

**Audio Cassette No.27 at Kampil**  
**Clarification of Murli dated 20.10.90 (for bks)**

Om Shanti. This is the morning *class* of the 20.10.90. 89<sup>th</sup> *page* in the *register number* nine. The song is: 'Having found You, we have found the world.' Having found You, we have found the world? How have we found the world? Who is the one whom, by finding him, we have found the entire world? Because the whole world is merged in the seed and the father is the seed form of the whole human world. There are two unlimited fathers. One is the Father of the souls, the Supreme Soul Shiva, the Point of light, the *Supreme Soul* and the other is the father of the human souls, *jiivaatmaa* (a living being). The Supreme Soul Shiva won't be called a *jiivaatmaa*. So, the one who is the 'father' among the human souls, [the one who is] the seed of the human world, if you have recognized that seed form father, the seed of the human world, then you have received the special attainment of the form of the Supreme Soul.

Because in the general *knowledge*, in the *basic knowledge*, [the answer to] the question 'what is the Supreme Soul?' is that He is a Point of light. This is the general *knowledge*. It isn't special *knowledge*. Why? It is because, not only the Supreme Soul is a Point of light, but all the souls of the human world are points of light. Not only human souls, the souls of insects and spiders, animals, birds and everyone are points of light. So [just by saying that] the Supreme Soul is a Point of light, we don't come to know anything about His particularity. Which point of light is the Supreme Soul? Which point of light shall we remember so that we may believe that we have remembered the Supreme Soul? It is because all the point souls are alike.

So, a special point is cleared here through this song, because Baba had those songs made according to the *drama plan* in the path of *bhakti*. So, "having found You, we have found the world", which is the seed in which the whole world is enclosed? That is Prajapita, the seed of the human world. The essence of the whole human world is contained in that seed like Prajapita. Take the example of a tree, its seed is so small. The example of the *banyan tree* is given for the tree like human world. So, the seed is very small and the tree is very big but the whole tree is contained in the seed. That is why it has also been said in that Sanskrit Gita, '*Na aham teshu te mai*' meaning 'I am not merged in those leaves' but those leaves, the whole tree [including] stems, branches, roots, all are merged in Me. So which is the seed in which the best and the worst feelings, nature and *sanskaars* of all the souls in the human world are merged? That seed is Prajapita. It is that seed Prajapita himself, in whom the Supreme Father Supreme Soul Shiva, the Point of light enters and is revealed, otherwise that Prajapita can't be recognized either. It is because in the 84 births, the souls of Ram and Krishna who come in the cycle of birth and death are not recognized. It is the *Supreme Soul* Father, who gives us children the recognition of our soul and the introduction of Himself when He comes in the Confluence Age. So, having found You, we have found the **world**. Is it on finding Shiva, the Point of light, that we have found the world? Ours is definitely the *pravritii maarg* (household path). It is the *pravrttii*<sup>1</sup> of both the soul and the body. The Supreme Soul Shiva is a soul and Prajapita, the one who has a human body, is the chariot of the Supreme Soul. Combining both, the form of the Supreme Soul that is recognised is created; otherwise, the Supreme Soul can't be recognised. So, having recognised the Supreme Soul Father, it is like we have found the whole world. It is like if the seed is in your hand, the whole tree comes to your hand. There is nothing to say about this. This is something to understand: Having found You, we have found the world.

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<sup>1</sup> Companionship

The sweet, spiritual children understand that they are becoming deities once again. They are becoming completely vice less. The Father comes and says: Children, gain victory over lust, meaning become pure. Why does He say this? *Kaam jiiite jagat jiiit*<sup>2</sup>. *Indriya jiiite jagat jiiit*<sup>3</sup>. The one who has conquered the *indriyaan* has acquired the whole kingship. The children heard the song. Now once again, the children have regained awareness: we take the unlimited inheritance from the Unlimited Father. We don't take any limited kingship; [we don't take] the kingship of any *district*, village or a country. We take the kingship of the whole world from the Father. This is the unlimited inheritance, which no one can snatch away from us. Another king attacks and snatches that [limited] kingship [from us]. This kingship that we receive is such that nobody can snatch it away from us for 2500 years. There is no one else there who would snatch [the kingship from us]. Where? The new world where the Father is taking us, there will be no enemy who would snatch [our kingship] there. That is called the non-dual (*advait*) kingdom meaning [there will be] no one with different thinking, different opinion, different religion, different language; there will be no one with duality at all. Dualism starts when the Copper Age arrives; it is then that two opinions come into being and a fight takes place. It is then that people snatch [their] kingship from each other. Then, later on the kingdom of Ravan belongs to someone else. The kingdom of Ram is ours (*apna*) and the kingdom of Ravan is *paraya* (that which belongs to others), someone else's.

