

SACCI GITA KHAND – I (True Gita Vol.-1)

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WHAT IS SHRIMAT AND WHOSE (DIRECTION) IS SHRIMAT?

1. Only the directions of God will be called shrimat. (Mu.08.03.73, beginning of pg.1)
2. The children should always think: we receive shrimat. If we follow the shrimat, then Baba is *responsible*. The Father says: I give directions through these ones. Suppose something goes wrong, then I am *responsible*. I will make it right. (Mu.06.02.75, end of pg.2)
3. It isn't that Bapdada [and] the Mother have to follow the children's directions. No. The children have to follow the shrimat. They shouldn't give their direction to the Father. Many also think that the Mother and the Father or Bapdada should follow their directions, but, this isn't possible. (Mu.09.04.73, beginning of pg.2)
4. The Father has certainly come for your benefit, but you don't follow the shrimat of the Father. If the shrimat tells you: go there, you don't go. You say, it is hot here, it is cold there. You don't recognize the Father at all. You don't understand at all, who speaks to us through these ones. Just this ordinary chariot comes to your mind. The two Fathers don't come to your mind at all. Everyone fears the great kings so much. They just shiver to go in front of them. (Mu.20.02.68, end of pg.1)
5. You have to follow [the Father] at every step. You become the brides of the Unlimited Father, don't you? Then you will have to do whatever He says. Baba has said that even if you write a letter, write this below: Shivbaba, c/o Brahmakumaris. (Mu.20.12.73, beginning of the middle part of pg.3)
6. Don't listen to anyone except Me. [...] Don't listen to the directions of human beings, just follow the directions of God. Whatever God says is *right* [and] what the human beings [say] is *wrong*. (Mu.23.03.68, middle of pg.1)
7. The Father says, always follow the shrimat. You will be deceived by [following] your own opinion. You earn a true income by following the directions of the True Father. (Mu.17.01.73, middle of pg.2) [Mu.15.01.78, end of the middle part of pg.2]
8. You should never face the Father. You should never say no to what the Father says. (Mu.06.09.69, middle of pg.1)
9. [The children] will say, Baba, you may direct [us] as you wish. The Father will certainly give directions through these ones, won't He? But, they don't even take their advice. They still follow the same old decayed directions of human beings. They do see that Shivbaba comes and gives directions through this chariot; still, they follow their own opinion. They follow the directions that are (said to be) worth a *pai paisa*¹. At present, they have become like cowries² by following Ravan's directions. (Mu.10.12.68, beginning of the middle part of pg.2)

¹ Fraction of a rupee, now worth nothing

² Literally means shell; something of no value

10. By following demonic opinions, human beings will just continue to fall. Only the one Father's [direction] is shrimat. Everyone else belongs to the demonic community, the ones who give demonic directions. Ravan is the one who gives demonic directions. (Mu.19.05.73, beginning of pg.2)
11. Shivbaba comes and makes you belong to Him. He says, you have become the Father's [children] after sacrificing yourself³ to follow His directions. There is no need for the children to give directions to Him. He Himself is the Giver of directions. It shouldn't be [that you think:] why does He do this (say this)? Why does He take [children] on His lap? No. All these are [His] children. Shivbaba is very famous. Whatever directions He gives, whatever He does, He will certainly do the *right* thing. Whatever He makes this one (the corporeal Brahma) do, is also *right*, because He is *Karan Karaavanhaar*⁴, isn't He? (Mu.24.05.64, beginning of the middle part of pg.1)
12. You can be benefitted just by following the directions of the One. Now, when you have found the One whom you remembered for half a *kalpa*⁵, you should catch hold of Him. Why are you confused about it? Baba says, according to the *drama*, I have come again to give you the fortune of the kingdom. You will have to follow My directions. Remember [Me] through the intellect. (Mu.13.04.77, beginning of the middle part of pg.3)
13. [The directions] of the Supreme Father Supreme Soul alone are shrimat. [The directions of] everyone else are demonic directions. (Mu.02.06.73, middle of pg.3)
14. You should neither read (ask) anything to the *laukik* (worldly) relatives nor should you follow their directions. You should follow the directions (of) the One alone. (Mu.16.02.68, beginning of the middle part of pg.1)
15. Brahma's directions are famous. Shivbaba's shrimat is also famous. So, along with Brahma and Shivbaba, the directions of their children should also be famous. You should follow the directions of both, Shivbaba and Brahma. (Mu.21.03.73, pg.1, 2)
16. Now I am in front of you. I too become a *trustee* and then make you a *trustee*. Whatever you do, ask [Me] and do it. I am living, am I not? Baba will continue to give His advice for everything. (Mu.14.03.70, beginning of pg.3)
17. You should follow the shrimat of the One. If you follow the opinion of your mind, you will die. If you follow the shrimat, you will become the most elevated human beings, meaning deities. (Mu.28.08.73, end of the middle part of pg.3)
18. You have to become so faithful and obedient that not a *second*, not a [single] thought [of yours] should be without [His] orders. (Mu.22.06.71, middle of pg.114)
19. Although he or she narrates the murli very well, they have a lot of body consciousness. If Baba warns them even a little, they will break away [from knowledge] immediately. Otherwise, it is sung: whether you beat me or love me... Here, even if the Father says the correct thing, they become angry. There are children like this as well. Some thank [Him] a lot within, [while] some burn within to death. (Mu.18.03.70, beginning of pg.3)
20. You are sitting face to face with the Unlimited Father. You have to follow shrimat at every step and only those whose complete news is known to the Father will follow [the shrimat]. The Father should receive the complete news of the life, actions and so on of every child, then the Father will also know [about them] and He will give directions accordingly from time to time. You will have to take [His] advice at every step. (Mu.29.02.72, beginning of the middle part of pg.1)
21. The one who acts without being told is a deity, the one who acts after being told is a human being [and] the one who doesn't act even on being told, he will be called a donkey. (Mu.17.04.73, end of pg.2)
22. If you are a *mukhvanshaaval*⁶, you must accept whatever Baba says through the mouth. (Mu.08.10.73, end of the middle part of pg.3)
23. Maya doesn't give directions through the mouth, they (the forms of Maya) act that way. Now the Father sits and explains through the mouth. (Mu.09.10.73, beginning of pg.2)
24. You should definitely follow the shrimat. You shouldn't enforce your own opinion. You should write letters to your friends and relatives as per the shrimat. If you don't follow the shrimat, you won't bring benefit to them at all. There are many who write letters secretly. The Father, the Teacher is sitting; you should inform Him: Baba, we write [letters] like this. Baba will teach you to write such letters that the one who reads it will be excited. Not a single one among you children knows how to write letters. Baba doesn't forbid [you to write letters]. You must maintain relationships⁷, otherwise, how will *charity* begin *at home*? (Mu.24.04.72, end of pg.1, beginning of pg.2) {Mu.25.04.77, end of pg.1, beginning of pg.2}

³ *Sar hatheli par rakhnaa*: Lit. means, to take the head on the [hand] palm

⁴ The one who acts and makes others act

⁵ *Kalpa* means one cycle of 5000 years

⁶ Progeny born from the mouth, meaning the knowledge

⁷ *Tod nibhaanaa*: lit. to maintain and not break

25. The work can't go on without taking shrimat. You can't reach the destination alone without a *guide*. No one knows the way at all, then how can they go [to the destination]? A guide's help is certainly required. (Mu.05.08.73, beginning of pg.2)
26. You should follow the Father's shrimat. Then, He will be *responsible*. Brahma's direction is also famous. Even if he gives a wrong direction, he will be *responsible*. (Mu.11.04.73, beginning of pg.3)
27. Now you should certainly follow the Father's direction. When the Father gives directions, even if something goes wrong, He will Himself make it right. When He gives advice, He is responsible for it. (Mu.14.12.71, end of pg.3)
28. You should take advice from the Father at every step. Some say: Baba, we have to speak lies in business. The Father says, this certainly happens in business. Continue to remember the Father. It doesn't mean that you indulge in vices and then say that you were in remembrance. (Mu.29.10.76, end of pg.3)
29. You children should never believe in hearsays either. [...] It is the cheaters who do such bad tasks, they speak lies and upset others. (Mu.18.08.68, beginning of pg.3) [Mu.18.08.74, end of pg.2, beginning of pg.3]
30. Always think that Shivbaba gives directions through these ones. [...] If you consider it to be human's directions instead of considering it to be Divine directions, you will be confused. The Father says, if you follow My directions, I will be *responsible* for it. Whatever happens through these ones, I am *responsible* for their activities. I will make it *right* anyhow. Just follow My directions. (Mu.13.01.70, beginning of pg.1)
31. The Father comes face to face and gives shrimat. [...] Here, the Father gives directions, just as a *teacher* teaches in a *school*. (Mu.17.03.73, middle of pg.3)
32. There are many opinions, aren't there? Many opinions lead to degradation. [...] This is a very good *slogan*: 'Human beings lead [other] human beings to degradation; God alone grants true liberation (*sadgati*) to every human being'. (Mu.11.03.69, end of pg.1) [Mu.21.02.04, beginning of pg.2]
33. It is said for these very gems that every gem is worth lakhs (hundred thousands) [of rupees]. It is the Father alone who gives multimillions (*padam*) at every step, isn't it? (Mu.26.08.68, beginning of pg.3)
34. The Father alone is the Ocean of Knowledge. [...] Only when they listen to the knowledge from Me, they can be called knowledgeable. All the others are devotees. [...] Shrimat alone is righteous. Everything else is the opinion of human beings. (Mu.23.03.68, end of pg.1) [Mu.12.03.99, end of pg.1]
35. You shouldn't make excuses when you get any *order* from the *government*. 'I can't do this' [saying] this itself is called [to be] disobedient. You do get shrimat for such actions; then you should think that it is the elevated direction of Shivbaba. [...] His direction is never wrong. So, you should consider all that to be Shivbaba's [direction] and act [accordingly]. Shivbaba is certainly the Giver of true liberation. [...] He will never give wrong directions. (Mu.03.10.69, beginning of pg.2) [Mu.18.10.00, end of pg.2]
36. There, you get many directions. Here, you get just one [type of] direction. It is a *wonderful* direction. (Mu.07.04.69, beginning of pg.1)
37. Whatever directions you receive, you receive them directly from the Father. Even if you receive [them] through the souls who are instruments, the *dadis*, it is very necessary to give *regard* to it. You should neither make excuses nor should you be careless in this. (A.V.30.03.98, beginning of pg.146)
38. Children who are *sensible* will take shrimat whenever they have to take any advice. They will never be deceived by following the shrimat. Shrimat is of Shivbaba alone. He isn't far away. (Mu.11.12.77, end of the middle part of pg.2)
39. Even if you receive direction from a BK, you should check whether the direction is *right* or *wrong*. You children have also received the sense of *right* and *wrong* now. (Mu.27.01.95, middle of pg.3)
40. The Father says, now remember Me, become a *trustee* (guardian of the trust) and follow the shrimat. Keep taking advice in everything. If you want to get [your] children and so on married, you aren't forbidden. Everyone's karmic account is different. As is the child, he is given advice [accordingly] after considering his karmic accounts. [...] If you have money, you may build a house. You aren't forbidden. Build a house and so on, get your children married and so on, settle your karmic accounts and then come and become Baba's [child]. (Mu.14.09.73, middle of pg.3)
41. We are the true *mukhvanshaavali* Brahmins. So, the children should accept whatever the Father says through His mouth. (Mu.15.09.71, beginning of pg.3) [Mu.22.10.96, end of the middle part of pg.3]
42. God gives directions directly: do this, I am *responsible* [for it]. [...] Always think that God gives you this direction. (Mu.13.01.70, end of pg.1)

