [satvik] pure time. Every religion is satopradhan (purest) in the beginning, rajopradhan (semi pure) in between and tamopradhan (impure) in the last. But those religious fathers come in the middle period according to the drama plan. They do not come in the beginning period of the world/creation. They do not establish the pure world /creation of the Golden Age. They do not become instrumental in it. It is Shiv alone, who along with Shankar remains in the stage of consciousness of self and becomes instrumental in the establishment of heaven. But, He comes in an ordinary body, hence it has been said in the Geeta, ‘The foolish cannot recognise me, God, who have come in an ordinary body’. You children’s matter is different; you, children, are the intelligent children of the intelligent father. As you are the intelligent children, you quickly recognise the father, who is the intellect of the intelligent. Whether you have any other quality or not but you definitely have one special quality. That is the recognition of the father. Only the followers of the Trinetri (three eyed) Shankar can recognise that father. They recognise the father and also take the inheritance from him practically. The followers of Vishnu or Vaishnav Devi also recognise, but they recognise later on. Those who recognise first go ahead. When the marriage procession proceeds, then who walks in the front? It is the bridegroom. Who follows behind? The bride follows. So Vaishnav Devi and her followers are the ones who follow. They are the ones who recognise the father later. Their number is second. But if the personality of Shankar and his followers or Vishnu and his followers recognise the father and if the third personality (i.e. Brahma) and his followers are not able to recognise, then Trimurty Shiv [Shiv through the three personalities] cannot be praised. Then, He should be known as Do-murty Shiv [i.e. Shiv through the two personalities]. Until the third personality (i.e. Brahma) recognises the father, until he recognises the God of Geeta, the establishment of heaven cannot be started. It cannot reach its stage of completion. So that second has not yet come to tell that it has entered into the intellect of Krishna that the God of Geeta is Shiv. The soul of Krishna is still studying. What is the main issue of the studies? Whether the God of Geeta is the corporeal Krishna alias Brahma Baba or is it Shiv Shankar Bholenath who takes on the incorporeal stage. The devotees make the pictures without understanding. They even show the contrast. On one side they make the picture of Shiv jyotirbindu (point of light Shiv) and in contrast, they make the picture of Krishna on the other side, and they write, ‘God of Geeta is Shivjotirbindu, the incorporeal; the God of Geeta cannot be the corporeal Krishna’. Well, the corporeal Krishna will be born in the Golden Age. What will God come and do in the Golden Age? The establishment of a pure world in the Golden Age has no meaning. God comes in between the end of Iron Age and the beginning of Golden Age. It is that second in which this matter enters into the intellect of Krishna alias Brahma that the God of Geeta is Shiv, it is Shiv Shankar Bholenath. He is the God of Geeta in the corporeal form, but I, the soul of Krishna am not the God of Geeta. Who is the first human among all the humans in this 5 billion human-world or in this 7 billion human-world? Whose is born first? O! the world begins from the Golden Age only. Krishna is born first. That child Krishna is the first leaf of the 5-7 billion human world. The first leaf is a man. Will the one who gives birth to that leaf be a nar or Narayan? He will not be called a Nar, but he will be called Narayan; the Narayan who is worshipped in the temples. Is the Krishna, who takes birth in the Golden Age, worshipped in the temples? Is he worshipped? The deities who are born in the Golden and Silver Ages are not worshipped in the temples. The connection of this worship is with Confluence Age, when God comes into this world and transforms nar (ordinary man) to Narayan (deity) [A student is asking

something about Krishna.]... Krishna is not the God of Geeta means that the one who plays the role in the form of a man is not the God of Geeta. [A student is asking something about Jagadamba.] Jagadamba is an idol/figure. In any temple, an idol is installed. So does the worship begin simply by installing an idol or does it begin when they consecrate it with a soul in it.