Now you understand. What do you understand? Are you sitting in the kingdom of someone else or your own kingdom? You are sitting in someone else's [kingdom], Ravan's kingdom. Now it is the kingdom of Ravan. It is Ravan's *control*. Now we understand that this is the kingdom of Ravan, it is someone else's kingdom. It isn't the kingdom of Ram. It means that the kingdom hasn't come into the hands of the soul of Ram yet. Whose rule is it at present? It is Ravan's rule. Someone may say: Why? When the incorporeal Ram has entered the body of the corporeal Ram, it should be the kingdom of Ram. At least for us children, it should be the rule of Ram. Leave aside the topic of the world, because there are three worlds for us children. One [world] is the world of the five billion [human souls] that already exists; alright, there is the rule of Ravan there. The second world is of the base like souls, the Brahmin souls sitting on the roots, the Brahmins who were created through Brahma. Alright, even in that [world], if we consider that the base like souls of various religions have gathered, then there are the seed form souls in the *advance party*. So at least the seed form souls are in the kingdom of Ram, or aren't they [in Ram's kingdom] either? It will be said that they aren't [in the kingdom of Ram] either. Why? It is because all sorts of seeds are present among the seed form souls. The seeds of the whole world, the best as well as the worst seeds, the seeds of all the religions are present among the seed form souls of the *advance party* and until the seed is transformed, the tree can't be transformed.

So among the seeds too, the rosary of the seed form souls, which is called the *Rudramala*... that *Rudramala* consists of the seeds of all the religions and the seeds of all the religions, whoever is wearing the overcoat of whichever religion - meaning the husk of whichever religion has covered a seed - it will certainly *show* its husk of body consciousness. And if it *shows* [the husk], its *part* will surely be revealed. It isn't possible that it wouldn't *show* [the husk]. Why? It is because the Father is the biggest mirror and the place where the Father lives in the Confluence Age, which is called 'Madhuban', whether it is the *broad* Madhuban [that is formed] later on or whether it is the *mini* Madhuban that the children

<sup>2</sup> Gaining victory over lust is gaining victory over the world

<sup>3</sup> Gaining victory over the *indriyaan* is gaining victory over the world; *indriyaan*: parts of the body used to perform actions and the sense organs

create, the mirror of the Father is kept in both Madhubans. For Madhuban, Baba has said that Madhuban will become a palace of mirrors, where no soul will be able to hide. So, whoever is wearing the overcoat of whichever religion, that overcoat will definitely be revealed, that husk will definitely become *clear*. Until that husk is removed through the *power* of knowledge and *yoga*, those seed form souls can't be said to be firm in the Ancient Deity Religion because they are covered with the covering of body consciousness of other religions and when they are covered with the covering of body consciousness of other religions, then such souls will definitely show their body consciousness. They will forget the remembrance of the Father again and again. It is because where there is soul consciousness, there is the Father. Where there is body consciousness there can't be the Father.

That is why Baba says in the murli daily: the Spiritual Father is explaining to what kind of children? He is explaining to the **spiritual** children. That means He doesn't explain to the children who stay in a body conscious *stage*. He doesn't even talk to the children who stay body conscious. The Spiritual Father talks to the **spiritual** children because the children who stay body conscious won't accept the Father at all. They will do just as they please. They will give their own directions. So, what the Father wants to say is, "Children, the kingdom of *dvait* (duality) is going to end and the *advait* (non dual) kingdom is about to come. We are making Bharat *vice less* again through *shrimat*. We are making it *nirvikaari* (vice less). [People] are vice less in Ram's kingdom and they are vicious in Ravan's kingdom.

Everyone will say, the Highest on High [is] God. The ones belonging to Ravan's kingdom will also say, the Highest on High [is] God and the ones belonging to Ram's kingdom will also say, the Highest on High [is] God. Everyone considers God to be high. Why? If the ones belonging to Ram's kingdom, the deities, consider [God] to be high, it is logical. The ones belonging to Ravan's kingdom should consider Ravan to be high. Why do they consider God to be high? It is because the ones belonging to Ravan's kingdom will also come to know that the one who takes on the form of Ravan also is the soul of Ram himself, who reforms all those who belong to Ravan's community. This is why it has been said in the murli, 'Ram becomes Ravan and Krishna becomes Kansa<sup>4</sup> at the end of the Iron Age'. That is why everything, the best as well as the worst, is contained in that seed. "If the kingdom of Ram is Mine, isn't the kingdom of Ravan Mine?" That is why the Father says in the murli again and again: Children, your **Father** has come. What does that mean? He is the Father in what aspect? The *All round* Father has come. 'He is your **Father** when you perform good deeds and even when you perform bad deeds, He is your **Father**. You will have to reform. If you don't reform through a positive method, the senior mother in the form of Brahma – *brahm, maa* – if you don't reform through the love of the senior mother, if you don't reform yourselves through divinity, then **the Father** of even the demons has come. He will reform the demons through devilishness. This is why, which song has been played? Having found You, we have found the world. He is the Father of the deities as well as the Father of the demons; He has come.