{See the murli point no.8 in the topic 'Who is Ravan'}

**BENEFITS BY [FOLLOWING] SHRIMAT AND
HARMS [INVOLVED] IN NOT FOLLOWING [THE SHRIMAT]**

1. Nobody can become righteous without shrimat. (Mu.31.10.73, middle of pg.3)
2. The Father fulfills all your wishes without being requested, only if you obey the Father's orders. If you violate the orders of the Father and follow the opposite path, then it is possible that you fall in hell instead of going to heaven. (Mu.02.01.71, middle of pg.1)
3. If you don't follow the shrimat of the Unlimited Father, you will die like animals. (Mu.18.02.69, beginning of the middle part of pg.2)
4. If you violate shrimat, you will become a licentious person (*lampat*) [or] a prostitute. You won't even realize [this]. The Father certainly warns the children: you shouldn't violate the shrimat! You have reached such a miserable state just because of following demonic opinions. (Mu.02.01.69, end of the middle part of pg.1)
5. If Baba tells [them], "don't do this"; they won't listen. They will definitely perform opposite actions and show it. The capital is being established. All types [of people] are required in it, aren't they? (Mu.10.12.68, end of the middle part of pg.3)
6. There are many *gops* (brothers) who make committees etc. among themselves. Whatever you do, if you do it without the support of shrimat, you do *disservice*. If you do it without [taking] shrimat, you will just continue to fall. In the beginning as well, when Baba had committees organized, it was of the mothers alone. (Mu.02.01.69, end of pg.1)
7. Whenever you violate any Divine (*Ishwariya*) rule or the directions of shrimat in thoughts, speech or actions, you are confused. (A.V.14.01.84, middle of pg.101)
8. You have to work hard when you cross the line of the code of conduct through thoughts, words or actions. You have received a code of conduct for every step through Bapdada. By taking [every] step just according to it, you automatically become *maryaada purushottam*⁸. (A.V.21.04.83, middle of pg.156)
9. Only those who follow the shrimat become intelligent. Then, they can't remain hidden. They will always perform only righteous deeds. (Mu.09.08.71, beginning of the middle part of pg.3)
10. You become stubborn; just like a child becomes obstinate, doesn't he? You become obstinate like a child and follow the opinion of your mind. This is why you trouble yourself. Don't be obstinate like a child. If you *mix* the opinion of your mind with shrimat, then the ones who do this mixture receive punishment. It isn't the Father who gives punishment, but you yourself take the share of punishment. The loss of happiness, power itself is a punishment, isn't it? (A.V.03.05.77, middle of pg.123)
11. If your step is according to the shrimat, your mind will never be dissatisfied. There won't be any type of confusion in the mind. By following the shrimat there will automatically be *natural* happiness. [...] There will be confusion in the mind of the one who follows the opinion of his mind. The one who follows the shrimat will always be light and happy. (A.V.29.05.77, beginning of pg.194)
12. It is necessary to follow shrimat at every step. You should certainly live very sweetly with each other, otherwise, you will bring disgrace to Bapdada. (Mu.09.02.73, end of pg.2)
13. You will always remain safe by following the shrimat. The meaning of being 'always safe' is really weighty. He makes you 'always safe' to such an extent [that] you will never be hurt, you won't have any trouble. Your body will remain healthy. (Mu.26.05.64, end of the middle part of pg.3)
14. Everyone else's opinion is bad opinion, the Iron Age demonic opinion. You will just become the ones with a wicked intellect (*kumat*) through them. Now I make you wise (*sumat*⁹). Don't follow anyone else's opinion. I am the most elevated, [so] I will definitely make you high. So, you should grasp that shrimat. If you take opinions from anyone else, you will be deceived. (Mu.02.04.73, end of pg.2, beginning of pg.3)
15. Whatever Baba says, keep doing it, then Baba Himself knows the plan [how to get it done]. Follow whatever Baba says, then it is beneficial. If Baba says, 'do this, live like this', [you should say,] yes, I am present. [You shouldn't say,] why? No. [You should say,] yes, I am present. Did you understand? If [you say,] 'yes Your Highness or yes, I am present', you will always continue to go in the flying stage. (A.V.12.10.81, end of pg.40, beginning of pg.41)
16. You should accept whatever the Senior Baba says, shouldn't you? [...] You should accept His words with closed eyes. But you aren't the ones with such an intellect with faith. Whether you suffer loss or gain through it, you should accept it. Even if you suffer a loss, Baba says - doesn't He? - Always think that Shivbaba says [this]. Don't think it is Brahma. Shivbaba is *responsible*. This is His chariot. He will correct it automatically. He will say: I am sitting. Always think that it is Shivbaba who speaks. (Mu.04.04.71, beginning of the middle part of pg.3)

⁸ The best among the souls in following the code of conduct

⁹ *Sumati* = *su+mati* = *sundar mati* = beautiful or a good intellect

17. Only those who follow the Father's orders will attain true liberation (*sadgati*). (Mu.12.05.77, middle of pg.2)
18. Now follow My shrimat. Stop your demonic opinions. If you follow your opinion it means, you make *purusharth* (spiritual effort) to attain degradation. Finally, you attain the stage of decline. (Mu.25.01.73, middle of pg.2)
19. Those who don't follow the shrimat, you should think for them that they are the worst Ajamil ([worst] than all the Ajamils). (Mu.16.04.73, beginning of the middle part of pg.1)
20. God is the Master, isn't He? He gives shrimat: do this. If you don't do it, you are an atheist, aren't you? (Mu.18.12.73, beginning of pg.3)
21. Now follow My directions accurately. These Mamma and Baba follow it accurately, this is why it is they who receive the emperorship first of all. (Mu.03.03.72, middle of pg.2) [Mu.05.03.97, end of pg.2]
22. Baba who gives shrimat, the Husband is sitting, isn't He? [...] If you don't follow the shrimat at every step, you will be confused. Baba isn't far away. You should come face to face [with Him] and ask. (Mu.03.01.78, end of pg.2)
23. When [they] follow the opinion of someone else, they die. They write to Baba: Baba, ask Maya to forgive us. Baba says, no; in fact, now I order Maya to create a lot of storms. Drop mountains of sorrow and wrong actions (*vikarma*) at once. Shake them well by holding their nose. (Mu.07.05.73, pg.3,4) [Mu.11.04.03, beginning of pg.4]
24. There are Chandikas¹⁰ as well, who don't follow the Father's shrimat, aren't there? If the Father's children aren't obedient, He calls them *candaal*¹¹. (Mu.13.02.68, middle of pg.2)
25. The child who follows every shrimat of Your Highness [saying:] I am present Your Highness, all [kind of] powers also [say,] 'we are present your highness' in front of him. (A.V.02.11.04, end of pg.19)
26. If you don't follow the Father's orders, you will suffer a great loss. Baba Himself says, if you don't obey My orders, if you become My children and create obstacles instead of helping [Me] in purifying Bharat, you will receive very severe punishments. The destination is very far away. (Mu.23.09.71, beginning of pg.3)
27. [The Father] says, if you follow My directions, I will make you the master of heaven. You become so righteous in every *kalpa* through My shrimat. After half a *kalpa*, when My directions end and demonic directions begin, you become poor and like cowries. (Mu.07.04.73, beginning of pg.4)

