

**Audio Cassette No.22 at Kampil.**  
**Clarification of Murli dated 25.12.91+19.01.92 (only for PBKs)**

**Side A**

The morning *class* of the 25.12.91 was being narrated; the topic being discussed in the end of the second *page* was: 'It is as if Shankar doesn't have any role. The Father certainly has a role.' Shankar is not the Father. Shankar is separate. It is because Shankar is the name of the mixed role. Shankar means *mixture* (combination). Of whom? *Satopradhaan* Shiva, *rajopradhaan* Brahma and *tamopradhaan* ... Hum? Who is *tamopradhaan*? Prajapita [meaning] Ram, the father Ram. He will be said to be *tamopradhaan*, because... what [kind of] body does the Father enter? An impure body. [Does He enter] an impure body or the most impure body? The most impure lustful thorn. Until when is the real Confluence Age? As long as Shiva is present in the corporeal form in the most impure lustful thorn. So, is he *satopradhaan*, if not *tamopradhaan*? *Arey!* You are dismissing the words as unimportant! He was [*tamopradhaan*] in the past; has he become *satopradhaan* now? Has he become Vishnu? Is the *second* of [transformation] from Brahma into Vishnu over? Is it complete? The Golden Age has started brother. Balakram (a student)! The Golden Age has started for Balakram. How long does it take for Brahma to become Vishnu? (A student said something.) One *second*. So, Prajapita Brahma will take a *second* to become Vishnu in the end. It will be such a fast race! And he will make such a *high jump* in a *second*. So Balakram says, that *last second* has passed. *Arey!* (A student said something.) *Acchaa!* And what about now? Now, in contrast to him, someone else is the most impure. Choose your *number*. ☺

So, the father certainly has a role. Which father? (Student said something.) The corporeal father. [You say] the corporeal father in every case. Where are you sitting? Which father has a role? (A student said something.) He (a student) says that the corporeal father certainly has a role. The Father, the *Supreme Soul* Shiva has a role. He fulfils everyone's desire in [the path of] *bhakti* (devotion). It is not about the *period* of 2500 years [of the path of *bhakti*]. In fact, He doesn't come to this world at all in the path of *bhakti*. Who? Shiva, the Point of Light. So, where does He fulfil the desires [of everyone]? He comes in the Confluence Age and fulfils the desires [of everyone]. For example, there is a saying for Kaikeyi. Kaikeyi had the desire that... what should god Ram become for her? He should become her child. He became the child of Kaushalya, so she (Kaikeyi) became jealous [thinking]: He should become **my** child. So, this is also a desire, isn't it? It isn't any degraded (*taamsi*) desire. It is anyway a pure (*saatvik*) [desire]. So, the Father comes in the Confluence Age and fulfils everyone's good wishes. [audio unclear]

So, He fulfils everyone's desire in the path of *bhakti*. In which path of *bhakti*? In which path of *bhakti* does He fulfil everyone's desire? In the path of *bhakti* of the Confluence Age. In which age? (Students: The Copper and the Iron Ages.) So, this is at different levels according to the *purusharth* (spiritual effort). He fulfils everyone's desire. What kind of desire of everyone [does He fulfil]? (A student must have said something.) No. The Supreme Soul doesn't fulfil corrupted desires. Even in the Confluence Age the Supreme Soul doesn't fulfil corrupted desires. Who fulfils them? Maya and Ravan. What kind of desires does God fulfil? (A student said: Elevated.) Yes. The elevated desires. It is *bhakti* anyway. If they are elevated desires, why was it called *bhakti*? Why wasn't it called knowledge? It was called *bhakti*, because all those desires are momentary. What? All the desires in the path of *bhakti* are momentary desires, [like] 'God should come and become my child'. So, the Supreme Soul Shiva doesn't become a child, but since they had this feeling here so, the bodies which

He enters, [i.e. the body of] Ram and Krishna, those souls can become their children in some or the other birth. Whatever desire of forming a relationship they made or any other elevated desire of the world that they made, the Father fulfils those desires after coming in the *shooting period* as well. So the same will happen in the *broad drama* as well. They just say for Shankar: He opened the eye and the destruction took place. So it was asked: What is the meaning of opening the eye? If you die, the world is dead for you. If you became free from attachment with this world, it is as if you died alive from this world. And if we died from this world, it is as if ...what did the world become for us? It finished.

It is not about destroying the world, but it is about destroying the attachment to the world. As for the rest, there aren't bulls, snakes etc. in the subtle world. They aren't in the subtle world? Then, it pertains to which time? [If] they aren't in the subtle world, are they present here? Yes. There are snakes as well as bulls in the corporeal world. This is not about those snakes and bulls in the limited (in reality). Even in the Confluence Age world of Brahmins, it is not about those bulls, snakes or cows. It is about understanding the meaning. What does snake mean? Someone who is lustful, angry, greedy, with attachment and egotistic. The example of the snake is especially mentioned for lust. But all the five [vices] are snakes. Some are sharp (very poisonous) [and] some are ordinary. They show a snake with five hoods, the five hooded one. So, which snake is it? It is the collective form of the five vices. They also show snakes on the five body parts of Shankar. What is the meaning [of showing] snakes on five parts of the body? A snake on the waist is the symbol of the vice of lust, snakes on the arms [indicates the vice of] anger, [after] lust [the snakes on each arm] are the symbols of anger and greed, a snake round the neck is the symbol of attachment and the symbol of ego is [the snake] on the head. They say: Falling down from the fifth floor... Just like it is shown in the *last* picture of the '*Pradarshani ank*<sup>1</sup>'. The path [to reach] heaven from hell is shown. He did overcome the four vices, but the fifth vice [i.e.] ego... when he reached [the spot of] ego, ego attacked him [and he thought:] 'I am knowledgeable, I am a *yogi*'. Or it may be any type of ego, it makes you fall from the fifth floor. So it is shown at the very top. Why? It is because the lustful is forgiven, the one with anger is forgiven, the greedy is forgiven and the one with attachment is also forgiven. It doesn't matter how much lustful, angry, greedy and with attachment someone is, all of them are forgiven in the court of the Supreme Soul. Even if they are great sinners like Ajamil with these vices. They are also forgiven. But who aren't forgiven? The egotistic is not forgiven. The Supreme Soul doesn't like ego at all. It may be in the form of ego of the body or in that form of ego [of the intellect], because it also contains the ego of the body anyway. So, people of all the religions of the world have received kingship from the Supreme Soul. There is only one religion, you may call it religion or call it irreligiousness or whatever... it is because they don't believe in any *dhaarnaa*<sup>2</sup> at all. Which religion? Atheism of the Russians. The Atheism founded by Lenin and Stalin. They don't believe in the Creator Father and they don't believe in the creation of the Creator Father, the deities and heaven either. They say: 'We alone are everything. The Supreme Soul is nothing in front of us. If **we** wish, we can turn the world into ashes in a *second*'. So such an egotistic religion or the souls going and staying in that religion don't receive the Supreme Soul's inheritance, the kingship. Many of such egotistic [souls] have sneaked into our world of the *yagya*<sup>3</sup> as well. They are in the root souls as well as in the seed form souls, the souls of all kinds, the souls of all the religions have entered the

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<sup>1</sup> A booklet prepared for service in exhibitions

<sup>2</sup> Religious beliefs, faith

<sup>3</sup> Pit for the ritual religious fire. Here, it means the Brahmin family