Everyone will say, the Highest on High God. The demons as well as the deities will say that. He alone is called the Father, whom the demons as well as the deities accept. In the Indian tradition, there is only one deity who is accepted among the demons in the form of God, the demons worship him as well as the deities worship him. Who is that deity? Shankar. The demons as well as the deities worshipped him. He looks at even the demons with the same vision, a vision of equality, and He looks at the deities too with a vision of equality. If

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<sup>4</sup> A villainous character of the epic Mahabharata and maternal uncle of Krishna

the demons show courage, then ‘*himmate bacce to madade Baap*<sup>5</sup>’ and if the deity children show courage, then ‘*himmate bacce madade Baap*’. The Father is ready to help both types of children; the children just have to put forward the steps of courage. The *didis*, *dadis* and *dadas* who are sitting in the Brahmin world of the root form [souls] today, on what basis are they moving ahead? *Himmate bacce to madade Baap*. Although there is some Brahmin who is the form of Maya, she is sitting as the form of Maya incarnate, still, on the basis of courage, they are moving ahead. So whoever shows courage, the Father is ready to give them help. From where did Abraham, Buddha, Christ and Guru Nanak get so much power to *control* such a big *generation* (population) of the world? They showed courage, then they received help from the Father. So, everyone will say, the Highest on High God. Everyone means who? The deities as well as the demons will say it. The one whom everyone accepts is Himself called the Father. So, this should also be explained. What? Only the one who is the Father of the demons as well as the deities is called the Father. He is the Father of the loving children, the Ocean of Love and also the Father of the *lawful* children, Dharmaraj (the Chief Justice). It is only the one Father who plays both parts: *strict* and *soft*.

You should also write, Bharat (India) was a completely vice less heaven. It has become a vicious hell (*narak*) now. *Narak* means what? It isn’t called just *narak* but [it is called] *raurav narak* (horrible hell). *Raurav narak* means the place where worms and insects keep wriggling (*raurianaa*). What does wriggling mean? They keep biting each other. One worm bit a second worm, the second one bit a third one and the third one bit a fourth [worm]. So, this is a vicious hell that is created. Then, on the basis of *shrimat* we are making Bharat into heaven. On what basis are we making it [heaven]? On the basis of *shrimat*. Not on the basis of human opinions, not on the opinion of the *didis*, *dadis* and *dadas*, not on the basis of our own opinion, not on the basis of some deity’s opinion that [you may think it to be] on Shankar’s direction or Brahma’s direction or on Krishna’s direction. No. *Shrimat*, meaning no one else can give a more elevated direction than this. On the direction of that Father we are making Bharat into heaven. Whatever the Father says, you should *note* it down and then after churning on it you should help in writing it. What should we write, so the human beings understand that Bharat was truly heaven? It wasn’t Ravan’s kingdom. When? When there was heaven.

The children have in their intellect: the Father is making us *Bharatvasis* (the residents of India) *vice less* now. First we have to check ourselves, have we become vice less? Bharat is certainly being made [vice less]; the Father is certainly making the world vice less. This, we have to tell the others but before we tell the others, what should we do? First we have to look at ourselves: have we become vice less? It is because if we ourselves have become [vice less] or if we are the true *purusharthii*<sup>6</sup> to become [vice less], our speech will have an effect on others too, otherwise there will be no effect. [You must check yourself:] ‘Do I cheat God?’ There are also such people who speak a lot, meaning they thunder a lot but rain little. They will speak a lot; they will narrate a lot of knowledge to others: “The Supreme Soul has come to create heaven. He has come to destroy hell. Now this world of hell is about to finish” but they can’t stop themselves from creating hell. Hell means *vaishyaalay* (brothel), where [women] are made into prostitutes, where [men] become licentious (*lampat*). Those who run after women are called *lampat*. So, the world of prostitutes and licentious [men] itself is called hell, the world of worms and insects.