So, that soul of Krishna, who seated on the forehead of Shankar, is the child who is going to become the first child of this world. The father has hopes on the child that my child should go higher than me. So, it is the father's wish. That child has been placed on the forehead. When will it enter his intellect that I, the soul of Krishna alias Brahma Baba am not the God of Geeta. The God of Geeta is the Narayan, who gives birth to Krishna. The effort of everyone's remembrance becomes very easy by the remembrance of that Narayan. It does not become easy by the remembrance of the point. When does it become easy? When it enters the intellect that this particular person, is going to become the controller of the world and Narayan from a man. The whole matter depends on the God of Geeta. It is a matter to be placed in the intellect. The question is that, there are so many children who sit in front of the father and recognise him; why does not the benefit of all take place on their pretext? Why is the whole matter made to depend on the first child of the world, i.e. the soul who takes birth in the form of Krishna? The mothers become instrumental in opening the gates of the new world, the heaven. All the men are called as Duryodhan and Dushyasan<sup>i</sup>. All the beads of Rudramala whom Shivbaba calls 'you children' and who sit face to face with him and study; all of them are of male attitude. Both, the male body as well as the male attitude are like of Duryodhan and Dushyasan. That is why they cannot become instrumental in opening the gates of the new world, the heaven. Shivacharya makes mothers instrumental in opening the gates of heaven. That Shankaracharya kept on saying, 'Women are the gateway to hell' and this Shivacharya comes and says that the women are not the gateway to hell; women can open the gates to heaven. Those who defame the women, those who feel aversion to the women and run away; they cannot change her because at the end of the Iron Age, the devilish community makes the women section weak. The Almighty Supreme Soul Shiv, by getting revealed in this corporeal world makes weak women strong. He makes them Shivshaktis (i.e. the power of Shiv). Still, men (nar) who make the hell, make every endeavour that these Shivshaktis should remain theirs. So they make the hell, they make brothels. As such the sanyasis follow them. They call themselves God (Shivoham) and attempt to become God. They call the mother as mother too. They go to the doors and say to the mother, 'Mata bhikshamdehi' (i.e. oh mother! alms please). These are reminders of India and of the Confluence Age. They show a picture that Annapurna mata gave alms to Shankar. Now, will God Shiv who has entered Shankar come begging for material food? Remembrance is called food. It is the diet of remembrance and the drink of knowledge; the water of knowledge. So the one who has been shown begging for food<sup>ii</sup> is the true Shivoham. The Shiv who enters into him and speaks. He does not say through the mouth: 'I am Shiv' but the practical act speaks, that He is Shiv that is the benevolent/auspicious one. Whatever He speaks is auspicious; whatever He will speak, it is filled with benefits. There is praise for this in the scriptures that it is like the talk of the insane. The talk of the insane does not have any meaning. He speaks such words but those words are also beneficial. That is why it has been written in Ramayan – *Anamil aakhar arth na jaapu, pragat prabhahu Mahesh Pratapu*. Such Hymns have been uttered which do not have any meaning, yet their effect is extraordinary, astonishing. So whatever He speaks is Shiv that is auspicious. Whatever actions He does through the organs - whether they are the righteous organs or the unrighteous organs - whatever actions he does they prove to be auspicious. There is no name and trace of inauspiciousness. This was the matter of speech and actions. Now, coming to the matter about vision. Vision means the eyes. Having come in the corporeal form, wherever in the world the third eyed father Shiv (*trinetri baap*) looks through that third eye; whichever souls He looks at, their welfare is inevitable. Nobody can harm those souls. If they are harmed for a short while, that is another matter. But nobody can harm forever. The world longs to get His *drishti* just for a second. The one who is graced with the merciful vision of God, even if it is for a second, then what else does he need? How many souls are there who are blessed with the vision of God? Is it four fifty thousands? Do the souls who enter into them not take *drishti*? The souls who enter also receive the *drishti*. So, there are (916108) nine sixteen thousand one hundred eight such elevated (excellent,