*yagya*. The Supreme Soul Father is the Father, isn't He? 'Children, your **Father** has come!' What? You are certainly lustful, angry, greedy, with attachment and egotistic, but children, this is your **Father** who has come. Won't you reform yourselves? Then, be careful! What does it mean? A thorn is removed with a thorn, poison kills poison. What *injection* will they give, when a black snake bites someone? Not of ordinary *poison*, [but] when a black hooded snake bites someone, an *injection* with a poison many times stronger than that will be given. Similarly, when the Supreme Soul also sees that they are not going to reform through love, He takes on a ferocious form. He has to become the most egotistic and deal with the egotistic [children]. What name was he given? *Ahamdaabaadi*. The resident of where? Where does he reside? *Aham daa baadi*; the one who gave up his ego later on. What does 'later on' mean? When everyone has given up his ego and bowed, then he himself also bows. So, to such egotistic ones who say, 'we will set the entire world on fire, we will roast it. Who can face us? Who could be such a God? We ourselves are God; God is nothing [else]'. So, they don't have any attainment. But they are also souls. Who? The Russians, the souls belonging to atheism, they are souls anyhow, aren't they? So with the soul conscious vision, considering them to be brother souls, the Supreme Soul makes those children sit very close to Him in real life in the Confluence Age. What? Look at the picture of the Tree. Where are the root [soul] and the seed [soul] of the half-atheist Arya Samaji and the root [soul] and seed [soul] of the full atheist Russians sitting? [They are sitting] very close to the mother and the father. Very close. So, they are sitting very close. Today Bharat is completely atheist with respect to the outside world as well. There is the complete influence of the atheists. They cast their shadow over Bharat. In Russia, all the subjects have become like the king. So, which is the closest country? (A student: Bharat.) No. Which country is the closest to Bharat? Russia. They are helping [Bharat], they are also giving support and Bharat is inclined towards it as well. But if Russia wishes to establish its rule in the entire Bharat, it is not possible. It wouldn't be possible that the Russian traditions rule. [If they consider that] all the souls are mutually brothers, then it is alright. They may sit beside. But Russia cannot move back with regard to its nature and *sanskaars*. Every religion has its specialities. Every religion, meaning their religious father considers himself to be the highest until he has the complete *realization* of the Supreme Soul, God the Father. And the Father says: When the doomsday (*kayaamat*) comes, at that time, in the world, no matter how atheist a soul is, such natural calamities will befall, such terrible circumstances will arise that even the greatest atheists will accept the Supreme Soul Father as God the Father and they will bow [in front of Him]. They will **have to** bow. So, it was said: There are no bulls or snakes etc. in the subtle world. Where do they exist? It is about this corporeal world. The role of Shankar is in this corporeal world itself, but he stays in the incorporeal and subtle *stage* through the intellect; that is why that bodily being was shown in the subtle world. Snakes don't mean that there are some physical snakes. The souls with nature and *sanskaars* like snakes sit close to him in the form of enemies in disguise<sup>4</sup>. Nevertheless, the slogan of Bharat is *Vasudhaa ev Kutumbakam*. What? The entire world itself is my family. Well, it doesn't matter if there are lustful, angry, greedy, with attachment or egotistic souls in it. So, he is ready to sit even the most egotistic one on his head. Do you wish to climb and sit on the head? Sit [then]. It is shown in the Ramayana; what is shown in it? *Prabhu taru tar, kapi daal par* (God is sitting beneath the tree and the monkeys are sitting on the branch of that tree). *Prabhu* means God. God is sitting beneath the tree. And where are the monkeys sitting? Right on the top. Where? On the branch. And those poor fellows cannot control themselves when they have an urge. When they feel like passing urine, they will pass [urine] immediately. They will pass it anywhere. They will pass it even while eating and drinking. This is a special habit of the monkey. Whether it is while eating,

<sup>4</sup> *Aastin ka saap*: lit. means snakes in the sleeves

drinking, having love and at any time, it will never stop the urge. It is so vicious. It will urinate and defecate. If he coughs, spit will come out of his mouth. Then where will it fall? On *Prabhuji*. So considering that the souls are brothers among themselves... The Supreme Father Supreme Soul plays an egoless, vice less and incorporeal part in the Confluence Age, so, He is ready to give the closest and the highest *stage* to every soul considering that the souls are brothers among themselves. He doesn't have any ego in this. So this topic of the snakes etc. isn't related to the subtle world. In this very world, those snakes have penetrated the sleeves of Shankar who remains in the subtle *stage* and he rides on the bull. These snakes, the bull and so on are born here. What? In which level [of the subtle world] is Brahma shown? Is it in the highest level or in the lowest level? (A student: In the lowest level.) In the lowest one means towards ... towards the world of humans. So, the bull and the snakes etc. are in the human world. They are created here. Look, they have become the ones with such a stone like intellect.

Third page of the vani of the 25.12.91. They don't understand that they are impure (*patit*) either. What? They sit inside as enemies in the guise of friends, they climb on the head, defecate and urinate, [still] they don't even understand that they are impure; and Shankar? Shankar drinks poison. He does drink poison, this is sure. Just like Shankaracharya; Shankaracharya said to his disciples... no, it is about Mahatma Buddha. Mahatma Buddha said to his disciple: Will you be able to do what I can do? Then, one disciple said: Yes, why not? And the other said: 'We ... [audio cut] ... is done to obtain some reward. Why do the ascetics (*sadhu*) meditate (*saadhanaa*)? They meditate to receive some rewards. What does 'saadhanaa' mean? This is a *pencil*, it is held in the hand. So, this hand has controlled (*sadhaa hua*) the *pencil*. Something that was controlled fell down; it was released from the hand. So the control was lost. One thing is to control (*saadhanaa*) the *indriyaan*<sup>5</sup>. Actually, the one who stops the *indriyaan*, the one who controls the *indriyaan* and doesn't let them be attached to his senses. he himself is a true ascetic. But those ascetics leave their household. If they left the very household, will they control their *indriyaan* with (i.e. in the company of) the walls? Will the *indriyaan* be controlled with the walls? It is not *saadhanaa* if someone spends five years in *jail* and when he is released from the *jail* he says, I have practiced celibacy for five years! That is compulsion. Come to the wrestling ground, then you will prove your power.

So *saadhanaa* is performed to make some attainment. So, how can ascetics call themselves Shiva or God when they are performing *saadhanaa*. What? All right, let it be Shankar himself or any *purusharthi*<sup>6</sup> child who is equal to Shankar in yoga. But when he is sitting in remembrance, if he is performing *tapasyaa*<sup>7</sup>, it means that he certainly is not God. Yesterday, we were discussing [the topic], weren't we? They consider Shiva and Shankar to be one. *Arey!* Shankar himself is the one who meditates. He is the one who performs *tapasyaa*. Can he be God? He cannot be God the Father. In the same way the ascetics and *sanyasis* sit considering themselves to be *Shivoham* (I am Shiva) and make mothers and virgins worship them; they are seen making them massage their hands and feet. They show that they aren't influenced by the colour of the company, they are pure. [They say:] these souls (those who massage the feet) should be coloured by the company of our purity, they too should be benefited, that is why we don't forbid them from performing *bhakti*. It is because to forbid someone from performing *bhakti* is also a sin. Baba also says it in the vani (murlis)...

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<sup>5</sup> Parts of the body used to perform actions and the sense organs

<sup>6</sup> The one who makes spiritual effort

<sup>7</sup> Intense meditation

what? Don't forbid anyone from performing *bhakti*. Well, one kind of *bhakti* is based on blind faith. Without understanding, without knowing and asking, without understanding logically, to consider someone to be God or a deity and worship them is the *bhakti* based on blind faith. One thing is the *satopradhaan bhakti*; it is still something elevated.