<sup>5</sup> If the children display courage, the Father helps them

<sup>6</sup> Those who make spiritual effort

So, you have to check yourself: ‘Do I cheat God?’. [Do I think:] ‘God doesn’t see me, what I do?’ These words can’t come out of your mouth. You know, the one who purifies is only the Purifier of the sinful, the Father. There is no one else except the One who can make the impure pure. This is definitely His business. It can’t be anyone else’s business. Why? Why can’t this be the business of the human gurus? (Someone must have said something.) They themselves must have become [pure]? *Acchaa*, they will make you [pure] to the extent they themselves would have become that. They will at least make you equal to themselves. Alright, the Supreme Soul is *Ever Pure*, He is *Ever Pure* but the gurus are pure at least *numbarvaar* (at different levels), [aren’t they]? So, they will at least make you reach the *numbarvaar list*. Or won’t they make you reach even there? So, except for the Supreme Father Supreme Soul, no one can make hell into heaven, no one can make the impure pure. Why can’t they? It is because only the One who is *Ever Pure* can create the *pure* world. Abraham, Buddha, Christ, Ram, Krishna, all the human souls of this world are coloured by the company. Only the One Supreme Father Supreme Soul Shiva, the Point of light is such that He isn’t coloured by the company. So, He takes the full responsibility of the permanent chariot in which He comes. [He says:] I am *responsible*. You, just follow the directions. The chariot whose responsibility He takes, the benefit of that chariot is as good as done. There is no need for us to worry about him at all. Why? It is because the one the *Ever Pure* Supreme Soul Shiva has accepted, the one He has adopted, will **certainly** be benefited. If ordinary human souls place their hands on somebody for protection, they fulfil their promise. And the *Supreme Soul* is Almighty! The souls who are sustained under the canopy of His protection won’t be harmed even a little but it is a question of being surrendered (*samarpan*). The more devoted [you are], the more *powerful* [your] mirror [of knowledge] will be. It means you will become a knowledgeable soul. And the more knowledgeable soul [you] become, the more *powerful* soul you will become because the power of knowledge is also power. Shiva’s light is not a physical light. That is the light of knowledge. So, there is only one Father who makes the impure pure. When Bharat was *vice less*, it was heaven. These ones (Lakshmi-Narayan) are completely vice less. As the king and queen are, so will be the subjects, only then is the whole Bharat called heaven. Now it is hell.

This ladder of the 84 births is very good. If you find someone good, you may also give it as a present to him. Big people receive big presents. So, if someone comes to you, then after making them understand [the knowledge], you too may give them such presents. Things are always ready to be given. You too should have the *knowledge* ready [to give] as well. There is the complete knowledge in the ladder. You should remember how we had 84 births. So, this is something to understand, isn’t it? Those who remember how they had 84 births will also remember how they became impure and how they became pure. They became pure by coming in the colour of the company of the One in practice and by coming in the colour of the company of many they became impure. This colour of the company wasn’t limited just to the intellect [but] the colour of the company is applied [to the soul] based on the mind, speech, actions and relationships. So, why did the fall start from the Copper Age? It is because we *Bharatvasis* started coming in contact and connection with Abraham, Buddha and Christ, many kinds of dualists who spread various opinions and religions. So, Bharat degraded. So definitely, the ones who came first had 84 births. [Those who] came first? Does it mean in the Golden Age? In the Golden Age too, some must have come in the first birth and some in the second and third birth. In the Golden Age too, those who came in the very *first* birth, the ones who had the full 84 births, only they are the firm deities and the remaining ones who have 82, 83, 81 births don’t belong to the Deity Religion **firmly**. They are definitely the souls who *convert*.