TRIMURTI

1. Brahma, Vishnu or Shiva certainly won't bring about destruction. Destruction through Shankar is famous. This is why the Trimurti is the main picture. (Mu.26.11.72, end of pg.1)
2. The Trimurti Supreme Father Supreme Soul Shiva alone is the Giver of knowledge and the Giver of true liberation to everyone. Brahma, Vishnu and Shankar, all the three are born together. It is not just *Shiv jayanti* (the birthday of Shiva) but [it is] *Trimurti Shiv jayanti* (the birth of Trimurti Shiva). (Mu.27.09.75, beginning of pg.3)
3. Baba makes it so easy and explains. Just go and sit in front of the picture of the Trimurti then the complete cycle will come in your intellect. (In the Trimurti) this is Shivbaba, this is Brahma. (Mu.09.09.77, beginning of pg.3)
4. They show the *Trimurti* (three personalities). But they have removed Shivbaba. Then they say that Brahma has three faces. Then, who is this one with one face? (Mu.12.04.72, end of pg.2)
5. Children, you write the words: *Trimurti Shiv jayanti* but the three personalities certainly aren't present now. You will say that Shivbaba creates the world through Brahma, so Brahma is certainly required in the corporeal form, isn't he? As for the rest, where are Vishnu and Shankar at present so that you say *Trimurti*? These are the topics to be understood very well. The very meaning of Trimurti is Brahma, Vishnu [and] Shankar. Only you know the secret of the Trimurti Brahma, Vishnu [and] Shankar. (Mu.18.02.76, end of pg.1)
6. This Trimurti is depicted. In it, it should actually be Brahma, Vishnu and Shiva, not Shankar. But, how can [the point] Shiva be kept next to them? So Shankar has been kept and Shiva (the Point) has been placed above. It is certainly graceful this way. There is no grace in just two. Otherwise, Shankar doesn't have any *part* in reality. (Mu.16.04.68, end of the middle part of pg.1) [Mu.07.05.69, middle of pg.1]
7. People do say Trimurti Brahma. They won't say Trimurti Shankar or Trimurti Vishnu. Shankar is called *Dev (Dev) Mahadev*¹², then why do they say Trimurti Brahma? [Shivbaba] creates subjects (*prajaa*) through this one (Brahma), so, he becomes His wife (*banni*). Shankar or Vishnu don't

¹⁰ Ferocious form of goddess Parvati, consort of Shiva

¹¹ Those who cremate the corpses

¹² The deity of the deities, the greatest deity

- become [His] wife. These are very *wonderful* topics to be understood. (Mu.11.01.73, middle of pg.3)
8. The *Trimurti* (three personalities) is certainly shown. Only Shiva has been removed. They have destroyed Him. They have put Him in lumps of soil (*thikkar*) and walls (*bhittar*) and hidden His corpse. He is certainly a soul. He also eats; He is also the Ocean of Knowledge. (Mu.10.09.73, middle of pg.1)
 9. The *vice less world* of deities is being established through Brahma. There will also be destruction through Shankar, then, there will be the kingdom of Vishnu. (Mu.22.01.78, beginning of the middle part of pg.2)
 10. In the exhibition, firstly you should explain everything just about the Trimurti: this is your Baba. That one is *dada* (grandfather). (Mu.31.10.71, middle of pg.2)
 11. They have ruined [the picture] by removing Shiva from the Trimurti. Just like there are people (Muslims) as well who ruin pictures, aren't there? There was a Muslim king who used to destroy the pictures of the deities completely. Now you children understand, there is so much secret in the picture of the Trimurti. (Mu.17.11.76, beginning of the middle part of pg.1) [Mu.20.11.96, middle of pg.1]
 12. These Brahma, Vishnu and Shankar will also play their *part* and go back. (Mu.22.05.71, beginning of the middle part of pg.2)
 13. In Bharat, they also prepare the picture of the Trimurti, but they have removed the picture of Shiva from it. Just like humans are beheaded, Shiva, the head has been removed from the Trimurti. (Mu.26.06.71, end of pg.2)
 14. Just like the Father also has to have the task performed through the three personalities, so, the *Trimurti* are especially praised and worshipped. You say Trimurti Shiva. There are three special officers of the One Father through whom He has the tasks of the world performed. (A.V.04.01.80, end of pg.173)
 15. There is complete *knowledge* in the picture of the Trimurti Shiva. Just the picture of the Giver of *knowledge* (Shiva) is missing in the picture of the Trimurti; there is the picture of the taker of *knowledge* (Brahma). (Mu.23.01.70, beginning of the middle part of pg.2)
 16. Now *Shiv jayanti* is arriving; you should prepare the picture of the Trimurti Shiva. Why not prepare the *accurate* [picture] of the Trimurti - Brahma, Vishnu [and] Shankar? (Mu.19.01.75, beginning of the middle part of pg.3)
 17. Shankar certainly won't be called Prajapita. In fact, Shankar has a *part* just once. (Mu.09.09.77, end of the middle part of pg.2)
 18. Nobody can know the glory of the Trimurti. [...] The unique (*ananya*) children explain that all their desires are being fulfilled. (Night class mu.10.03.92, middle of pg.3)
 19. Shivbaba sits and explains to everyone. Because of not understanding, they don't keep Shiva in the Trimurti at all. They show Brahma, who is called Prajapita Brahma. (Mu.13.10.68, end of pg.1) [Mu.18.09.04, beginning of pg.2]
 20. His *Shiv jayanti* (birthday of Shiva) is celebrated. Actually, there should also be the *Trimurti* along with Shiva. You celebrate the *Trimurti Shiv jayanti*. Nothing will be proved by just celebrating *Shiv jayanti*. (Mu.19.01.75, pg.2,3)
 21. Nobody except the Father can be the one who establishes the new world and destroys the old world. It is also written: establishment through Brahma, destruction through Shankar, sustenance through Vishnu. It is for here itself. (Mu.09.10.70, middle of pg.3)
 22. The Supreme Father + Supreme Soul brings about the establishment of the new world through Brahma [and] destruction of the old world through Shankar. The very meaning of Trimurti is establishment through Brahma [and] sustenance through Vishnu. (Mu.15.01.67, end of pg.1) [Mu.17.01.90, end of pg.1]
 23. People also remember Brahma, Vishnu [and] Shankar. They are certainly visible through these [physical] eyes. (Mu.19.08.73, middle of pg.1)

{See murli point no.5 in the topic 'Recognition of the Father (through the name and form)'} }

SHANKAR IS PRESENT HERE ITSELF **(THE CORPOREAL ACTOR IN THE SUBTLE STAGE)**

1. Shankar *says*, my *part* is [to bring about] destruction. I also inspire the elements [saying,] bring earthquakes, torrential rains. This *direction* of destruction is received through Shankar, the *direction* for the establishment [is received] through Brahma. (Mu.07.04.73, end of pg.3)
2. Kumarka! Tell [Me], how many children does Shivbaba have? Some say, 500 crore (five billion); some say that Brahma is the only child. Isn't Shankar [My] child? Then whose child is he? There is a margin for this, too. I say, Shivbaba has two children, because Brahma becomes Vishnu. The one

- who is left is Shankar. So, there are two, aren't there? Why do you leave out Shankar? It is said, 'the Trimurti', but their occupations are different, aren't they? (Mu.14.05.72, end of pg.2)
3. I have been given names based on the tasks that I have performed. They say, *Har Har Mahadev*, the one who removes the sorrow of everyone. I Myself am that one as well. It isn't Shankar. Shankar is also present for *service* because of My inspiration. Brahma is also present for *service*. (Mu.04.11.73, middle of pg.2)
 4. What does Shankar do? His *part* is so *wonderful* that you can't believe it. (Mu.14.05.70, beginning of pg.2)
 5. Hadn't Shankar existed, they wouldn't have combined us (Shiva and Brahma) with Shankar either. They have prepared his picture, so, they have also combined Me with Shankar. They call him Shiv-Shankar Mahadev. So, Mahadev becomes the eldest. (Mu.26.06.70, end of pg.2)
 6. Actually, Brahma, Vishnu [and] Shankar are called *Dev Dev Mahadev*, because Shankar is next to Shiva. Brahma and Vishnu are reborn, but Shankar isn't. Just like Shivbaba is subtle, Shankar is also subtle. (Mu.29.09.77, end of pg.2)
 7. The Father has explained, Shankar doesn't have much of a part. He is next to Shiva. (Mu.08.03.76, middle of pg.2)
 8. Vishnu and Shankar can also have bodily ego. (Mu.07.04.72, middle of pg.1)
 9. Your marshal is certainly Shankar. His very task is to bring about destruction. Neither you nor he uses any weapons. Shankar's task is to bring about destruction. Shivbaba's task is to have the task of establishment accomplished. Certainly, Shiva and Shankar are not the same. Actually, that Shankar is Shivbaba's child. (Mu.20.12.73, middle of pg.2)
 10. Shivbaba is the head. Next are Brahma, Vishnu, and Shankar. Their *dynasty* has 84 births. Shankar is for destruction, so, he is *next to Shiva*. (Mu.21.02.71, end of pg.4)
 11. It is not that Shankar-Parvati don't exist at all. This is the corporeal world. (Mu.08.05.70, beginning of pg.2)
 12. The Father is ever worship worthy. He never becomes a worshipper. *Acchaa*, then, at the *second number*, it will be said that Shankar is also ever worship worthy. He never becomes a worshipper. He doesn't have a *part* here (in the corporeal world). (Mu.28.08.71, middle of pg.2)
 13. The world was created through the thoughts of Brahma and the gates will open through the thoughts of Brahma themselves. Now who is Shankar? This is also a deep secret. When Brahma himself is Vishnu, who is Shankar? Have a spiritual chit-chat on this too. (A.V.01.01.79, beginning of pg.166)
 14. They say for Shankar, don't they? He opened his eyes and [there was] destruction in a *second*. This is the sign of the task of the destructive form. (A.V.04.11.76, end of pg.1)
 15. Actually, Shankar doesn't have much of a part. Destruction certainly has to take place. The Father brings about destruction through the one who isn't stained with any sin. If you say that God destroys [the world], then He will be blamed. (Mu.29.04.70, middle of pg.1) [Mu.11.05.90]
 16. Many people ask, what is the *part* of Shankar? How does he bring about destruction through inspiration? Tell [them], this is famous. There are pictures as well, so they are explained. Actually, you don't have any *connection* with these things. (Mu.20.03.73, beginning of pg.3)
 17. Firstly, understand that we have to take the inheritance from the Father. Become *manmanaabhav* (merge in My mind). What does Shankar do? What does such and such person do? What is the need to be involved in these [topics]? Just hold two words: remember the Father and His inheritance, then you will get the capital. As for the rest, you don't have any *connection* with these things: why they have shown snakes around the neck of Shankar, why he sits in such a yogic posture. The only main thing is to remember the Father. As for the rest, many questions like this will arise. [Tell them:] How will you be benefitted by this? Forget everything. [...] If someone asks wrong questions, tell him: First, at least understand the *knowledge*, consider yourself to be a soul and remember the Father. Leave everything else. You will understand [these things] in future. (Mu.20.03.73, beginning of pg.3) [Mu.14.03.88, end of pg.2, beginning of pg.3]
 18. Destruction has to take place through Shankar. He is also doing his duty. Shankar does exist, only then, people have visions [of Shankar]. (Mu.26.02.73, end of pg.1)
 19. Shankar is a deity. Then, they have combined Shiva and Shankar. Now the Father says, I have entered this one, so you say Bap-Dada. And they say Shiv-Shankar. They don't say Shankar-Shiv; they say Shiv-Shankar. (Mu.11.02.67, beginning of pg.2) {Mu.11.02.75}
 20. If you ask Shankar, [but] you can't ask. Suppose you ask [him] in the subtle world, he will say, this subtle body is mine. Shivbaba says, this [body] doesn't belong to Me, I have taken it on loan. (Mu.16.04.71, beginning of pg.1)
 21. There is one God, He has just one child. It is said: Trimurti Brahma. Who is the eldest among the deities (devi-devataayein)? Shankar is called Mahadev. (Mu.10.02.72, end of the middle part of pg.4)