How can the ascetics call themselves God when they meditate? Shiva doesn't need to meditate at all. What? Will He sit absorbed in remembrance? (Students said something.) Where is the need for Shivbaba to be absorbed in remembrance, to sit and meditate? The very name of those ones is *sanyasi*. What does it mean? *Sampurna nyaasi* (the one who renounces everything completely). *Nyaasi* means the ones who renounce [something]. Does God ever have to renounce [anything]? What was said? Does even God have to renounce [anything]? God also ... (A student said: ... ever *sanyasi*.) *Ever sanyasi*? Is God *ever sanyasi*? ☺ *Arey* the *sanyasis* hate the household, the family life. That is why they run away from it. Will God have aversion towards the family life? *Arey*, how will He have aversion [towards the family life]? Where is He sitting in the memorials in the temples? Where does He sit? He is shown sitting in the *arghya*<sup>8</sup>, which is shown as the form of the mother. So, He is sitting in the *arghya*. Will He renounce it? The one who is defeated will have to renounce [the household]. But the Supreme Soul is never defeated. What is the need for Him to renounce [anything]? He is never deceived. The souls need to meditate. There is the need for the souls to remember the Supreme Soul. The Supreme Soul is always stable in a high stage. The very meaning of Shiva is *Sadaa Shiva* (forever beneficial). God never has to renounce [anything]. The ones who are vicious renounce [the household] in order to become free from vices. Who will leave and run away? The one who is vicious. So, in this aspect, apart from the One, all the actor human beings in the world will certainly have aversion to some *percentage*. They will definitely leave and run away. So, what are they all? Are they ascetics and *sanyasi* or not? What are they all? They are ascetics and *sanyasi*, aren't they? *Arey!* Or will there also be a human being who never has aversion at all? Some think that there are also such ones who never have aversion towards the vices; they are in the *list* of the great lustful ones. But it is not like this.

So, the vicious ones renounce [the household] in order to become free from vices. *Sanyasis* certainly can't be God. Can't *Sanyasi* [be God]? Can the one living in a household be a *Sanyasi*? If the one living in a household can't be *Sanyasi*, then can he be God? Only someone living in a household can be God. No *Sanyasi* can be God. God also has a *title*. There are two meanings of God. Just as there are two types of Brahma: one is the *title* holder [Brahma] and the other is the *original* [Brahma]. In the same way, there are two types of God as well. God comes, when God Shiva comes, what does He make [us into]? He makes [us into] God and Goddess. Are the ones who have become God and Goddess the *title* holders or are they the *original* God? They are the *title* holder of God and Goddess. As for the rest, God is always alone. *God is One*. So the topic of which God who doesn't renounce [the household] is being discussed here?

(A student said something.) No. Is the topic about him being discussed? When He is the [only] *One*, then there is no question of being a householder or being a *Sanyasi* at all. *God is One*; when He is alone, where does the question of *pravritti*<sup>9</sup> and *nivritti*<sup>10</sup> arise? In fact, He is unique (*turiyaa*). He is beyond this cycle itself. Yes, that Point enters [someone]. Whom

<sup>8</sup> The cup shaped structure in which the lingam is placed

<sup>9</sup> The household path

<sup>10</sup> The path of renunciation

does He enter? (Someone said something.) Yes, He enters the *ling*. The Supreme Soul enters that *ling*, the corporeal body. Why is the *ling* shown? Why isn't He shown like they show the other statues? Doesn't He have hands and legs? Are His nose and ears cut? (Student: The incorporeal stage...) Yes, the incorporeal seed form *stage* of the intellect has been shown. It is the *stage* of the Supreme Soul Shiva, the Point of light. He doesn't need to worry about anything. So they have shown such a *stage* of that *ling*. So, God doesn't need to renounce [anything]. The vicious ones have to renounce [the household] in order to become free from vices. They have to leave and run away. The sanyasis can never be God. God the Father does keep saying in the the murlis: I have come to teach what? Raja yoga. What kind of Raja yoga? While living in the household, while living in mud, make your intellect like the lotus flower. So, when He Himself has come to teach... So, what kind of a *teacher* is he who himself can't perform [what he teaches] in a *practical* [way]? Will he be able to teach? This can be a different thing, that all those who study will be *numbervaar*<sup>11</sup>. When an examination takes place, the *teacher* never gives 100% marks to anyone. What? No one will ever obtain 100 out of 100 marks. They can obtain [a good] *percentage*. The ones who adopt renunciation have to wear ochre coloured clothes. What? What kind of clothes will the ones who leave [the household] and run away have to wear? Ochre coloured [clothes]. What does it mean by ochre coloured clothes? *Arey*, in the picture of the Ladder, four colours have been shown. In which age has the red colour been shown? (Students said something.) The red colour. In the Copper Age. So, the one who himself accepts [the woman], adopts her on one hand, and then he himself leaves her and run away, [then] won't he be called *dogalaa*<sup>12</sup>? Will he be called dualistic or non-dualistic? He is dualistic. He became the one who speaks two things, he became *dogalaa*. So, in which age does duality start? In the Copper Age. Which quality (*gun*) is dominant in the Copper Age? Is the quality *satt* or *tamo* [dominant]? (Student: The quality of *rajo*.) The quality of *rajo*. What should be the colour of the quality of *rajo*? The red colour is shown. That is why, what kind of clothes do the Sanyasis wear? They wear the red coloured clothes. When they have aversion, they become angry and when they become angry, they wear red cloths in a way; their face has turned red and yellow. Well, someone becomes angry with the others, he certainly doesn't become angry with himself. Some can become [angry] with themselves as well, but the Sanyasis like this are very few. So, they don't dishonour themselves (*matti paliid karnaa*). On whom do they take out their anger? They take out their anger on the wife and the children. So, how does their face become because of anger? The face turns red. Face means cloth like body. What kind of [cloth] do they wear? They wear red clothes. It is about the Sanyasis of which world? Those ones wear physical red clothes. It is not at all about them. It is about whom? When is this *foundation* laid? Here, it is about those very *sanyasis* in the Confluence Age world of Brahmins who leave their household. (Someone said something.) Yes. The one who adopts renunciation has to wear ochre coloured clothes. What does it mean? In which world do they come and take on bodies? *Arey!* (Student: In the Copper Age.) In the Copper Age world; in the *rajopradhaan* world, the *rajopradhaan* world which is [the world of people with] red clothes. The soul [coming] from the Supreme Abode is white. When the white soul comes in the Copper Age, it will come in the red coloured age, won't it? So, what kind of body will it receive? Will it receive a red *rajopradhaan* body or will it receive a *satopradhaan* body of the Golden Age? It will receive a red body. So, when do the Sanyasis have to come? In which age? They have to come in the Copper Age. They can't experience the happiness of paradise, the happiness of the household life, the *satopradhaan* and *satosaamaanya* (ordinary perfection) happiness. So they have to wear ochre coloured clothes. This will be the result, if

<sup>11</sup> At different levels according to their capacity

<sup>12</sup> Double mouthed

you leave [the household] and run away. Does God also have to adopt this guise? God is an *all round Champion*. Will He play an *all round part* or will He come in the Copper Age? He certainly plays an *all round part*.