So, the Father mentions the 84 births and then says: I enter this one's ordinary body at the end of his many births. What was said? After **mentioning** the 84 births, He says... First He says, "You have 84 births" and after saying it He says, "at the end of this one's (*inke*) many births..." at the end of whose many births? *Inke*, not *tumhaare* (yours), *inke*. Who is He hinting at by saying *inke*? He is referring to the *soul* who is next to Him. Which *soul* is next to Him? Dada Lekhraj, the *soul* of Brahma, the *soul* of Krishna. At the end of this one's many births, I enter an ordinary body. In this world, who will be called an ordinary body and who will be called an extraordinary body? End of the middle part of the first *page*. So, I enter the ordinary body of many births. According to this, the body of Brahma can't be called an ordinary body because the body of Brahma was fit and fine; it had a fair complexion and a royal personality. He had a special attraction even before Shivbaba entered him. So, it can't be called an ordinary body. It can't be called ordinary with respect to his financial status and physically either, it can't be called an ordinary body. This is why, here it was said, after **mentioning** the 84 births, He says... that means through the body of Brahma first He mentions the 84 births. Then He says: At the end of this one's many births, I enter an ordinary body. It means when the 84<sup>th</sup> birth of Brahma ends in 69, that soul takes on a subtle body and when the subtle body also completes [its age], then the Brahmin child whose support that (Brahma's) soul takes, that child himself is called Brahma. It is because the Supreme Soul Shiva has to enter only the body of Brahma. It is because the *soul* of Brahma enters him. In its memorial a crescent moon is shown on the head of Shankar even today. That is why it was said: After mentioning [your] 84 births [the Father] says: I enter the ordinary body of this one, at the end of his many births. Then I name him Brahma. What? What did He name him before as well? Brahma. But that was a corporeal Brahma, the one with a corporeal *stage*, because you won't find even a single *photo* of Brahma that would have an incorporeal *stage* like the religious fathers. See the *photo* (pictures) of Mahatma Buddha, see the *photo* of Christ, the *photo* of Guru Nanak, the incorporeal [stage], the soul conscious *stage* is visible in it just through their eyes, but the incorporeal *stage* isn't shown in the *photo* of Brahma. It is because a mother is corporeal and a father is incorporeal. Baba has said this in the murli earlier too. So, then I name him Brahma. This is why, it has been said in a *vani*: if this Brahma goes away, won't heaven be established? It will. Although this Brahma goes away, whichever body I enter will have to be named Brahma. This was said. So I name him Brahma and I create Brahmins through this one. I create Brahmins through **this one**; through whom? Through the body of Dada Lekhraj Brahma I create Brahmins, meaning there was the establishment of the Brahmin religion through that Brahma because, will the Brahmins be corporeal, incorporeal or subtle? They will be corporeal. So, the corporeal ones will also be created through [someone] corporeal. I create the Brahmin religion through Dada Lekhraj. He didn't say: I create the deities. And had He said it, it should have happened in practice. Can anyone say after 69: I have become a deity? Or that the Ancient Deity Religion has been established? It is because if the Ancient Deity Religion is established, the other religions should be destroyed. When your complete capital is established, all the [other] religions will be destroyed. So, I create Brahmins through Brahma, otherwise where will I get the Brahmins from? So, this is the *first machinery* to create Brahmins through Brahma and what is the *second machinery*? (Someone must have said something.) No. Then I sit and teach the Brahmins and make them from Brahmins into deities. So, the task of making [someone] into deities will be done through a deity alone. Just like a *lawyer* himself will teach the studies of law, a *doctor* himself will teach the studies of medicine. Similarly, the study of becoming a deity will be taught *through* a deity himself. So, the same Brahma who was a corporeal bodily being, when he leaves his body he becomes Brahma, the subtle world dweller, a deity. [It is said] Brahma *so* Vishnu. He will become Vishnu later on, but before becoming Vishnu there is another *stage* in between, which is called Shankar. Shankar means

mixed. *Satopradhaan*<sup>7</sup> Shiva - He is just truth - *Rajopradhaan*<sup>8</sup> Brahma and the soul who left [the *yagya*] in the beginning of the *yagya*, the soul of Ram, is *tamopradhaan*<sup>9</sup>. So, the combination of the three qualities: *sat*, *raj* and *tam* is Shankar. Just like it is said: *varna sankar*<sup>10</sup>. So, where will I bring Brahmins from?

Have you ever heard of Brahma's father? Is there any father of Brahma too? Who will you call the father of Brahma? Definitely, it will be said [to be] God. Who is the Father of Brahma? God. Brahma and Vishnu are shown in the Subtle World. Why did He leave Shankar? Isn't Shankar shown in the Subtle World? He is definitely shown in the Subtle World, but even in the Subtle World [they] show him in the highest level. The Abode of Vishnu is higher than even the Abode of Brahma and higher than even the Abode of Vishnu, towards the Supreme Abode, the Abode of Shankar is shown. This is the highest on high *stage*. [He is] the one who has the body, the form of a human being. The highest on high *stage* amongst the deities is called *Dev Dev Mahadev*<sup>11</sup>. So, he is the greatest amongst all the deities. That is why, it is said in the *vani*, the murlī: *next to Shiva is Shankar, next to Shiva is Prajapita and next to Shiva is Krishna*. So, the form of *God* after Shiva, the Point of light is **this** form of the Supreme Soul Shiva. Whether he is called the Confluence Age Krishna, Shankar or Prajapita it is one and the same. So, Brahma and Vishnu are shown in the Subtle World.