22. It has also been explained about Shankar that he doesn't have any *part*. It doesn't mean that Shankar should be removed. [...] On one side they also sing: *Dev Dev Mahadev*. In fact, Shankar is called Mahadev. *Mahadev* is certainly the eldest, isn't he? (Mu.24.09.69, beginning of pg.2)
23. God the Highest of the high also has a strange *part*. The *part* of Brahma and Vishnu won't be said to be strange. Both pass through the cycle of 84 [births]. As for the rest, Shankar doesn't have much of a *part*. (Mu.26.08.69, beginning of the middle part of pg.1)
24. They are just three. Even among them, in reality, Brahma is physical, Vishnu is also physical. Only Shankar is subtle. (Mu.10.12.83, beginning of pg.1)
25. Well, Shankar is a subtle world dweller. There aren't bulls and so on in the subtle world at all. Bull means a *male*. Bhagirath¹³ is shown to be a *male*. (Mu.22.10.71, end of the middle part of pg.3)
26. They call [him] *Bhola Bhandari* (the innocent supervisor of the storehouse) Shiv-Shankar. They consider Shankar to be Bholanath¹⁴. Actually, Shankar does not appear to be Bholanath. (Mu.20.03.69, pg.1,2) [Mu.11.02.99, middle of pg.2]
27. Shankar is certainly beyond [the cycle of] birth and death. (Mu.14.05.70, beginning of pg.2)
28. Actually, only Vishnu is a couple. [...] Shankar isn't a couple either. This is the reason ... they say Shiv-Shankar. Well, what does Shankar do? Destruction certainly has to take place through *atom* bombs. How will the Father sit and bring about the death of children? This will be a sin. (Mu.21.10.75, beginning of the middle part of pg.3) [Mu.17.11.00, end of pg.3] {The praise of '*har-har, bam-bam*' is the remembrance}
29. [The Father] establishes the new world through Brahma and through Shankar... He enables the destruction of numerous religions. (Mu.04.06.66, middle of pg.1)

REVELATION OF THE FATHER

1. Whether in dreams, or with a glimpse of one *second* or through the sound of revelation in all the four directions, the souls of the entire world will certainly have visions: the *hero* actors of this *drama* have been revealed on the *stage*, the stars of the earth have been revealed on the earth. Everyone will be very happy on finding their favorite deity (*ishta dev*). They will get support. (A.V.20.02.86, middle of pg.200)
2. The *last bomb* meaning the *bomb* of the Supreme Soul is [the bomb] of the Father's revelation. This voice should come from anyone who sees [Him], anyone who comes in contact and listens to [the knowledge from Him]: the Father has come. The task of the *direct Almighty Authority* is going on. [...] The Teacher is the *direct Almighty*. The Sun of Knowledge has risen in the corporeal world, this is a secret at present. [...] Through this *last bomb* [...] the Father will be revealed amidst everyone. The Father of the World will be clearly visible in the world. (A.V.28.12.78, beginning of pg.159, middle of pg.161)
3. The curtain of revelation has begun to rise. Now a desire is arising in the souls of all the four directions to go near and see. The hearsays are now changing into [the desire to] see [...] This result of the powerful effect of the Father and some elevated souls who have become instruments has been seen until now. If the *majority* [of the souls] achieve success in this way, then very soon, all the Brahmins will be revealed in their successful form (*siddhi swaruup*). (A.V.02.11.87, middle of pg.113)
4. The *Diamond jubilee* means to raise up the slogan of revelation. So, from this year, the curtain of revelation has now begun to rise. On one hand [the Father] was revealed in India through the foreign countries, on the other hand, the instrument great heads of zones (*mahaamandaleshvar*) attained success in the great task. Abroad, the people of U.N. became instruments. They are especially famous and in India too, there is a famous religious authority. So, when the religious souls are revealed through the people of the religious authority, this will be the beginning of raising the curtain of revelation. Now, it has begun to rise. [...] The children abroad who became the instruments in [this] task, this was also a special task. Because of this task, they became instruments in the special task of revelation. So Bapdada is also giving special congratulations to the children of the foreign countries for the service of becoming instruments in the final revelation of the *hero* actor. (A.V.01.10.87, end of pg.63, beginning of pg.64)
5. This is the Divine (*Ishwariya*) task that is going on, it isn't an ordinary thing. [...] You should come and experience this here. [...] Through all types of means, the revelation of the Father's *practical part* should certainly be seen on the land of incarnation in practice. (A.V.17.05.72, end of pg.280)
6. Sometimes Bapdada is visible directly and sometimes he appears to be hidden behind the curtains, but Bapdada is always visible in front of the children. [...] Why do you make the imperishable relationships perishable by saying, 'Baba has left'? Only the *part* has changed. Just like you too

¹³ A mythological character who performed intense meditation to bring the river Ganges down to earth

¹⁴ The Lord of the innocent

- change* your place of service, don't you? So Brahma [and] the Father have also changed the place of service. The form is the same, the service is the same. The role of the thousand-armed Brahma is going on at present. So, there is the praise and the memorial of this form in the corporeal world. The arms can't perform tasks without the Father. The arms are enabling the revelation of the Father. The one who makes them do it is present; that is why they are doing this. (A.V.18.01.78, end of pg.34, beginning of pg.35)
7. This year, something new certainly has to happen, which has been planned for the year 76. But [someone] has to become the instrument, and it has to happen according to the *drama*. The one who becomes an instrument becomes famous in the entire Brahmin clan. This is also a *prize*. (A.V.31.10.75, end of pg.255)
 8. The *part* of Brahma in the task of establishment is fixed till the end. Until the task of establishment is completed, the *part* of the soul who has become the instrument (Prajapita Brahma) won't end. He can't play another *part* till then. The *part* of the World Father of completing the creation of the new world is fixed in the drama. Only Brahma is famous for creating all the dynasties of the human creation. So he is praised as the Great Great Grandfather. Only the state, place and speed have changed, but the *part* of Brahma is the same even now. (A.V.30.06.74, middle of pg.83)
 9. Just like in the beginning, only one [soul] became the instrument in the corporeal form in the task of establishment. The telegram of *Alaf* was received by one [soul] (Lekhraj Brahma) at first; he alone became the one who renounced everything for the sake of service. [...] Now, in the end too, (in order to uplift the children and make them subtle) the Father Himself had to become the resident of the subtle world. He had to attain the subtle world, a place higher than this corporeal world. Now the Father says, make the service and yourself perfect like the Father, become the resident of the subtle world like the Father. (A.V.18.01.79, beginning of pg.228)
 10. Till now they have reached the great souls, not the Supreme Soul. They do understand that they (the great souls) are the ones who will enable them to meet the Supreme Soul but [the great souls] will have to make a *plan* for what they will do on meeting the Supreme Soul. (A.V.23.02.78, end of pg.2, beginning of pg.3)
 11. You can have indestructible lines of fortune drawn through God, because both the Fathers, the creators of fortune are present in front of the eyes (*haazir-naazir*) of the children at present. (A.V.14.10.81, end of pg.55, beginning of pg.56)
 12. There is a support in the corporeal form even now. Just like earlier too, the corporeal body which became an instrument was the support, similarly, now also there is a support in the corporeal form, who has become an instrument in the drama. Earlier also, it was an instrument and even now it is an instrument. This corporeal support of the entire family (of the Advance [knowledge]) is very elevated. He is certainly with [the family] in the subtle form. [...] Love for the corporeal one means love for the whole dynasty. The corporeal one isn't alone. [There is] Prajapita Brahma, so there is a family with him. (A.V.18.01.70, end of pg.166)
 13. Who and where in India is the instrument to spread the spiritual light, this is yet to become clear. There is this search within everyone now, that there are many souls in India who are said to be spiritual souls, but finally, who is a religious soul and who is the Supreme Soul among them? Is it this one? Is it that one? They are busy thinking just this. They haven't reached this very decision yet: it is this one. (A.V.28.12.82, end of pg.15)
 14. Just this voice should come out of everyone's mouth and mind: he is the same one. They should experience: just by meeting him, we have met the Father. Whatever we have received, we have received it just through these ones. This one himself is the *master*, the *guide*, *angel*, and *messenger*. There should be just this obsession within everyone: He is the very one, he is the very one and he is that very one. There should be the craze of just these two words: He is the very one and he is that very one. They should clap with joy [saying:] we have found him, we have found him. Make them experience this. (A.V.10.01.82, end of pg.229)
 15. In the coming two months, you should especially beat the drums (*nagaaraa*) of the Father's revelation in all the four directions with raised voice. After hearing the sound of those drums, the souls who are sleeping should wake up. (A.V.23.01.73, end of pg.14, beginning of pg.15)
 16. On this *Shivraatri*¹⁵ you have to perform the task of revealing the Father. You should become fearless and give the actual introduction [of the Father] with *authority*. While celebrating the *Shivraatri* festival this time, everyone should organize such a *programme* that everybody's *attention* is drawn towards the creator of the world and they should recognize *Adidev*, meaning the corporeal Brahma through whom [He] played the *part*. This *Shivraatri* should [be the festival] that especially reveals the Father, [the festival] with newness. [...] Celebrate this *Shivraatri* as the *Shivraatri* of revelation. Who are they and with whom they enable [us] to form a relation, everybody's attention should be drawn towards this. Everyone should experience that their requirements can be fulfilled just here. They will find the key to all kinds of happiness here itself. (A.V.03.02.79, end of pg.266, beginning of pg.267)