Om Shanti. Yesterday the morning *class* of the *vani* dated 19.01.92 was going on. The topic being discussed at the end of the second *page* was: You are gaining victory over death (*kaal*). You won't die an untimely death there. Why? It is because you have realized that time is passing away. When it sits properly in the intellect that the very valuable time of the Confluence Age is passing away, you make intense *purusharth* and gain victory over death. So, when you gain victory, you can't die an untimely death. What? Untimely death can't come to you. Just as, what did Bhishma Pitamah<sup>13</sup> do? It wasn't the [proper] *time*, the time wasn't good for him, so, he didn't leave his body though he kept lying on the bed of arrows, he tolerated [the pain]. In the same way, the power of tolerance will arise in us too. We won't let untimely death happen. When the elevated time comes, meaning, when the new golden world... (Audio cut) ...We will leave our body in pleasure, then what will happen? Where will the ones who leave their body in the world of happiness go? They will go to the world of happiness. And the ones who leave their body in this world of sorrow, the ones who are sorrowful through their mind, where will they go? They will go to the world of sorrow, the world of hell and be born there. They call it the world of the Copper and Iron Ages.

So, the time is passing away. Just like the snake sheds its old skin and takes on a new skin, in the same way, you will also change your old skin and take on a new skin. Is it in the next birth or in this very birth? If we take it in this very birth, then the example of the snake is right. Those Sanyasis mention the example of the snake, but they don't understand, whether the snake remains alive or dies when it sheds its skin. It remains alive. So, which Sanyasis don't understand this? The Sanyasis of the Confluence Age don't understand this. [The Sanyasis] of the outside world don't understand this either. In fact, they don't understand this at all, but the Sanyasis of the Confluence Age Brahmin world don't understand either why and for whom the example of the snake has been mentioned. They don't know that it is an example for us Brahmins. They forget this for having a vicious intellect. It is because their intellect is full of body consciousness; they keep looking at the face of Brahma. So, because of looking at the face with body consciousness, the intellect is filled with body consciousness. They forget this very *point* that Baba has also said somewhere in the *murli*: The snake does remain alive, doesn't it? So we should also remain alive. Or should we leave the body? What is so great in receiving the new world after leaving the body? What is great in it? Then, what great Washer Man is He! When will He be said to be the best Washer Man? When He makes this very cloth like body of ours into a new, *first class* and ironed cloth. But if [someone] has to leave the body itself, if He tears the very cloth, then what is the use of such a washer man? (Students said something.) Yes. There was no *proof* of the washing [done by Him] either. Yes; [then], who will have [the clothes] washed [by Him]? Balakram (a PBK student) will definitely not have the clothes washed [by Him]! Now Balakram has come being completely ready to have the clothes washed. Why? Have you made a firm decision? (A student said something.) It wasn't weak at all. He will have his clothes as well as the clothes of his household washed. The Washer Man has come anyway.

So anyway, you too will change your old skin and take on a new one. You will change the old skin and take on a new one. You won't take it after going to the Golden Age,

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<sup>13</sup> A character in the epic Mahabharat

after having another birth in paradise, but in this very birth and through this very body, we will change this old skin and after changing this very body, we will take on a new skin.

Third *page* of the *vani* dated 19.01.92. You have to achieve this stage **here**. This was also said. Where do you have to achieve it? Not **there**, in the Golden Age, in the next birth; where do you have to achieve it? **Here**, in the Confluence Age, in the Elevated Confluence Age, in this very life. That's it! We will leave this body and go to the *Sweet Home*. What? We will leave this body and go where? We will go to the *Sweet Home*. [The people in] the entire world will leave their body and go to the *Sweet Home*. Then, what is special, if we go [there]? (Student said something.) Will you leave your body and go to the Supreme Abode alive? (Student: ...body consciousness.) Will you go after giving up body consciousness? And you won't leave your body and go? Will the body change as soon as you have left it? Will the body change as soon as you leave it? There will be the incorporeal *stage*; it means, we won't go to the Supreme Abode [in reality]? Will we go to the Supreme Abode in this way, just as we achieve the incorporeal *stage* now? Why Rajbahadur (a PBK brother)? The Supreme Abode will be right here, in this very world. It won't be above, beyond the world of the sun, the moon and the stars. Well, the Supreme Abode is not above. The Supreme Abode will be right here, in this very body. The soul won't leave it and go somewhere. Why? It won't go somewhere into the high *stage*. Our soul will be buried in the grave along with the body at the very place where the body is buried in ice. (Students said something.) You have to achieve such a stage here. That's it! We will leave this body and go to the *Sweet Home*. Which *home*? The *Sweet Home*. 'The *Sweet Home*' means what? We will go to the home which is sweet. Do you now find this home bitter? Do you find the Father's Home bitter now? Doesn't it seem to be the *Sweet Home*? *Arey!* Does it seem to you like this? Does it seem to you to be the *Sweet Home*? *Acchaa!* Then, don't any fight and quarrel take place? (Student: It seems like this.) It seems to be [the *Sweet Home*]. (Students: It isn't like that but it seems to be such.) It isn't the *Sweet Home* now, it [just] seems to be so! (Student said something.) It will become that, it isn't that now! Now our home itself is a *sweet home!* (Student: Meena *mata* is saying that the water of the ocean is sweet at some places and salty at some places.) Yes, the water of the ocean is certainly sweet at some places and salty at some place; but what about the home of the ocean? The home of the ocean? Is the home of the ocean sweet or salty? The water of the ocean is certainly sweet and salty, that too, in some places. If you go abroad, there are also such streams abroad where very hot water flows. The water is very sweet. And in some places? Because, how does boiling water [taste]? It is also salty, even if it is cold. But at some places, even the water of the ocean is like what? It is sweet. How is it sweet? Is the ice ever salty? No. So, is there ice in the ocean or not? Do the glaciers of ice keep floating [on it] or not? So, how is the water? It is sweet. So, the ocean is salty at some places as well as it is sweet at some places. How will the water be on the Amarnath Mountain<sup>14</sup>? It will certainly be sweet. When it comes to the lower *stage*, it can become dirty to a certain extent, because of the mixing of the rubbish from rivers in it. So, it is about the high *stage* and the low *stage*. Whose? Of the Ocean. It is about the high *stage* or the low *stage* of the ocean. If it is in the low *stage*, it is salty. And in the high *stage* it is sweet. The ocean is certainly the living ocean. So, Meena *mata* (mother) talked about which ocean? Meena *mata*? This Balakram is saying this from his side, isn't he? All right. There are some who keep mixing this into that. There is the name of Mahil in Alha<sup>15</sup> and in the Mahabharat there is the name of Shakuni. Look (*lo*)! That means you don't have a mouth. Out of fear, you

<sup>14</sup> High altitude mountain situated in the Himalayas

<sup>15</sup> A folklore



didn't say it and Balakram said it. You pumped (incited) him [to say it]. [To Balakram:] That means you act as you are pumped. (Student said something.) *Acchaa*. [End of side A]

### **Side B**

Om Shanti. [This is] the morning *class* dated 19.01.92. The second *line*. Whose studies are going on? The Father is teaching the children. He is not teaching Balakram (a PBK brother). When the children grow up a little, they are taught, but Balak is a child (*balak*). What does he know? He kept listening to anyone who incited him. That's it! We will leave this body and go to the *Sweet Home*. Death can't devour us. We have this firm faith. Actually, the Sanyasis can't mention the example of the snake. Why can't they mention it? Why can't they mention it? It is because it has sat in their intellect that they will leave their body and go to paradise. And they don't like paradise either. What do they say? The happiness of paradise is like the droppings of a crow; we don't want such happiness. We just [want to] sit in this very world saying: we are Shiva (*Shivoham*). And that's it, only our kingdom should prevail. People should *follow* only our *shrimat*. And? And they should not believe anyone else. Well, what is the benefit to go to such a world? [In] the world of paradise, there is neither a king nor subjects. As is the king, so are the subjects. Everyone is equal. Everyone is happy. There, who will rule over whom? Will anyone be undisciplined there? There won't be anyone undisciplined there. So, we want to rule this world; which world? [The world] where there is indiscipline. If the king himself is undisciplined, how will the subjects be? The subjects will also be undisciplined. So how did they become Sanyasis? Definitely, when the Supreme Soul came and distributed fortune, what did the Sanyasis, who left the house of even the Supreme Soul and ran away, become like? They became undisciplined. They were unable to become the ones who follow the discipline. Therefore, they left [everything], made excuses, and ran away. So, the *foundation* of this is laid here.