best) souls who receive the *drishti* from God Father and cause the benefit of their many births. The rest of the human souls, who are there, can neither come and receive the *drishti* face to face, nor can they cause much benefit to themselves. To some extent they come under the merciful vision of the bodily beings. The merciful vision of the bodily beings brings inauspiciousness on them. It decreases their celestial degrees. It decreases the number of their births. They do not remain capable of playing an all-round part on this world drama stage. They become weak souls. Though they come to know that God has come down on this earth, but still they make the bodily beings as their father; as their master. God father says that if you want to benefit yourself completely, then, one Shivbaba and none else. If you take anyone else's opinion or if you followed your own direction then they will definitely bring bad fortune to you. The inauspicious shooting will definitely take place. The inauspicious recording will definitely take place. Now father says that it should sit firmly in your intellect that no human can become the God of Geeta except for one. There is only one soul among all the souls. Among the souls that play the part in the form of souls there is only one soul, for whom the Satya Narayan katha (the story of the true Narayan) is praised. He is the soul who plays the role of a hero. There is no praise of a story even of the true Laxmi. The soul who plays the role of hero can play the part of the supreme soul (Paramatma). As regards the slogan that is raised by the monks i.e. 'atma so Paramatma' (soul so the supreme soul), and they have advertised that all the souls are the form of the supreme soul- that is an impossible thing. Only one soul is made instrumental who just next to the Supreme Father Supreme Soul assumes the role of the Supreme Soul. The part of Paramatma means the role of hero.

There are not two heroes on one stage. If someone else makes the effort to become the hero then what he turns to be instead of becoming a hero? He is proved to be a villain. On one side is Ram and on the other side is Ravan, the villain. What does Ravan do? He wants to control Sita who is Ram's wife. He cannot become God, the husband of Sita by controlling her. He cannot control her also completely but he condemns/dishonours her anyway. That is why it has been said that in the Iron Age the reign of Ravan prevails over the whole world. Not even one soul is spared from the effects of Ravan. And in the Confluence Age, only the soul of Ram becomes instrumental in the last birth; in whom the Supreme soul Shiv enters and plays the part in the form of a chosen/appointed (*mukarrar*) chariot.

That chosen appointed chariot who gets revealed in the form of the Supreme soul in the world; he (himself) only gets revealed before the world in the form of the God of Geeta as well/too. The definite plan of heaven can be made and gets made in the intellects of those who will know this secret and become hundred percent definite faithful intellects. In others' intellect the cycle of faith and faithlessness will keep on going on. So it was said, 'One can become the resident of heaven in a second through Shiv's Geeta, and through Krishna's Geeta they have become the residents of hell'. He transforms the hell into heaven in one second. Who? And he transforms the heaven into hell in half a cycle. Who? He is called Ravan. On one side is Ram and on the other side is Ravan. Ravan made this world into a miserable/horrible, terrible hell within half of a cycle, that is in 2500 years. And when father Shiv comes and gets revealed to the world, then there is praise [for that time] that there is a Purushottam (the most elevated) confluence age, there is a Purushottam year also; there is also a Purushottam month and a Purushottam day is also there when one becomes a Purushottam and a Purushottam moment is also fixed when one becomes a Purushottam (i.e the one who is the most elevated among all the souls). There is praise 'Brahma so Vishnu' for the soul for whom first of all that one second becomes instrumental. In how many seconds? In one second. This is the praise for Brahma. What? In one second Brahma a nar (i.e. an ordinary human) becomes Vishnu devta (i.e. a deity). When does this matter get transformed/changed in the intellect? It is when it enters firmly into the intellect of Krishna alias Brahma, that I am not the Geetapati Bhagwan. I had become her child at the beginning of the yagya and in the end also when the revelation takes place, it will become firm in the intellect that I am the child of Geetamata, the first child. Now Geetamata is completely ruined/polluted. When, that Geetamata herself (*Gita mata hi*), who is the mother of the entire world, is ruined, then, will the other mothers be saved? The question doesn't even arise.. All the mothers are ruined/polluted by the