¹⁵ Lit.the night of Shiva; a Hindu festival celebrated in the honour of Shiva

17. For example, at different time intervals, just one Sun or Moon can be seen, can't it? Similarly, these children of the Sun of Knowledge should be visible in every corner. [...] There should be just this thing in everybody's thoughts [and] mouth that the stars of knowledge have been revealed along with the Sun of Knowledge. It is then that the collective voice from all the directions will echo everywhere and the time of revelation will arrive. Now an incognito *part* is going on. Now reveal it. Make a *plan*, then Bap-dada will also tell (the souls) [what to do, what plan should be made]. (A.V.11.03.81, beginning of pg.40)
18. It is a wonder when the seed is revealed through expansion. They hide the seed in the expansion. Now it is the last *stage* of the tree, isn't it? (The seed) is incognito in the middle. It can't remain incognito till the end. After expanding a lot (in BK), ultimately, it is the seed that is revealed, isn't it? It is the *nature* of the human souls that they are attracted more to *variety*. (A.V.17.05.72, middle of pg.281)
19. Now you will have to make preparations, won't you? Don't think that [just] you will go, but think: we will take everyone along [with us] (sooner or later). We will make everyone have visions, satisfy everyone, beat the drum of revelation and then go. Why should we go first? Now we will go along with the Father. We will go after experiencing (seeing) the *wonderful scene* of revelation as well, won't we? (A.V.26.11.84, middle of pg.32)
20. Unless the uniform stage of this divine gathering becomes famous, the revelation of Bapdada will not come close. (A.V.14.04.73, end of pg.32)
21. On this *Shivraatri* [...] make the vow that [people] should also take the *prasaad*¹⁶ of having a glimpse of the Father or experiencing [Him] along with [His] introduction. (A.V.05.12.78, end of pg.102, beginning of pg.103)
22. It is the children who will *show* the Father. [It is said:] *son shows the Father*. Then the *Father* shows the *son*. He shows the soul, doesn't He? (Mu.19.12.70, beginning of pg.3)
23. Bapdada knows that there are many such gems in this *group*, who are the beads of the rosary on Bapdada's neck. The Father is also seeing many scenes of always revealing such beads in front of the world or the Father being revealed in front of the world through the children. They are being revealed now and will be revealed in future, too. (A.V.01.01.79, middle of pg.167)
24. This should come [in the intellect:] it is just this one, this one, this one [...] Till now this hasn't come [in the intellect:] this one is also [the corporeal one], it is this one. (A.V.11.03.02, end of pg.74, beginning of pg.75)
25. Who is supposed to reveal [the Father], is it the children or the Father? Even the Father has to reveal [Himself] through the children, because even if [people] have the vision of the Point of Light, then many poor ones - they are poor, aren't they? - they won't understand at all, what this is. In the end, the Father is to be revealed through the *shaktis*¹⁷ and the Pandava children. (A.V.16.12.00, end of pg.4)
26. Whenever someone turns on the *radio*, switches on the TV, this voice should be heard: 'Our Shivbaba has come'. Then it will be said that the flag of revelation was waved. (A.V.31.12.05, beginning of pg.6)
27. The service of both *quality* and *quantity* should take place simultaneously. [...] The Father will be revealed when the *quality* [souls] reveal the task and the Father. (A.V.20.03.04, beginning of pg.4)
28. The land of revelation of Brahma + the Father is Calcutta [...] The end should also be at the place it (the *yagya*) began from. (A.V.18.01.05, end of pg.2)
29. This voice should emerge from everybody's heart: our Father has come, He is my Father. Not the Father of the Brahmakumaris, He is my Father. [...] This drum will continue to sound through all the means of *science*: my Father has come. [...] Wherever they hear, they will hear just one voice: those who had to come have arrived. This is called the clear revelation of the Father. (A.V.18.01.97, end of pg.16)
30. Now, you shouldn't [reveal] the Father alone. He has to be revealed along with the children. Just as special Brahmins also became instruments along with Brahma in the establishment, in the end too, the unique children will also appear in practice in the form of deities along with the Father. (A.V.13.11.97, middle of pg.68)
31. They also know that some *authority* is the *backbone* of these ones, but he himself is Bapdada and we too have to take the inheritance from the Father [...] this is yet to happen. (A.V.18.01.97, beginning pg.17)
32. When you prepare heirs here, the *Advance Party* will also be revealed and the drum of the Father's name and [His] revelation will be beaten everywhere. As per the *result* obtained till now, people say that these people are also doing a good job or some say that only these people can do [a good job],

¹⁶ Food offered to an idol

¹⁷ Consorts of Shiva

but their *attention* should be drawn towards the Supreme Soul, the task of the Supreme Soul is going on here, this is still *incognito* (secret). (A.V.31.12.96, middle of pg.8)

33. This curtain of 'I' comes in front a little. When this curtain is removed, [people] will have the visions of the Father through everyone. Then this slogan will be raised: the Father has come in practice, the Father has come [...] They won't have visions through divine insight (*drishti*), they will have the visions of the form in practice. Just one voice will come from everybody's mouth: this is the Father incarnate. (A.V.28.02.03, middle of pg.92)

ENTRANCE OF THE FATHER SHIVA

1. The Highest of the high Father should certainly enter the highest one. People think that Shri Krishna is the highest. (Mu.11.02.69, middle of pg.2)
2. Those who stayed (together for) 10 years used to go into a trance and make Mamma and Baba also perform the *drill*. They sat as the heads (chiefs). Baba entered them and gave directions. They had such a high position. Even Mamma and Baba used to learn from them. Even they aren't present today. There wasn't so much knowledge at that time. (Mu.25.07.67, end of pg.2)
3. There can't be any defect in the incarnation of Shivbaba at all. It isn't known at all when He comes. It isn't even so that He came (entered) when he had visions. No. You can [only] guess. However, it won't be said that He entered [him] at that time. He did have visions: I will become this and this, the world will be set on fire. The *minute* or *second* [of His incarnation] can't be calculated. His incarnation is also *alaukik* (subtle). (Mu.12.01.69, end of pg.3, beginning of pg.4) {Mu.01.01.76, end of pg.3}
4. This Brahma is also adopted. The Father Himself says, I come and become the Charioteer of this chariot. I give him knowledge. I begin with him. I give the pot [of knowledge] to the mothers. This one (Brahma) is also the mother, isn't he? At first this one becomes [the instrument], and then you [become that]. (Mu.02.03.73, beginning of pg.2) [Mu.02.03.78, beginning of pg.2]
5. The Father explains: all those who are the devotees of this birth, I don't enter them. I enter the one who commenced *bhakti* (worship) first of all. (Mu.26.06.68, end of pg.2)
6. The Father also explains: I enter this sinful body. I make everyone *satopradhaan*¹⁸ through these very ones. (Mu.20.01.75, middle of pg.3)
7. Baba says: I entered these ones in their *vaanprashtha* stage¹⁹, at the end of many births, at the age of 60 years. (Mu.26.11.72, end of pg.2) [Mu.06.11.02, beginning of pg.3]
8. I enter [them] even at the end (100 years) of the last (*vaanprasthi*) birth of many (84) births. (Mu.26.03.74, middle of pg.1)
9. The Father says, I won't come in (any) bull, donkey and so on. I come only in the one who was the highest of the high and then, has completed 84 births. (Mu.03.06.68, end of pg.3) [Mu.31.05.99, middle of pg.4]
10. I enter these very ones who have taken complete 84 births. They were village lads. Then they become beautiful (*sundar*) from dark (*shyam*). [...] The Father Himself says, I enter in the end of their many births. The one who has become the most sinful himself will also become pure again. It is he who has taken 84 births; so have you (*tat twam*). (Mu.09.09.68, end of pg.3) [Mu.14.08.04, middle of pg.4]
11. The Father tells, who is the most sinful. I enter that very chariot. (Mu.26.06.68, end of pg.3)
12. People make a guru [theirs] in the *vaanprastha* stage itself, after the age of 60 years. Even in the case of this one, the Father entered him after [his] 60 years, then he became the Father, the *Teacher* and the Guru. (Mu.26.12.68, beginning of pg.2)