So, the Sanyasis can't mention the example of the snake. The example of the bumble bee (*bhramari*) is also for those who belong to the household path. What? What does the bumble bee do? It keeps buzzing. [The wife] keeps buzzing (saying words of knowledge) into the husband's ears for 24 hours. What will she do? [She will say:] *Arey*, worm, the worm of dirt... she narrates the knowledge. What does a bumble bee do? (Someone must have said something.) There are worms that belong to you? *Acchaa*; these worms belong to you! Balakram is a worm belonging to you! Brother, you said the right thing! This one is your worm. The elder Ram is someone else's worm. Are there separate worms belonging to each one? Why? ☺ So, what does the bumble bee do? What does the bumble bee do? ☺ It keeps buzzing. It brings worms and buzzes knowledge into of the worms. In fact, it is about the living bumble bees; it is not about those bumble bees, the animals, it is not about any insect or spider. So, if she (the wife) keeps buzzing, it will definitely influence [the husband] at some time. So, the Sanyasis can't mention this example either. Why? Why can't they mention it? They are male bumble bees (*bhramaraa*). Are they female bumble bees or male bumble bees? What are they? They are male bumble bees. What are all the men? They are Duryodhan-Dushasan; it doesn't matter if they are the beads of the *Rudramaalaa*<sup>16</sup> having masculine instincts. What are they? Duryodhan-Dushasan; because they are the kings for birth after birth. So they are male bumble bees. However, the example of the female bumble bee isn't applicable on them. They (the Sanyasis) mention this example, but they don't know [about it]. This example is also applicable to those who live in the household path. The ascetics and *sanyasis* leave their household, build ashrams separately and sit there. There,

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<sup>16</sup> The rosary of Rudra

they neither have any master nor any leader. Do they have any master in reality? They don't have any master. That's it. They themselves are the taker, the doer and the lord.

They say: We can bring about the liberation in life [of someone] in a *second*, like in the case of Janak<sup>17</sup>. It is famous, isn't it? They *copy* Janak in this way too. They can't bring about the liberation in life [of someone] in a *second*. Who? The Sanyasis. How will the Sanyasis bring about the liberation in life in a *second*? They don't make [anyone their] children at all, then how will they give the inheritance of liberation and liberation in life [to them]? What do they make them [into]? They make [them into their] followers. So, what will the one who becomes their *follower* do? He will leave his household and become a Sanyasi, won't he? He will wear the robe of the ascetics (*kafani*). So, the Sanyasis can't go to paradise at all. When they can't go to paradise, they can't give the inheritance of liberation in life to their *followers* either. The one who himself doesn't achieve something, how will he give it to the others? So, this is the example of the ones living in the household (*grihasti*). What about the maidens and mothers living in the household? The example of the bumble bee is applicable to them. The example of the snake or the example of Janak is applicable to the ones living in the household. As for the rest, it is not applicable to the Sanyasis, the ones who left their household went to the ashrams and sat there.

Now the Father says: Let's go back! To whom does He say this? Where do we have to go back? Go to the *Sweet Home*! Sanyasis, go back to that very Father's home now! Which home? [The home] of the Father whom you have forgotten. [They will say:] We have forgotten the Father? How? We can't accept this! How have we, the Sanyasis, forgotten the Father? (Someone said something.) Do they say 'I am Shiva' (*Shivoham*) here, in the Brahmin world? Who says *Shivoham* in the Brahmin world? (Someone said something.) They have established their individual sects? Why? How [have they established] their individual sects? Do they make them [their disciples] and receive worship? Does it mean that if you go there and tell them some strong words, they will chuck you out? Don't they think that it is the house of God? *Acchaa*? Is it so? It is a wonder! *Acchaa*, don't tell them strong words in front of everyone. Sit and tell them in private. (Someone said something.) ... *Arey!* It means that the ashram is their own house; they have established a sect and are sitting there.

So the Father says: Now, let's go back! Where should you go back? O Sanyasis! Now go to the home of the very Father whom you left, whom you disobeyed and [with whom] you displayed indiscipline. That very home of the Father is the *Sweet Home*. You also have to go to that very home. There won't be a single Sanyasi in the Brahmin world and the world of the five billion [souls]... What? Whether they are Abraham, Buddha, Christ, Vivekanand or Acharya Rajnish, [there won't be a single one] who won't have to go to the Father's home and face Him. It doesn't matter whether they obtain complete knowledge or not. They will definitely have to pay salutations [to Him]. Who is the Master? Shivbaba doesn't become the Master of the world. (Someone said something.) Shivbaba says: I certainly don't become the Master of the world. Then to whom do they pay salutations? (Student: The one whom He enters.) Yes. The one whom He enters and [through whom He] creates paradise, they salute that Prajapita, meaning the one who is the corporeal seed of the entire human world. He is the Master. It was said about him in the murlis many times: The people in Farrukhabad believe in the Master very much. Isn't there any other district in such a big world, where people believe [in Him] more? Isn't there? Is just your district [like this]? Listen Rajkumari *mata*, Eta district isn't [the place where they believe in the Master]. It is just his district. You aren't the

<sup>17</sup> Name of a king mentioned in Hindu mythological stories

resident of Farrukhabad. You don't believe in the Master. (Someone said something.) You believe [in the Master]? *Arey*, how is it that both believe [in the Master]? *Arey*, if someone's intellect is focused in Farrukhabad, he is a resident of which place? (Student: A resident of Farrukhabad.) He is a resident of Farrukhabad. Or is he the resident of Eta? This Rajbahadur simply wants to make [others feel] *down*; he won't let anyone stay in front of him at all!

Now the Father says: Let's go back! Let's go back to your home, to the *Sweet Home*! Remember Me, then your wrong actions (*vikarma*) will be destroyed. What? Those *Sanyasis* find that house bitter, that's why they leave it and run away. Which *Sanyasis*? Yes, the Brahmin *Sanyasis* in the world of the Confluence Age, the ones who adopt the attitude of *Sanyasis*; they leave [the home] and run away again and again, making the excuses of *service* [saying:] We will go and do *service*. You will go and do nothing at all! First of all do the *service* of yourselves!