demons. They are polluted through the vibrations. They are reminded all the time/again and again of the other men through whom they are polluted. They are polluted through the vision. They are reminded all the time/again and again of the ones through whose vision they are polluted. And they are troubled by that memory. How to get rid of them? It is not the matter of just the vibrations and the vision. At the end of the Iron Age, she becomes adulterous even through speech. The one to whom we say our heart's feelings is called *Dilawar* (Sweetheart). The feelings of the heart should be told to the Sweetheart. And in case if that is not told to one and is told to the second, third or fourth person and if they speak to them in private then she becomes the creation of the adulterous Ravan's community. Similarly, the mothers who are polluted by the organs of another man, then that memory troubles them all their life and also gives them sorrow. Just like Sita was sorrowful in the jail of Ravan. Father Shiv comes to this world and puts an end to this adulterousness. But it takes time. It cannot happen all at once. A mango cannot be grown on the palm. Which is the soul who is the mother of the mothers, whose transformation is necessary first of all? What is the greatest virtue of a mother? It is tolerance. Did the one who in the bodily form was named as Jagadamba play the part of tolerance or was it some other soul? The soul of Brahma played the part of tolerance, which is the king of all virtues. So which is the soul who plays the part in the form of mother of all the mothers? It is the soul of Brahma. That one is the soul and regarding Jagadamba, she is the body. The name of the body is Jagadamba and the soul working by entering it, is Brahma. There are two souls. One plays a non living part. The name given to the combination of those non-living elements is earth, water, air, fire and space/ether. This Jagadamba in the form of 5 elements becomes the five heads of Ravan and the soul which has entered her, which plays the actual role of tolerance of Jagatmata (world mother) of tolerance, is the soul of Dada Lekhraj Brahma. He is the one, who controls the five elements, i.e. the special body of the Mother Nature which is made of five elements and brings forth vices into the world. Among those vices, the five vices are famous which are considered to be the first heads of Ravan. Nature is the female form and the heads of Ravan are the male form. Lust, anger, greed, attachment and ego- these five vices and the one who remains subordinate to them i.e. the one with a dull intellect, one with a non living intellect, i.e. *Mandodari*, these make up the form of Ravan. To remain safe from the trap of this Ravan is the work of the great warriors. In the beginning every soul is Satopradhan (pure) and in the end every soul becomes tamopradhan (impure), whether it is the soul of Ram or the soul of Krishna. The one who is pure at the beginning of Golden Age becomes impure at the end of Iron Age. That is why Baba has said in the murli, Ram himself becomes Ravan and Krishna himself becomes Kans. Which has been sung as the major crime that is committed by Kans? He throws the kanya (virgin) down on the ground. He abuses her. He puts her into the *Kosghar* (a brothel). He sullies/pollutes a Kanya (a virgin), who is considered to be the store house of purity. And when the soul of Ram becomes tamopradhan, he becomes the one who through the bodily form plays the role of Shankar. It is because the name is given to the body, even though there are three souls playing their part. There is a combination of three souls, it is called Shankar. Which is the task that the soul who plays the part in the form of Shankar is instrumental for? What is the main part of Shankar? He opens the third eye and the destruction takes place. When does the third eye open? It opens when the role of the detached king, i.e. King Harishchandra is played. I am a soul, a point of light and my father is Shiv Jyotirbindu. One Shivbaba and none else. The wife is no more a wife, the father is no more a father, the brother is no more a brother, and there is no question of the maternal and the paternal uncles at all. The whole devilish creation which has become a non living world; which has become a graveyard, will be destroyed. Are the deities intelligent or are the demons intelligent? Who are more intelligent? Who have more pure intellect? There is an intellect and if the intellect becomes impure under the influence of vices then that intellect becomes a destructive intellect. The deities who are sixteen celestial degrees complete, who are completely virtuous, completely non violent, and highest among all in following the code of conduct are the intelligent children of the intelligent father; the reminder of their Confluence Aged form is worshipped in the temples. Their Golden Aged forms are not worshipped. Those children of the intelligent father do not become instrumental in destruction. They become instrumental in establishment. But the father Trimurti Shiv's task is to do establishment, give sustenance as well as to