{See point no.12 in the topic 'Prajapita (the corporeal one), point no.13 in 'Brahma Baba comes in [the body of] Gulzar mohini; not Shivbaba' and point no.8 in 'The first one, himself is the last one, the last one, himself is the first one'.}

ENTRANCE IN CHILDREN

1. I can enter any child and bring benefit to anyone. As for the rest, I won't enter an animal and make [people] have visions. (Mu.06.09.73, end of pg.3)
2. The entire *attention* of the children goes towards Shivbaba. He can never fall sick. He can narrate the murli through the body of Brahma or through any other good child as well. (Mu.17.01.70, beginning of the middle part of pg.1)
3. The Father also sees, he is an intelligent, educated [person]. The one he has found to explain is dull, then He Himself will enter [the one who explains] and uplift him (the listener). Then there are many

¹⁸ Consisting in the quality of goodness and purity

¹⁹ The stage of retirement

- intelligent children who say, we didn't have as much knowledge as the Father who sat and explained [through me]. [While] some develop ego about themselves. (Mu.20.03.68, end of pg.3)
4. Baba says, no matter how a child is, I have to enter him too to bring benefit to others. Baba enters [him] and narrates the murli. (Night class mu.02.01.73, end of pg.4)
 5. Even if she is a little girl, I enter this one (Brahma) and make [her] have visions so that she is astonished and then belongs to Brahma; [so that] she becomes the one with a loving intellect towards the Father. (Mu.05.08.73, beginning of the middle part of pg.2)
 6. The Father keeps doing a lot of *service* through the children as well. He enters someone and does *service*. He certainly has to do *service*. How can the one who has responsibility sleep? (Mu.17.01.70, end of pg.2)
 7. The Father says, I don't enter anyone at all. [...] Yes, if there are some children with a *dull* intellect and if a good seeker [of knowledge] comes, then in order to do his *service* I can enter [the children with the dull intellect] and give *drishti*. I can't sit [in him] forever. [...] He can take different forms and bring benefit to anyone. However, nobody will say, 'Shivbaba is in me, Shivbaba tells me this'. No. (Mu.28.09.68, middle of pg.1) [Mu.09.09.04, end of pg.1]
 8. Baba has explained, I go (enter) [someone] to bring benefit to anyone. I certainly come in a sinful body, don't I? These ones still have knowledge. There are some who are completely idiots. I enter even them to bring benefit to anyone; the only condition is that they should be Brahmins. (Mu.07.03.67, middle of pg.2)
 9. I enter these ones and then depart. I don't ride a bull the whole day. Whenever the children remember Me, I am present. (Mu.04.06.66, beginning of pg.3)

COMPLETE AND INCOMPLETE MAMMA-BABA

1. Scriptures are shown in the hands of Brahma. There should be one scripture, shouldn't there? So now, there is (one) Gita, the crown jewel in the hands of Brahma. Baba sits and narrates the essence of all the Vedas and holy books (*granth*) through Brahma. (Mu.31.07.73, end of pg.2)
2. It isn't that Mamma has gone away so she doesn't teach. Just as Bapdada are *combined*, Mamma and Baba are also *combined*. Both have opened this Spiritual *University*; both of them teach [the knowledge] together. (Mu.25.08.70, end of the middle part of pg.2)
3. I transform Bharat into heaven through these Brahma-Saraswati (with four heads) and (8) Brahmins. The remembrance of those who work hard are made. (Mu.05.02.71, middle of pg.2)
4. Shivbaba is the main one, then Brahma-Saraswati, the couple. (Mu.04.11.78, middle of pg.2)
5. I, the Husband am old, so, I certainly need an old wife. [...] Saraswati is Brahma *mukhvanshaavali*. She isn't Brahma's wife, she is Brahma's daughter. Then why is she called Jagadamba? Because this one (Brahma) is *male*, isn't he? So, she has been kept to take care of the mothers. Actually, Brahma *mukhvanshaavali* Saraswati is Brahma's daughter. Mamma is young, Brahma is old. The young Saraswati certainly isn't suitable as Brahma's wife. She can't be called [his] *half partner*. (Mu.04.11.73, end of pg.2, beginning of pg.3)
6. There will definitely be [this] in the mind of all of you: where has our Mamma gone? Now this secret isn't to be revealed at present. Where and what (task) she is performing, this will be said after some time. She is also cooperative in the task of establishment, but with a different name and form. (A.V.02.02.69, beginning of pg.33)
7. If you perform any bad action, you will be disgraced, won't you? That too, in front of the Father. Shivbaba sits [in this one], doesn't He? He will make you have visions: I was in this one. I used to explain you so much. Now I am in the complete one (Brahma). You daughters go to the complete Baba. Shivbaba gives directions and so on through that one, doesn't He? (Mu.07.11.71, beginning of pg.2)
8. Those who have been companions of the form of Brahma in every action, in every character, at the time of every service, from the beginning till the end, will be [his] companions in the future too. (A.V.27.10.81, end of pg.82)
9. People think Brahma is Adam, Saraswati is Eve. Actually, this is *wrong*. When there is Incorporeal God the Father, there will certainly be the *mother* as well. (Mu.18.05.73, middle of pg.2)
10. Actually, Brahma-Saraswati aren't Mamma-Baba either. (Mu.31.03.72, middle of pg.1)
11. Who is offered bhog²⁰, Baba explains this as well. In fact, Shivbaba is *abhoktaa*²¹. He isn't offered *bhog*. This *bhog* is offered to the complete Mamma-Baba. (Mu.22.12.71, end of pg.3)
12. What is established through Brahma? The Deity Religion. Brahma isn't in the Golden Age (*satyug*). He will certainly be said to be present here, in the Confluence Age. Brahma is also required for sure. No one has the real photo of Brahma. Some show him with a beard and some show him in some other form. (Mu.03.08.72, beginning of pg.4)

²⁰ Food offered to an idol

²¹ The One who doesn't enjoy pleasures

13. Brahma is Baba as well as Shiva is Baba. Vishnu and Shankar won't be called Baba (the complete Brahma). (Mu.15.01.67, end of pg.3)
14. Tell [them:] (the incomplete) Brahma isn't our guru and so on. In fact, he is *Dada* (the elder brother). [He is] not even Baba, [because] we receive the inheritance from Baba. We don't receive the inheritance from Brahma. (Mu.03.02.67, end of pg.2)
15. The Father Himself comes and establishes heaven through the body of Brahma. (Mu.24.01.70, end of pg.2)
16. This Prajapita Brahma, who is corporeal (*vyakt*) now, when he becomes complete, when his sins are destroyed, he becomes an angel. The residents of the subtle world are called angels. (Mu.21.01.73, beginning of the middle part of pg.2)
17. This is the Sun of Knowledge. The incognito Mamma is different. Someone can hardly understand and explain this secret. The name of that Mamma is different. There are temples of her. There is no temple of this old mother. (Mu.15.11.72, end of the middle part of pg.3) [Mu.17.11.77, middle of pg.3]
18. The Supreme Father + Supreme Soul gives knowledge through Brahma. This is called the knowledge of Brahma. Certainly, someone will have given it to Brahma as well, won't he? In fact, the Supreme Father Supreme Soul is the Ocean of Knowledge. He comes and gives [the knowledge] through Brahma. (Mu.03.12.71, end of pg.1)
19. Children also have visions of the complete Mamma. [...] If it is very necessary sometimes, Baba will also enter [the children]. (Mu.09.03.68, end of pg.2) [Mu.11.03.04, beginning of pg.3]
20. He is called the Mother and the Father. When you sing, 'the Mother and the Father', Brahma-Saraswati can't be called that. Brahma certainly doesn't create heaven. (Mu.14.10.72, beginning of pg.3) [Mu.11.10.87, end of pg.2]
21. In the path of *bhakti*, Narad is considered to be the best among the male [devotees and] Meera among the female [devotees]. [...] Then, in the path of knowledge, you see that Mamma and Baba are famous. (Mu.29.09.73, end of the middle part of pg.2)
22. Mamma-Baba will go as well as the unique children will go in the *advance* [party]. [...] It is not that Mamma-Baba have become complete. The complete stage will be [attained] in the end. (Mu.10.11.88, middle of pg.3)
23. Dada is *purusharthi*²², he isn't complete. (Night class mu.20.07.68, pg.1)

RECOGNITION OF THE FATHER (THROUGH NAME AND FORM)