Remember Me, then your wrong actions will be destroyed. Otherwise you will suffer a lot of punishments and your position will also be destroyed. What? Now let's go back to your home! Leave these jobs and occupations! What? Where should you sit? (A student said something.) (Student: In the Sweet Home.) Yes, sit in the *Sweet Home*. He didn't say [to go and sit there] with the body, but through the intellect. You will sit there only when you have a loving intellect. Then you will go there and sit. And if you have an opposing intellect, you will run away [from there] even through the intellect. The intellect won't remain stable there at all. The intellect doesn't stay much with the ones whom we hate. So, let's go back home! Remember Me, then your wrong actions will be destroyed. Otherwise you will suffer a lot of punishments. If someone doesn't remember Me and forms a relationship and keeps the company of someone else, what will happen? He will have to suffer a lot of punishments and the position will also be destroyed. The more you suffer punishments, the more your position among the beads of the rosary will go down. What? There is also the rosary of five billion [souls]. The beads in it also go down and this very [time] is the time of falling. Otherwise you may think, 'we will at least be threaded in the rosary of the 108 [beads].' It isn't necessary! (Students said something.) If you remember anyone in the end, you will have to be reborn. In the end, if you remember anyone else apart from the one Master... [it is said:] There is one master for everyone. If you remember anyone else apart from Him, then what will happen? You will have to be reborn; you will receive another birth. It means that you will certainly have doubts. Coming in [the cycle of] doubt and faith means to come in the cycle of birth and death. These are the birth and death in the unlimited. It is because if someone has a doubt, they have a doubt regarding the role of the Father first of all. The one who has faith in the role of the Father, he can't shake at all. It doesn't matter how many obstacles the others create, he will remain unshakable, because he is at least receiving the Father's love; he has firm faith on the Father [thinking:] the Father certainly loves me. Why should I be concerned about the world?

They seek self-immolation [at Banaras] (*Kashi karvat khaanaa*). Who? They seek self-immolation [at Banaras]. They are liberated from many wrong actions through that. Who seeks self-immolation [at Banaras]? What does it mean by '*Kashi karvat*'? (Students said something.) No. *Kashi karvat* means that in the path of *bhakti*, there is a well in Kashi<sup>18</sup>; [in fact] it was there. A double-edged sword was fixed in it, the sword of knowledge. They went and flung themselves on that sword. What? It was a dark well. If someone goes and flings [himself] in it, that's it! All their sins of the previous births are finished. What does it mean?

<sup>18</sup> Name of a city in Banaras, Uttar Pradesh

The well will certainly be dark below. Or will there be light below? There will certainly be darkness to some extent in the well. They know that it is the sword of knowledge [there]. They will go across. What? They can't remain alive. It means they will certainly die alive. Though it is for one-two seconds... *Arey*, though it is for two-four months, they had faith once, didn't they? They will be benefited anyhow. All the sins that they committed previously will be finished. What is its unlimited meaning? Though someone leaves the Father and goes away, despite leaving the Father... even if they haven't recognized Him fully but they see many [people] forming a very long line, a *queue*, so just by looking at others... they couldn't judge fully through their intellect... what? [They couldn't judge] that He is the Father in reality. Yes, but if someone incited them and by chance they arrived [in front of the Father] and surrendered themselves fully. Yes. So, all the sins that were committed in the previous birth are finished. But then what is the result? Then they start committing sins again with a greater speed [in the following birth] because [they don't have] the complete knowledge in the intellect, they didn't recognize, didn't have complete faith on the Father on their own. They did become *Pushkarni* Brahmin. What does *Pushkarni* mean? *Push*... To *push* means to shove. Someone shoved them, so they came and sacrificed themselves, but they didn't become Saraswat Brahmins, the sons of Saraswati. What does it mean? They didn't understand that they are the sons of Saraswati, the sons of the *devi* (female deity) of knowledge. They considered themselves to be the children of whom? They considered themselves to be the children of Brahma, who resides in Pushkar<sup>19</sup>. They considered themselves to be his creation [thinking:] 'We are the creation of Brahma; we liked Brahma'. So you shouldn't become Pushkarni Brahmins. What should you become? Saraswat Brahmins; you have to become the sons of Saraswati. So brother, you should remember Saraswati Jagadamba! Yes.

They seek self-immolation [at Banaras]. They are liberated from many wrong actions through that. Nevertheless, they have to be reborn. What is this? *Arey*, why will the one who sacrificed himself to the Supreme Soul Shiva have to be reborn in this sinful world, in the world of sorrow? It is because he did sacrifice himself, but...? Yes. He sacrificed himself when he was pushed, when he was pushed by the others. But he didn't sacrifice himself out of his zeal and enthusiasm. It is because the one who understands [things] through knowledge will surrender [himself] out of his zeal and enthusiasm. He will understand [things] through the intellect, through his intellect... They seek self-immolation [at Banaras]. They are liberated from wrong actions through that. Nevertheless, they have to be reborn. What does it mean? What does 'rebirth' mean? The Sanyasis or the devotees in the world who seek self-immolation [at Banaras] or the devotees in the Brahmin world who are seeking self-immolation run away and come again, what will happen to them? They will certainly have doubts. They will certainly have a death in the form of doubt. Then, they will certainly have to go and be born in the family of some householder. The householders (*grihasti*) will certainly have a degraded personality (*giri hasti*). Degraded personality means what? They will certainly become vicious. The aim of becoming free from vices doesn't sit in their intellect fully at all. Maya... how is the atmosphere of the outside world? There is a vast difference between the atmosphere of the Father's home and the atmosphere of the outside world. There will certainly be a difference, won't there? So where do the Sanyasis have to be born? They have to be born in a family of householders, the vicious ones. It means they trust them and receive sustenance and upbringing from them.

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<sup>19</sup> A place in Rajasthan

So here *health* [is obtained] from yoga and *wealth* [is obtained] from knowledge. What? We receive both, *health* and *wealth* through yoga, the Raja yoga that the Father teaches here. This is called [attaining] 'liberation in life in a *second*'. Liberation in life in one *second*, what does it mean? Whichever soul came at whatever time and surrendered [itself] through the body, mind and wealth, [the time] when it surrendered [itself] in practice... it is not that [you say:] 'we anyway belong to Shivbaba' [and] keep back the body, mind, wealth and everything. What? They keep back the body, mind, wealth and everything. [They say:] Whatever is Yours belongs to me, but don't touch me, don't touch my daughter and son. It shouldn't be like this. The ones who surrender themselves once with a true heart ... What is the dearest [to someone]? What is the dearest to the soul? (Student said something.) No. [It is] the body. Our own body is the dearest [to someone]. The children at our home are what? The wife is what? They are also the parts of our body. They have emerged from our body itself. They are the parts, the fragment of our body itself. So, our own body is dear. Then, the father or the husband is dear. No one loves anyone else more than them.

So, coming to the Supreme Soul and surrendering ourselves with a true heart is called [attaining] liberation in life in a *second*. So, those who surrendered themselves with a true heart after understanding [the knowledge]... did you understand? Those who sacrifice their entire body, mind and wealth in practice, meaning those who surrender everything, their body, wealth, place of residence, friends, family, time, relationships and everything according to the shrimat of the Supreme Soul - it is not just about saying it, but they do it in reality - then they attain liberation in life in a *second*.

Then where is the need to waste so much money and wander [here and there]? What? When liberation in life can be attained in one *second*, when the Lord can be pleased with a true heart, where is the need to wander here and there? There is no need at all. Then, they should [surrender]. Or shouldn't they? They should. Vishramsingh (a PBK student) has realized this concept firmly. Keep this in mind, Vishramsingh. That is why explain [the knowledge] to the *Health Minister* and the *Education Minister*. Why should you explain [it to them]? [Explain to them]: Why are you wandering in the worldly business, being ministers. Why should you explain to them? [You should explain so that they understand] that they can't receive happiness in life, liberation in life through this wandering. How will they attain liberation in life? [It is] when they surrender themselves to the Supreme Soul after recognizing Him and knowing Him. Explain to them: Open this *hospital* or *university*, then you will be benefited a lot! Don't start explaining to the *Education Ministers* in the outside world. What? Otherwise, you will start explaining to the *Health Minister* and *Education Minister* in the outside world. Where [should you explain] first? Yes. *Charity begins at home*. First of all the reformation of the home [should take place]. So, there is a *Health Minister* in the Brahmin world as well. Who are *health ministers*? The ones who narrate such sweet things of knowledge, that the mind of the others becomes happy. Listen to the lecture of Dadi Janki. Which minister is she? The *Health Minister*. The health becomes cheerful. The *health* of your mind can't degrade. But what is the weakness of those *Health Ministers*? They are wandering. They haven't recognized the Father. If they recognize the Father and surrender themselves truly after recognizing Him, then what will happen? They can attain liberation in life in a *second*. Then, there won't be the need to wander. Whether it is the *Health Minister* of the Brahmin world of the root souls (*adhaarmuurt*) or Dadi Janki or the *Health Minister* in the world of the seed form souls. There is no need to wander [here and there].