So, who is the father of Brahma? *Brahm, maa*; '*Brahm*' means senior and '*maa*' means mother. So, will there be a senior father who creates the senior mother or did she become the senior mother on her own? The word 'senior mother' itself specifies that there is also a senior father who created that mother, because the children are created later. First, the mother is created. So, Brahma is the *banni* (wife) and the one who creates her is Prajapita Brahma, in the beginning of the *yagya*. It is because the *banni* can be created only when the *banna* (husband) is in a corporeal form. Shiva, the Point of light can't be called *banna* (husband). He can't become someone's husband until he takes on a body because all the point souls are brothers for each other. And Shiva, the Father of the point souls is only the Father; you can't call Him with any other relationship. When are the other relationships of Shiva the Point of light Father formed with the children? When He enters a body in the corporeal form. So, the Supreme Soul Shiva entered the corporeal Prajapita and made Brahma also His *banni*. So, Brahma is also a child... It has been said in the murlī: Brahma is My child and he is also My *banni*. So, have you ever heard of Brahma's father? Definitely, it will be God Himself. Brahma and Vishnu are shown in the Subtle World. The Father says: I enter this one at the end of his 84 births.

When someone is adopted, his name is changed. Well, will there be *adoption* in the corporeal or in the incorporeal? There will definitely be *adoption* in the corporeal. Why? It is because the one who is adopted is the creation and the one who adopts is the creator. The Father of the souls is Shiva, the Point of light. So, the souls are eternal and the Supreme Soul Shiva, the Point of light is also eternal, there is no question of creating in this. Anything that is created can't be called eternal. So the Creator Father Shiva and the souls are eternal. They can't have a relationship of Creator and creation. It is because something that is created is new, [it is something] that didn't exist before. So, when someone is adopted, his name is

<sup>7</sup> consisting in the quality of goodness and purity

<sup>8</sup> dominated by the quality of activity and passion

<sup>9</sup> dominated by darkness or ignorance

<sup>10</sup> a person of mixed caste or race

<sup>11</sup> Deity of the deities, the Greatest Deity

changed. It is like this in the Indian tradition too. When the Sanyasis make someone their disciple, they change their name. When a maiden is married and when she goes to her home, her maiden name is changed. So, when Shivbaba makes Brahma His *banni*, then Brahma's name is changed. First his name was Dada Lekhraj, then the name changed to what? Brahma. Who changed it? Who is the one who changed it? Is it Shiva? Did the voice come from Shiva, the Point above? Definitely, someone must have told [Dada Lekhraj:] "This is the meaning of your visions", otherwise, Brahma himself was confused [at that time]. So, the one who told him [the meaning of his visions] is himself the Creator. So the name is changed. To what did the name Dada Lekhraj change? Brahma.

[People] are made to do *sanyaas* (practice of renunciation). Even when the Sanyasis renounce [the worldly life], they don't forget their previous name and form, place and time immediately. They certainly remember it as long as they live. You will also remember them, but you have disinterest (*vairag*) for them. For what? You have disinterest for your previous birth's name and form. You have disinterest for the name, form, country, time, relatives and everything of the previous birth because you know that all of them are going to be buried in the grave. Everyone will end up in soil. This is why, why should we remember them? All the *lokik* (worldly) relationships of this world are going to mix with the soil. No relative will be of any use at the end. The body and bodily relatives will be of no use to anyone, all these relations will be proved to be false. It is because when there will be the great fury of the great destruction in this world, then everyone will think about himself. There will be no one to look at someone else. Only the One Supreme Soul Father will be the Protector of everyone.

So, all these are going to be buried in the grave. This is why, why should we remember those who are going to be buried in the grave? We have to understand everything properly through the knowledge. The sages and Sanyasis also leave their household because of knowledge. What? When do even they have disinterest? They have the knowledge of *nashvarta* (the perishable nature) to some extent: these worldly affairs and entanglements (*prapanch*) are nothing, so they leave it. Here too, when the knowledge emerges in the intellect, you have the true disinterest. That is why it is said in the path of *bhakti*, *binu vairaag vivek na hoi, raam kripa bin sulabh na soi*<sup>12</sup>. Knowledge can't emerge [in someone] unless he develops disinterest. So, true disinterest is required, sacrifice is required, then the knowledge emerges [and] you gain the recognition of the Supreme Soul; otherwise you can't [gain His recognition]. If you ask those Sanyasis, how they left their household, they never say that to anyone. Even in the Brahmin world, if you ask the Sanyasis how they left their household, they won't tell you the complete truth, how they left it. Then they are asked tactfully: How did you develop disinterest? Please tell us, so that we can also do likewise. You give the *temptation* to become pure [to others]. As for the rest, you remember everything. You can say everything, from [the time of] your childhood. You have the complete knowledge in you intellect, how all these are the *actors* of the *drama*, who have been playing *parts*.