1. How do we come to know that God the Father is in this one? [It is] when He gives *knowledge*. He sits and explains to the children. (Mu.26.10.68, middle of pg.2)
2. The name Somnath has been given, because He gives nectar (*somras*) to drink, He gives the wealth of knowledge. Then, when they become worshippers, they spend so much to build His temple, because He has given the nectar, hasn't He? Somnathini²³ will also be along with Somnath. As are the king and the queen, so are the subjects, everyone is Somnath-Somnathini. (Mu.03.03.70, beginning of the middle part of pg.2)
3. The Somnath temple is so big. It is decorated so much. [...] Just as the soul can't be decorated, the Supreme Soul can't be decorated either. He is also a point. And whatever decoration there is, it is of the bodies. [...] Now you (children) know within: we are becoming [like] Somnath. (Mu.05.07.75, beginning of the middle part to the end of pg.1)
4. It is as if you gain victory over Maya. Then, no one will be able to shake you. There is also an example of Hanuman²⁴, isn't there? This is why you have been named Mahaviir (*Tiirthankar*²⁵). Now, there isn't even a single Mahaviir (the bravest ones) [...] Now there are brave ones (*viir*). There will be the complete Mahaviirs in the end. (Mu.08.01.74, beginning of the middle part of pg.1) [Mu.29.01.99, middle of pg.1]
5. When the Father comes, Brahma, Vishnu and Shankar are also certainly required. It is said: the Trimurti God Shiva speaks. Well, He certainly won't speak through all the three (simultaneously), will He? These concepts should be properly assimilated in the intellect. (Mu.26.02.67, beginning of pg.1) [Mu.22.02.75, beginning of pg.1]
6. The eldest brother is always considered to be equal to the father. [...] All this depends on the knowledge. The one who has more knowledge is elder. Although he is young with respect to the body, if he is sharp in knowledge, we understand that in the future, he will become senior in terms of position. The ones who are senior in this way should certainly be given *regard*, because they are sharp in knowledge. Those who have less knowledge should give *regard* to them. (Night class mu.03.05.73, middle of pg.1)

²² The one who makes spiritual effort

²³ The cooperative power of Somnath

²⁴ A monkey faced deity

²⁵ Jain gurus

7. They become such Mahaviir that Maya can never shake them. They are unshakable, stable, they remain constant. Constant means they continue to follow [the knowledge] from the beginning. (Mu.07.11.72, end of the middle part of pg.2)
8. In fact, Mahaviir invoke their enemies [saying:] come, so that we become victorious. [Those who are] Mahaviir won't be afraid on seeing the [question] *paper*. They will *challenge* [the enemies]. For being *trikaaldarshi*²⁶, they know that they have been victorious every *kalpa*. (A.V.19.12.78, beginning of pg.139)
9. Shivbaba alone is the Giver of true liberation to everyone. [...] They also sing 'the One Ram'. They call Shivbaba Ram. [...] The real name is Shiva. He is also called Somnath. He made [us] drink nectar, meaning he gave the wealth of knowledge. (Mu.26.06.71, middle of pg.2)
10. Those who remain stable will be called Mahaviir, Hanuman. You are Mahaviir-Mahaviirni. You are certainly *nambarvaar*²⁷, aren't you? The most [powerful] wrestler is called Mahaviir. Adidev is also called Mahaviir, through whom these *Mahaviirnis* are born. They rule the world. (Mu.16.09.68, beginning of the middle part of pg.3)
11. Now the Father sits and explains: I am not Krishna. You can call Me Rudra or Somnath. (Mu.11.01.73, end of the middle part of pg.2)
12. Very good children are making their preparations. [This] thought came to Sudama as well, [so] he brought a handful of rice. (Mu.18.07.69, middle of pg.2) [Mu.24.08.00, end of pg.2]
13. You all are Parvatis; you are listening to *Amarkatha*²⁸ through Shivbaba. He is the Highest of the high. [...] Shivbaba is Amarnath. They make a *ling* of ice at Amarnath²⁹. [...] How did Amarnath or Shankar-Parvati go there? (Mu.05.01.72, beginning of pg.1)
14. The Father is Rudra. Call Him Rudra the Father, Shiva or Somnath, He has organized the *yagya* of knowledge where you are sitting. (Mu.25.09.73, beginning of pg.2)
15. The name 'Prajapita' suits the Father. (Mu.11.01.73, beginning of pg.1)
16. It is said: Shiv-Shankar Mahadev. Well, where did Krishna come from? He will certainly not be called Rudra or Shankar. (Mu.11.01.73, beginning of pg.1)
17. [People of] Pakistan also considered Nehru to be their enemy. So they prepared his *effigy* and burnt it. (Mu.24.09.73, middle of pg.1)
18. His name is Shiva. [...] He shouldn't be given any other name at all. [...] There is a temple of Shiva in Kashi³⁰ as well, isn't there? The sages go there and chant *mantras*: Shiva Kashi Vishwanath Ganga. Now certainly, I am not Vishwanath³¹. It is you who become the controllers of the world; I don't become [that] at all. (Mu.07.08.67, end of the middle part of pg.2)
19. Janak, who was Sita's father, attained liberation in life (*jiivanmukti*) in a *second*. [...] Just like Janak, you have to become pure like a lotus flower. The same Janak later became Anujanak (in the Golden Age complete with 16 celestial degrees). (Mu.26.12.73, from beginning till the middle of pg.1)
20. For example, they call [Him] 'Babulnath' in Bombay, meaning the one who transforms the *jungle* of thorns into a garden of flowers. Otherwise, His real name is just Shiva. Even when He enters these ones (the one with four heads), His name is just 'Shiva'. (Mu.08.09.68, middle of pg.1)
21. The narrator is called Vyas, the one who narrates the murli. (Mu.04.11.65, end of pg.1)
22. They repeat the name of Ram because nobody knows what is the name and form of God. (Mu.05.12.71, pg.1, 2) [Mu.19.12.01, middle of pg.2]
23. Baba says: I am giving you the *raajtilak*³². [...] If I don't give you the *raajtilak*, who else will? It is said, isn't it? – *Tulsidas candan ghise* (Tulsidas rubs the sandalwood)... it is about this time. Actually, Shivbaba is Ram. (Mu.05.03.73, beginning of pg.3)
24. If they don't know one *Alaf*, the rest [of the knowledge] becomes *zero*. There is benefit in adding a zero with Alaf. (Mu.14.04.67, middle of pg.2)
25. You (the Father), *Alaf* himself explains. The inheritance is obtained from Alaf alone. (Mu.29.07.70, end of pg.2)

{See point no.16 in the topic 'Shiv-Shankar are the same personality, [but] two [different] souls'}

THE FATHER'S FORM, COSTUME

1. The Father says: I certainly come in an ordinary body. Neither too poor nor too rich. (Mu.21.04.70, beginning of pg.2)

²⁶ The one who knows the three aspects of time

²⁷ More or less Mahaviir-Mahaviirni according to your capacity

²⁸ The story of immortality

²⁹ A pilgrimage place of Hindus in Jammu & Kashmir, North India

³⁰ A pilgrimage place in Benaras, Uttar Pradesh

³¹ The controller of the world

³² A *tilak* (mark made on forehead with saffron, sandal and so on) serving as a sign of coronation

2. Does Shiv+baba have any ego? He is such a great *authority* (hero). He also says: I come in an ordinary body, in an ordinary house. I don't come in the house of rich people. (Mu.09.07.71, end of pg.2)
3. These ones (Shiva and Baba) have the same ordinary form (like that in the Om Mandali), the same *dress* and so on. There is no difference. That is why nobody can understand. (Mu.11.02.68, beginning of pg.2)
4. He is incorporeal, egoless, He doesn't have any ego. The clothes etc. are also the same (like that in the Om Mandali); nothing (element) has changed (except the soil like body). [...] These ones (Shiva and Baba) have the same ordinary body (of Bharat) and ordinary (Indian) dress. There is no difference. (Mu.30.04.68, end of pg.1) [Mu.08.04.74, end of pg.1]
5. (Both, the Incorporeal and the corporeal unlimited) Father says: I come in a very ordinary body (but Brahma, meaning the senior mother's body was fair, tall and well-built or extraordinary), this is why only some (one) rare ones (traders) recognize Me. Even those who live with Me can't recognize who I am and how I am. (Mu.05.02.68, end of pg.3)
6. It is the same Mahabharat war (of 'God incarnates in every *kalpa*). So certainly, (one true Sadguru) God (Shiva) will also be present. Except you (eight) children (of the *Rudramaalaa*), nobody knows in which form and in which body He is. He also says: I come in a very ordinary (common) body. I don't come in Krishna's (meaning Brahma's beautiful) body. (Mu.13.08.76, end of pg.3)
7. (Because of permanent entrance in just one [body],) Shrinath³³ and Jagannath³⁴ are the same, but as is the (poor) land (in practice), they make the idol according to it and offer food (of *daal*, rice and potato). If he is fed food fried in butter or oil (*pakvaan*) to eat, his stomach (with a bad liver) will ache. (Mu.20.07.73, end of the middle part of pg.1)
8. I will become rich from being a beggar (*fakir*) (who suffers misfortune from door to door). He has this intoxication within, so he is called *mast kalankidhar*³⁵. (Mu.28.02.68, end of pg.1)
9. Becoming a *beggar* is not an easy task³⁶. A *beggar* doesn't have anything (money, status, honour and respect). (Mu.21.01.74, end of pg.4)
10. They just live in that [intoxication] of the big position that they have received. Rich people just remember their money. [...] [Otherwise,] they will keep remembering [their] wealth and respect. (Mu.25.01.68, middle of pg.2) [Mu.26.01.74, end of the middle part of pg.2]
11. (When) he is fair, he should have a crown (of the purity of body and mind). When he (Krishna) is dark, how will he have a crown? [...] A village boy will certainly be poor, won't he? (Mu.08.02.70, middle of pg.2)
12. It isn't the rule to have a crowd (of more than 500 [people]) here. The work (of Pandavas) will continue in a secret form. (Mu.11.01.73, end of the middle part of pg.1)
13. The Father is certainly very ordinary, isn't He? The *dress* etc. is the same (like that in the Om Mandali); there is no difference. As regards the Sanyasis, they leave their household and wear ochre-coloured clothes (*kafni*³⁷). He (Shiva and Baba) has the same dress. Just the Father (the Light of Shiva) has entered [him], there is no other difference. Just like (both the unlimited) Father takes care of the children lovingly and brings them up, this one also does. There is no question of ego. He walks in a very simple way. As for the rest, a house has to be built for living; that is also ordinary. (Mu.25.04.68, end of pg.2)
14. I am *ruup*³⁸ as well as *basant*³⁹. (Both) the souls are *ruup*, the entire knowledge is contained in them. They rain the rain (of knowledge) (one of them is [deity] Indra as well, isn't he?). (Mu.29.12.67, end of the middle part of pg.1)
15. Baba is certainly (the hero of the unlimited stage,) absolutely Highest of the high. (As regards eating, drinking and so on) he acts in the poorest way. The Father is the Friend (*ni+vaaz*) of the poor (*Garibnivaaz*), isn't He? (Mu.25.09.72, beginning of the middle part of pg.1)
16. When the (civilian Mahabharat) destruction (of the PBKs) begins, [people] will understand, God is certainly present in an incognito form. (Mu.17.08.65, beginning of pg.2)