So explain the *Education Minister*, *Health Minister*: Open this *hospital* or *university*, then you will be benefited a lot. You won't be benefited a little. You will be benefited a lot,

then you won't need to wander [here and there] anymore. Now the one who does [the task] will receive [the fruits]. The more someone does [the task], the more he will receive [the fruits]. There are some who do open a *university*, but they themselves don't follow the shrimat. It doesn't matter if they don't follow the shrimat, yet they will be benefited for sure. If they don't follow the shrimat or if they don't give up lust, anger, greed, attachment, ego, what will happen? *Arey*, they won't be able to receive a position in the rosary. Nevertheless, they will become the wealthy ones.

The task of the wealthy ones is to uplift [the other] wealthy people, whether they are wealthy with physical wealth or wealthy with the wealth of knowledge. Their job is... whoever has whatever *property*, whatever power, whatever qualities, he can bring benefit to others through those qualities, through that power, through that wealth. If he doesn't have it at all, he won't be able to do even that much. Just like there are old mothers, what do they remember? They don't remember knowledge much, in details. So what did Baba say [for them]? Remember Shivbaba; remember the Father and the inheritance and give this very message to whomever you meet.

... [Unclear audio] She has seen the life, she has experienced life. ... Poor fellow, she has caught and brought him in front of Baba. Well, the one who comes in front of Baba will definitely be uplifted to some extent. There is a great difference between the people of the world who explain and Baba who explains. It will certainly make a lot of difference. So it is the task of the wealthy people to uplift the [other] wealthy people. Only the poor can take the inheritance. Only those who are poor will take the inheritance. As regards the millionaires, it has been said for them... what? What has been said for them? Whether they are the millionaires of the Brahmin world, the millionaires of the outside world or the millionaires of the world of the seed form souls... firstly, no one is a millionaire in the world of the seed form souls at all. If by chance someone like Janak comes [in the world of the seed form souls], it is a different thing, but no one is a millionaire generally.

So, as regards the millionaires it has been said [about] them: Someone's [wealth] will remain buried in dust (earth), someone else's [wealth] will be eaten by the king, someone's [wealth] will be taken away by robbers and someone else's will be burnt in fire. Someone's [wealth] will remain buried in earth. What? They dig a hole in earth and bury the wealth there. It will remain there itself. It will not bring any benefit, neither to us nor the others'. It was about the physical wealth. What will be the condition of the ones who have the wealth of knowledge? They didn't donate [the wealth] to others. They know within [themselves]: 'yes, this one is [playing] the role of Shivbaba; He is saying everything right', but because of body consciousness they can't tell others, their *followers*: 'this one [plays] the role of Shivbaba'; or they themselves are unable to go in front of the Father, in the *Sweet Home*. So, what will their condition be like? It will remain buried in the earth. Their wealth, their entire wealth of knowledge will remain buried in the earth of body consciousness. When the destruction starts, they won't be able to do anything. Then will it be a benefit or loss? It will be a loss. They won't be able to become the beads of the rosary.

Someone's [wealth] will remain buried in the earth and someone else's [wealth] will be eaten by the king. There are some who earn a lot of wealth and lose everything [with the] income taxes. The charges levied as income taxes counts up to 80% [of the wealth earned]. Why Balakram? You would know more [about it]. You work in a *bank*. Even if someone earns up to 80% income, the government takes away the 80% [share] of the income earned by him. [They take away] the entire income! So it [happens] like this as well. In the unlimited

world of the Brahmins there are such wealthy people who have a lot of wealth, but they are so stingy that they can't give it [to anyone]. So, what will happen to them too? What will be their condition? (Someone said something.) Yes, the one who gives wealth to them, their ruler, their *controller* himself will take away 80% [of it]. (Students said something.) *Arey!* The karmic account of the actions is formed like this. The one who is the ruler... suppose, there is a ruler in the world of Brahmins. And he is ruling over some brother or some mother who owns the *Gita paathshaalaa* and he comes to know that [the one who plays] the role of Shivbaba exists [in reality]; all the concepts of knowledge are completely right, so he is certainly millionaire, billionaire, a multimillion times fortunate; if he wants, he **can** create his fortune. His fortune lies before him, but he is *under* [the control] of *didi* or *dadi*. Until the *dadi*, *didi* or *dada* tell him, he can't move even a little, he can't tell anyone about [the knowledge] either. So who took away his wealth? The *didi*, *dadi*, *dadas* took it away. The entire [wealth] was finished in [paying for] the taxes! (Someone said something.) Yes.

Someone's [wealth] will remain buried in the earth, someone else's [wealth] will be eaten by the king and someone's [wealth] will be taken away by robbers. What? There are some robbers who keep their eyes only on those who earn a lot of wealth; [they think:] He has earned a lot. Yes. Those robbers are such who stake only them (the wealthy ones) and when they have staked them, they immediately aim the gun on their head and tell them [to hand over] the earning of their entire life. [Then] they shoot the pistol at them (Baba is mimicking the sound). They kill them! There are murders in [the path of] knowledge as well. There are such wealthy people who earn a lot of wealth of knowledge. In the world of the seed form souls as well as in the Brahmin world of the root souls, [there are such ones who] have understood this firmly: Yes, the Father has come; this is certain, this is true. Did you understand? But a robber like this comes, whether you call him a male robber (*cottaa*) or a female robber (*cottii*), who kill them (the wealthy ones). What? In their house... this body is also like a house. If they enter the house in the form of body, the mind will certainly be spoilt. What will happen when [one] body comes in contact with [another] body, when the relationship is formed [between them]? The mind will certainly be carried away. Our mind will be at the place, where our body is. The mind has gone away anyway! Then will the knowledge remain [in those whose mind has been taken away]? The wealth of knowledge won't be left. A robber stole it away; he became a dacoit<sup>20</sup> and stole it away. This is very dangerous. In fact, everything is dangerous. If it remains buried in earth, won't it be dangerous? Speak loudly, so that it is recorded in the *tape recorder*. (Someone said something.) Yes.

Someone's [wealth] will remain buried in earth, someone else's [wealth] will be eaten by the king, someone's [wealth] will be taken away by robbers and someone else's will be burnt in fire. Fire! The fire of lust blazes in such a way. What happens, if someone becomes addicted once? Then they just wish to fall down from the fifth floor. They keep falling. That fire of lust reduces the entire knowledge into ashes. In the end, the fire will be ignited, the fire will be ignited in such a way in the world, in the atmosphere of the world, in the world of the ones who don't have the recognition of the Father, the knowledge in their intellect ... the fire will be ignited in such a way, [meaning] the atmosphere of the world will become so dirty that no one will be able to save himself from the colour of the company. The one who has recognized the Father, known Him, met Him, received love [from Him] and is receiving [it even now], where will his intellect remain? In the *Sweet Home*. [Their intellect] will be with the Father; so, they became the residents of the *Sweet Home*. And what will be the condition

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<sup>20</sup> Member of an armed gang of robbers

of the others? Atom bombs will explode and what will happen in the blasts of those bombs? [There will be sounds of] *Har har bam bam!* Yes, all the sins will be burnt to ashes. That fire of lust will *loot* away everything. Everything will be finished. What will happen if someone falls from the fifth floor? Will anything remain? They will be finished!