Now the Iron Age karmic bondages of everyone are going to break. All the karmic bondages of the Iron Age that we have with various souls are going to break [and] then we will go to the Abode of Peace. Until the karmic accounts of the 63 births are cleared, no soul can go to the Abode of Peace. To go to the Abode of Peace doesn't mean that you have to leave the body and go there. It is about stabilizing in a peaceful *stage*. No soul can stabilize

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<sup>12</sup>There cannot be enlightenment without disinterest; it is not easy [to attain disinterest] without God's grace



itself in the peaceful *stage* until there is the bondage of the body and bodily relationships. So, after coming back from the Abode of Peace, everyone's new relationship will be formed.

Baba keeps giving [us] nice points to explain [to others]. When these very *Bharatwasis* were the ones who belonged to the Ancient Deity Religion, they were *vice less*. Then, they became *vicious* after having 84 births. Earlier they were *vice less*, they were *nirvikari* (vice less); whose company did they take? *Sang taare kusang bore* (good company takes you across and bad company drowns you). So, whose company did they take? *Arey?* *Arey*, when you become a lawyer, whose company do you take? You take the company of a lawyer. When you become a *doctor*, whose company do you take? You take the company of a *doctor*. So, if you want to become a king, whose company should you take? Definitely, the one who is going to become the king of the kings, the one who can't be ruled by anyone. In the beginning of the *yagya* too, no one could rule over him. That is why Baba reminds [us] in the murlis, there were such children who used to give directions to even Mamma and Baba, they used to make them perform the *drill*, they used to sit as *teachers*. We used to follow their directions. 'We' means who? Mamma and Baba also used to follow their directions. So, such *powerful* souls who used to keep even Mama and Baba under their *control*, will they come under the *control* of these *didis*, *dadis* and *dadas*? *Arey*, leave them aside. The whole *group* of those souls at the beginning, who left their body and went away and now again they have come to the *yagya* with another body, there can be no one from that whole *group* that bows because they are the kings of many births. They aren't the souls who receive attainments from any bodily being. They are the souls who receive attainments from the Supreme Father Supreme Soul directly. So, how will they bow in front of any bodily religious guru? That is why it is said in the *avyakt vani*, the one who becomes subordinate to a bodily being can never become a ruler. You shouldn't become subordinate. When the Supreme Father Supreme Soul Himself is teaching us after coming and is giving us the kingship, when He is making a promise: Children, I will take you along with Me. I will establish your capital and then go. Then, how can any bodily human gurus establish the capital? Abraham, Buddha, Christ came; they too became old in this old world, left the body and went away. They didn't go back out of this world, they are somewhere in this very world in an impure stage. They too fell. So, the human souls who have 84 births or the ones who have a maximum of births, who are in the impure *tamopradhan stage* now, how can they do such *service* of making human beings into deities? To make *narak* (hell) into *swarg* (heaven)? These human gurus make this world into a hell even more, they make it into a *vaishyalaya* (brothel), they cannot make a *Shivalaya* (the house of Shiva).

So, you have all the knowledge in your intellect, how all these [souls] are the *actors* of the *drama* who have been playing their parts. Now the Iron Age karmic bondages of everyone are about to break, then there in the new world, everyone's new relationship will be formed. Baba keeps giving [us] nice points to explain [to others]. When these *Bharatwasis* belonged to the Ancient Deity Religion, they were *vice less*, then after 84 births they became *vicious*. Now they have to become *vice less* again, but the one who will enable them to make *purusharth* is needed; [ he is needed] to make them what? [He is needed] to make them *vice less*. Now the Father has explained to you.

Second *page*. The Father says, you are the same ones (*vahi*), aren't you? The children also say: Baba, you are also the same, aren't you? 'The same' means what? Definitely, they are introduced [to each other] before. Children say: You are also the same, aren't you? 'The same' means which one? Had they ever seen [the Father] before? Do you get this awareness? Definitely, you get the awareness. The intellect becomes aware: we are the same, we are the

children of the same Father. The Father says, “I gave you the share of your kingship after teaching you a cycle ago as well”. He will do the same cycle after cycle.