do destruction. One personality is instrumental for destruction. What does he destroy? Does he destroy the non living or does he destroy the intelligent children of the intelligent father? The non living world, the demons who are unable to recognise the father, who are stupid; those demons are destroyed. And that destruction is only possible when he also becomes the father of the one who plays the role in the form of Ravan, i.e. the one who makes others cry. That is why only one personality among the three deities is such that he is the father of both the demons and the deities. That is why he says, 'If the world of Heaven is mine, then is not the world of Hell mine? He is the *adhishhtata* – ruler, the governor of the whole world. He is the *adhishhtata* or the seed of Heaven in the form of Golden and Silver Ages as well as the seed of the Copper and the Iron Aged world. He is the seed father. That is why, that seed father is Prajapita at the beginning of the yagya and is the (*Prajapati*) husband of all the subjects at the end. It is said, 'The husband of your husbands has come'. In what name and form is he praised in the scriptures? Is it in the form of Prajapita or in the form of *Prajapati*? The praise at the last time is in the form of Prajapati. He is the *Vishwapita* (father of the world). Whether you call him *Vishwapita* (the father of the world) or *Vishwapati* (the husband of the world), it becomes the same. What is his everlasting relationship with the chief mother among all the mothers? It is the relationship of Geetapati (i.e. the husband of Geeta). It is seen in today's world also, that the husband makes the wife walk on his footsteps. And when the children are born; when they grow up and if the husband grows old or dies, then under whose control does the mother come; whose footsteps does she follow? She starts following the footsteps of the children. Then who is the husband i.e. the protector who protects her or such mothers? This is matter of today's world. This is the matter of the Iron Age. When children grow up, they take the mother into their clutches. However much the mother tries to explain to them, they still continue to have it their way. Who did the beginning of this tradition? Well, some one must have done the beginning? Okay, everything begins in the Confluence Age. But through whom did it begin? At the beginning of the yagya the soul of Ram failed and left. It became of a faithless intellect, means it died, but did the mother remain alive in the yagya or not? She remained alive. The mother is a female body. Who remained as the controller of that female body in the yagya at that time? There was no one at that time. If Dada Lekhraj had controlled her, then the sample of heaven that got prepared in Karachi would not have been prepared. Yes, they were not able to recognise, as to who was and who is the chief in this yagya. It is a matter of the beginning. Brahma Baba could not recognise Geetamata in the form of Geetamata, even though that mother was giving sustenance to the child Brahma, who was doing the shooting of the childhood of Krishna. 'Very good children who used to give direction to Mamma and Baba, who used to conduct the drills, who used to sit as the teachers; they are not there in the yagya today, they are finished'. So, this came into Baba's intellect that I am a superior effort maker. I did not get finished; all the rest of the good children, who were there, got finished. So, did faith, loyalty and feelings for that mother last or was it removed later? It was removed. From then on it entered into his intellect: I am the chosen/appointed chariot of God Shiv and the narration of the Vani began. That vani went on until the year 1968 through Brahma. And he played the part of a mother. Is there more power in the child or in the mother? The first creation is of course the mother but is she the number one creation? The number one creation is not the mother because the mother has one special bad quality of female body. What is it? It is attachment. Attachment defeats them. Whether that attachment is in the corporeal body or is the attachment of the subtle body of the one who has become subtle. The mother goes down due to attachment. If that maternal affection is not there in the children, then the mother can attain very great heights. That is why Shiv comes and makes the mothers into Shivshaktis and he destroys their attachment. Those mothers only take on the form of Mahakali and destroy the demoniac children of this demoniac world. They take on the practical form of the destroyer of the devils and follow the footsteps of Shiv. Then she does not listen to the children, she does not follow the directions of the children because all the children become number wise demons in this devilish world. The God of Geeta, Shiv is the one who is in the incorporeal stage. She imbibes Him in her intellect and she plays such a wonderful part. The father is crooked (plays such a part), hence the mother also plays a crooked part. 'Crooked' means that there is one thing in the mind and the behaviour of the external organs and the speech express another thing. That is why the picture of

Mahakali shows that she has kept her foot on Shankar's chest. But in the old pictures it is shown that the figure of Shankar has been depicted on her forehead. Shiv Shankar Bholenath is placed in the intellect, means that she is Shivshakti (the power of Shiv), and from the external organs, people understand that she is the one who plays the dark part. The wonderful children of the wonderful father and their parts are also wonderful. But that part is not like the part of Vaishnavi Devi. That has been said to be the part of Maya's Tulsambaji (one thing from within and another from outside). Omshanti.

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<sup>i</sup> the wicked Kaurava brothers of the Mahabharat fame.

<sup>ii</sup> remembrance