So, why not do something before destruction [takes place]? Then you will receive some position as well. What? Do [something] before destruction [takes place]! What will happen, when the establishment has taken place? Destruction will take place. What does 'establishment' mean? When [the numbers in] the rosary are declared, the gathering will be formed; the Divine authority and rule has become ready. The family and house that God settles as a *sample* when He comes, [the family and house] that will be an example of paradise, of the *number* one paradise, that household ashram has become ready; the establishment has taken place. Then, what will happen in the world? Then there will be only the scenes of *Har har bam bam* (atomic explosions) all around. Then you won't be able to do anything. Someone may say: I made so much *purushaarth*, why didn't I receive [a position in the rosary]? [The Father will say:] You did make [*purushaarth*], but how much and in what way you made [*purushaarth*] is also calculated. Won't you calculate the speed with which you made [*purushaarth*]? [It will be checked] whether you did it out of selfish motives (*swaarth*) or altruistically (*parmaarth*)? So, everything will be finished. So, why not do something before destruction [takes place]? Then you will receive some position. What? Now the positions are being distributed. The Father [is] the One who is distributing the positions for births after births. You can become high or small or inferior kings; you can become queens. There are no [position of] queens in what the Father distributes. Rajbahadur (a student in the gathering) will make queens. Rajbahadur will make the *Vijaymaalaa*. Otherwise how is he Raja bahadur? The king of the brave ones is Hanuman<sup>21</sup>. Hanuman keeps waving his tail of lust. He waves his tail and sets Lanka on fire and when the fire spreads in Lanka quickly, it is only then that destruction in the world takes place. What was said? Why Rajbahadur? (unclear recording) Why? Baba doesn't create queens. Who makes queens? There are Lakshmi and Narayan; so, Baba created Narayan and who created Lakshmi? Baba didn't give the position of Lakshmi. Why? Why Balakram? Who gave it? Baba Himself [has given it]. Look, Baba is making you fight against Rajbahadur. Tell Me, how? Who? He makes Lakshmi His wife? *Acchaa!* Does He make Lakshmi His wife or does He make Brahma His wife? *Arey!* *Arey*, Brahma means 'the senior mother' [and] the senior mother means Jagadamba. Jagadamba is different; she is the *devi* of the Iron Age; she is the mother of the five billions [human beings]. And Lakshmi is different; she is the *devi* of the Golden Age. *Arey*, both the bodies are different. How did you say this? She will go to the Golden Age and become Lakshmi. Then? Who will make her into Lakshmi? (Student: The Father will come ...) Will the Father **come** and make her into this? From where will He come? (Student: The Father Himself comes in the Confluence Age and makes her into [this].) Yes, yes, that is what is being asked, where will He come from? And when does He come and make [her into that]? When does He come and create Lakshmi and Narayan? (unclear part of sentence) ... or else, attend the *class* daily! What? Was the paradise established in 76? Brahma... Brahma left his body and went away. So, did the Father also go away? (Student said something.) Yes, the mother is saying that the *soul* of Brahma plays the role in the complete moon. (Student: He plays the part through some mother.) Yes, between the mothers who were present in the beginning of the *yagya*, there was someone who was in the form of a daughter and another one... another one? Yes, she was also in the form of a helper. Were

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<sup>21</sup> A monkey faced deity



there two *yagya* mothers or one? There were at least two [mothers]. There were such daughters... [audio cut]

Mamma is Saraswati. Which Mamma (mother)? Is it the junior mother or the senior mother? Om Radhe Saraswati is the junior mother. And who is the senior mother? The senior mother means Jagadamba, the mother of the entire world. The entire world has to bow the head in front of her. What was said in the *avyakt vani*? Everyone will bow the head in front of the mothers of Delhi. So, will there also be a senior mother among those mothers? [Will there be a mother] who wouldn't have needed any other mother to take care of her? It is because the other maidens who are surrendered in the *yagya* and belong to Baba do have some mother for them; but that Jagadamba [doesn't] need any mother... [audio cut]

... or the Ganges (rivers) of knowledge? What will be said? It will be called the Ganges of water, because the churning of the ocean of thoughts doesn't take place. So, that is not a meeting. This is the true fair (*mela*) of the rivers of water. [audio cut] [He is] the Ocean of knowledge. You have this *knowledge* more or less (*numbervaar*) according to your *purusharth*. So, assimilate this *knowledge* and follow the *shrimat*. [audio cut]

... They are hungry for what? (Student: Money.) Not everyone is hungry for money. So Baba says: Take the inheritance. It doesn't take long for a human being to die. Many disasters have to happen. Just consider yourself to be a soul and remember Me, the Father. 84 births have been completed; now you have to go back home. What was said? What *ultimatum* did He give? Yes, a lot [of time] has passed, a little is left; recognize the Father at least now! (Someone said something.) Yes. At least now, see the Father of the fathers in the form of the Father, in the form of the Supreme Soul Father! Don't see Him in the form of an ordinary human being. Just like Arjun... what did Arjun also keep doing? [audio cut]

[Unclear audio] In this way, this is the secret of ... of this World Drama Wheel. (A student: So he played the role of *Karanhaar*<sup>22</sup> and now he is playing the role of *Karaavanhaar*<sup>23</sup>.) What was said? The Supreme Soul Shiva, the Point of Light played the role of *Karanhaar*... through whom? Through Brahma. He played the role of *Karanhaar*; He didn't play the role of *Karaavanhaar*. He didn't play the role of *Karaavanhaar*, the one who forces [others] to act. He himself did [everything] and set an example, so that ... what should the children also do? They should *follow* him. And what is it now? (A student: The role of *Karavanhaar*.) Now He is playing the role of *Karaavanhaar*. He isn't playing the role of *Karanhaar*. So what should you do? (A student: ... but we will have to do it.) In the case of [the role of] *Karaavanhaar*, [the children] will have to act. Some will feel that they have to act. But there will also be some [who think:] if the part of *Karaavanhaar* is going on, then let us act [according to it]. Where is the question of 'have to' [in this]? (A student: No, He is *Karan-Karaavanhaar*, so, he played the role of *Karanhaar*...) He did. (The student: And now He is playing the role of *Karaavanhaar*.) He is playing the role of *Karaavanhaar*. He isn't playing the role of *Karanhaar*; otherwise, you will start acting in the opposite way [looking at] what the Father is doing at this time [and thinking:] Baba also acts like this. So, whatever Baba does, we will also do the same. No. What Baba does, why does He do it? He does it to make us do [what He wants us to do]. For example, if someone is not behaving properly, he isn't reforming through love. Then what does He do? [He says:] If you don't reform through the proper way, *acchaa*, reform in this way. Reform through the opposite way. So don't

<sup>22</sup> The one who himself acts

<sup>23</sup> The one who makes others act

derive an opposite meaning of the opposite conduct. What does it mean? He played the role of *Karanhaar* through Brahma. You have to *follow* Brahma in the form of *Karanhaar*. But now He is playing the role of *Karaavanhaar*. He isn't playing the role of *Karanhaar*. Why? Why isn't He playing the role of *Karanhaar*? Why isn't He proving Himself by performing actions? He has already performed [actions] and proved Himself. That was a soft role and this is a strict role. That one was the role of tolerating, [the role] of the mother and this is the role of facing [someone]. ... [End of the cassette.]