Whatever happened in the *drama*, the obstacles that were created will be created again. Obstacles were created in the beginning of the *yagya* too. That is why it has been said in the *avyakt vani*, when was the flame of destruction ignited? Along with the establishment, the flame of destruction was also ignited from the *yagya kund* (pit for sacrificial fire). Who became instruments? Brahma, then the Father and the Brahmin children came in between. They added more *aahuti* (burnt offering) to ignite the flame of destruction. Who became the instrument first? *Arey*, when there is some fight, who is caught? Two people are fighting, out of the two, one of them is certainly guilty. First, the mistake is of one person and then the mistake is of the second person and then it is the mistake of others. So it has been said clearly: who became the instruments? Brahma, the Father and the Brahmin children. Everyone is included, but who started [the fight] first? Brahma started it. It is in the beginning of the *yagya* that there was this start; because of being attached to the children there was a fight between the mother and the father. That fight has to become clearer later on. There were such demonic children, who did the work of creating a *friction* between the mother and the father. And whatever happened in the beginning will be revealed in the end as well. In the beginning the flame of destruction was just ignited and now the final offering has to be put into it. This flame of destruction is no ordinary flame. The flame of destruction appeared from the sacrificial fire of the knowledge of Rudra<sup>13</sup> and it took the entire world in its clutches. This is not a minor war. The whole world has to be sacrificed in it. So, whatever happened in the *drama*, the obstacles that were created will be created again. There were obstacles in the beginning and now in the end too, obstacles will be created again.

Whatever happens in our life, we do remember it, don't we? So, ours is the Brahmin life. Some souls have two or three births even in the Brahmin life. But it is still the Brahmin life, isn't it? So, [the souls] will remember the past and present incidents of the Brahmin life, won't they? These ones remember everything; he also says: “I was a village boy and then I became the master of paradise (vaikunth)”. Who? Who remembers it? These ones (*inko*) do remember it. These ones means who? Just Brahma? Then He would have said this one (*isko*). Instead of saying ‘this one’ He said ‘these ones’. ‘These ones’ mean what? It is plural. That means there are at least two souls who become *prince* from [being] a *beggar*. They became that before and they have to become that now as well. So, these ones do remember everything. He says: I was a village boy and became the master of heaven. He was a boy from which place? The boy from the banks of the river *Ganga*<sup>14</sup>. They have also made songs but the ones who made [that] song don't know its meaning at all. How can there be a village in heaven? Now you know that this old world is a village for you too. There is a world of difference between paradise and this hell.

Human beings see big palaces, buildings etc. and think: this itself is heaven. Which human beings think this? Do only the human beings of the outside world think this or are there such human beings in the Confluence Age Brahmin world too who build big palaces, multi-storeyed buildings, mansions etc. of millions of rupees and then think that they are sitting in heaven and the rest of the world is in hell? [They think:] Brahma Baba has given us heaven. The Father says: All these are mud and stones. There is no *value* in them. The most valuable is a diamond. The Father says: Think how your golden palaces were in the Golden

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<sup>13</sup> A name of Shankar

<sup>14</sup> *Chora ganga kinare vala*

Age. Think about it. *Arey!* If He said: There were palaces of gold, what is there to think about? *Arey*, if there were palaces of gold, then surely they must have been of gold, the walls will be of gold and the bricks will also be of gold, what is there to think about it? (Someone must have said something.) Yes, gold means truth, bricks means souls; [the souls] who become ready, [the souls] who are baked in the *bhatti* (furnace) of knowledge and yoga, the fort like gathering of those gold bricks, meaning true souls will be formed. Palaces like gatherings will be formed. We ourselves will make them. We will make them with the help of Baba's shrimat. The Father who has them made is sitting here. So, think how your palaces of gold were in the Golden Age. Why was this question asked? It is because some think that there will be golden palaces in the Golden Age. Is there any need for palaces there? *Arey*, there, nature itself does all the work; human beings don't have to work at all. There will be no mills to make clothes there either. There will be natural beauty of every kind. So, all the mines are full there. There is a lot of gold [there].

So, the children should be so happy! If you ever feel down, then Baba has explained that there are some records (songs) that will immediately bring you back to happiness. Which records? "*Tumhe pake hamne jahan pa liya*" (having found You, we have found the world). If you understand the depth of this *record*, who is the one because of whom we find the whole world... If some mother finds such a child for whom a fortune teller says that this child will become the master of the world, then how happy will that mother be? [She] will have boundless joy. [She will think:] by finding this child, it is like I have found the kingship of the whole world! So, the children should keep such *records* with them, that would instantly bring them into [a state of] happiness.

The entire knowledge comes in your intellect; you understand: Baba makes us the master of the world. No one can ever snatch that kingship from us. For half a cycle we become the masters of the Abode of Happiness. The child of a king thinks that he is the heir of the limited kingship; you should have so much intoxication: we are the heirs of the Unlimited Father! We are the masters of the unlimited kingship! The Father establishes heaven; we become heirs for 21 births. So, how happy you should be! Certainly, you should also remember the one whose heir you become. What? If someone is the child of a millionaire, will he remember just the millions or will he also remember the one who gives him that? Will the child of a millionaire have his eye only on the millions or will his vision also go on the father who gives him the millions? [End of the cassette.]