{See point no.7 in the topic 'Recognition of the Father (through name and form)'}

THE FATHER'S ABODE (LAUKIK (WORLDLY) BIRTHPLACE)

1. It is the Master (of Farrukhabad) who will have mercy on all the children. There are many who (Muslims too) believe in the Master of the World, but who is He? What do we receive from Him?

³³ Temple of Krishna in Gujarat, West India

³⁴ Temple of Vishnu at Puri, Orissa

³⁵ The carefree defamed one

³⁶ *Maasi kaa ghar*: 'auntie's house'. It is a Hindi saying for an easy job.

³⁷ An ascetic's unsewn garment

³⁸ *Ruup* means beauty; which Baba describes as the embodiment of yoga

³⁹ *Basant* means spring; which Baba describes as the embodiment of virtues

- They know nothing about it. In Farrukhabad, they just believe in the Master. They think: that Master alone is everything for us. (Mu.22.02.78, beginning of pg.1)
2. Just as the people of Farrukhabad say, we remember that Master (of Farrukhabad). But in reality, (tow [souls]) Lakshmi and Narayan (in the form of Vishnu) become the masters of the world or the creation. (Mu.12.01.78, end of pg.2)
 3. In Farrukhabad, they believe in the Master, don't they? You have understood the meaning of 'Master' as well. That one is the Master (of the entire world), we are His (both, the Incorporeal One, hence corporeal one) children. So, we should certainly receive (both) the inheritance, shouldn't we? (Mu.07.12.73, middle of pg.2)
 4. Just as (just like Modi of Banaras or Nehru of Allahabad) the residents of Farrukhabad (too) believe in (their) Master. Certainly, there are many opinions (in the world too), aren't there? [Ask them:] *acchaa*, then what will you receive from that Master? They don't know anything at all. How to remember the Master? What is His name and form? They don't know anything. The Master is the Master of the World, isn't He? He is the Creator (of the entire world) [and] we are the creation (in the form of children). (Mu.22.01.72, beginning of pg.1)
 5. There are daughters in Farrukhabad, but they don't have so much power yet. There are the ones who believe in the Master there, so they should be explained: you say, 'that one is the Master', but the Father says, 'you are the master'. (Mu.22.01.72, beginning of pg.3)
 6. Baba is the Master of the entire unlimited world [and] the Father of all the souls. The Father is called the Master. Towards Farrukhabad, they believe in the Master. The father himself is the master of a home. Children will just be called children. When they too grow up [and] give birth to children, they become the masters. All these secrets are to be understood. (Mu.11.04.68, end of pg.3) [Mu.02.05.69, end of pg.3]
 7. I come in the gathering of monkeys. I never come in the gathering of deities. I don't come at all in the place where wealth is available, where 36 kinds of food are available. I come in the place where the children don't even get a *roti* (a *chapati*), I take them on My lap and make them [My] children. I don't take the rich ones on My lap. (Mu.15.08.76, beginning of the middle part of pg.3)
 8. The Ocean of Knowledge doesn't possess any palace. He has a hut. The Ocean of Knowledge likes to live in a hut. (Mu.16.09.73, beginning of the middle part of pg.1)
 9. The most elevated (Father) comes in such dirty villages. [...] With great love, He explains [the knowledge] to the children. (Mu.31.07.68, beginning of the middle part of pg.3)
 10. Baba hasn't studied English so much. You will say that Baba doesn't know English. Baba says: *Wah!* To what extent will I sit and learn all the languages? The main one is certainly Hindi, so I narrate the murli in Hindi. Even the one whose body I have taken knows just Hindi. (Mu.26.11.73, middle of pg.2)
 11. Well, God certainly won't teach [the knowledge] in all the languages. He just explains in Hindi. Just as everyone knows broken English, everyone also knows broken Hindi. It is very easy. (Mu.01.02.72, middle of pg.2) [Mu.02.02.77, beginning of the middle part of pg.2]
 12. Where is Shivbaba, the One who sits in the Somnath temple teaching today? In the path of *bhakti*, He has been given palaces [made] of diamonds and precious stones. He is held in high regard. Here, they don't recognize Him, so they don't give Him full *regard* either. Look, the Rajrishis, the ones who transform Bharat into heaven, they study (teach) in such an ordinary way. It is like a *satsang* (spiritual gathering) of the poor. The rich have very big halls. (Mu.11.03.73, middle of pg.4)
 13. The land where the Father is born is the highest pilgrimage place. (Mu.07.11.72, end of pg.2)
 14. The Father certainly comes in the country of Magadh which is a very degraded country, it is very sinful, the eating and drinking [habit] is also dirty. (Mu.16.09.68, pg.2, 3)
 15. How and where the Father comes, nobody knows anything at all. You know that [He] comes in the country of Magadh, where there are crocodiles. (Mu.28.12.68, beginning of the middle part of pg.3)
 16. U.P. has to show the play of religious war. (A.V.24.12.79, end of pg.146)
 17. There is a sect in Farrukhabad that says, '[there is] one Master'. [...] Is He the Master of the world, of the entire creation? The Supreme Father Supreme Soul isn't the Master of the creation. (Mu.17.12.82, beginning of pg.2) [Mu.19.06.97, middle of pg.2]
 18. The Father says: I too come in the country of Magadh. (Mu.08.06.70, end of pg.3)

ALAUKIK (SUBTLE) BIRTHPLACE

1. Ahmedabad has to do more *service* than everyone else because Ahmedabad is the seed form of all the *centres*. A seed has more power. Give a great challenge (*lalkaar*), so that even those in deep sleep may wake up. (A.V.24.01.70, middle of pg.190)
2. There are 108 temples of Swami Narayan⁴⁰ in Ahmedabad. They might be getting millions of rupees. It is Swami Narayan who might be getting them, mightn't he? So, (at the end, when the Pandava

⁴⁰ Swami Narayan was a founder of a religious cult in the Gujarat state of India

Bhavan of Ahmedabad is ready, in order to form a connection with the 108 beads, who are victorious over the world) it is here that they (the children) will certainly come from all the centres, won't they? (Mu.05.03.75, beginning of pg.3)

3. In fact, Ahmedabad has received the boon: there is the fruit of service as well as the power of service. (A.V.21.11.98, end of pg.9)

QUALITIES OF THE FATHER

1. The Ocean is both salty as well as sweet. Clouds draw the sweet water and rain. (Mu.29.05.72, middle of pg.1)
2. Two special powers will always be seen in the Ocean. [...] It faces [everyone] through the waves [of knowledge] as well as assimilates everything and everyone in itself. (A.V.21.09.75, beginning of pg.121)
3. You know that the Highest of the high is God, then in the *second* place is Brahma. There is no one higher than him. There is no greater personality than him, but look, he behaves in such an ordinary way. He sits with the children in such an ordinary way, he travels by *train*. How will anyone know who he is? (Mu.13.08.76, middle of pg.3)
4. The entire thread itself is entangled. Except the Father, no one else can unwind it. (Mu.20.05.65, end of the middle part of pg.5)
5. These Sanyasis etc. are so proud of themselves. They keep the eye on the rich people first. Baba keeps an eye on the poor people first. He is the Friend of the poor, isn't He? (Mu.28.06.70, end of pg.2)
6. The son of a rich father will never accept to be adopted by a poor. (Mu.28.01.68, beginning of pg.3)
7. We are the children of the Father who doesn't have any father. That One is our *Teacher* who doesn't have any *teacher*. [We] have to receive the inheritance from that One. (Mu.19.08.72, middle of pg.4)
8. We become the *number one* [deity], then why will we worship the [deities] who are at the *second* or *third* place? (Mu.12.08.68, beginning of the middle part of pg.3)
9. Mamma-Baba become this (Lakshmi-Narayan), then will we become any less? (Mu.14.03.70, end of pg.3)
10. So look, He is God the Highest of the High, and look, whom does He teach? The *Ahilayas*⁴¹ and *Kubjaas*⁴². (Mu.07.11.73, beginning of pg.3)
11. The Father says, I know you have to suffer so much misfortune. [People] think that God will come in some or the other form. Sometimes He is also shown riding a bull. Well, no one can ride a bull. (Actually, it is about the stubborn nature.) (Mu.17.02.69, middle of pg.3)
12. The Father is the Ocean of Knowledge. In comparison to Him are the gurus of the path of *bhakti*, the oceans of ignorance. (Mu.25.02.68, middle of pg.2)
13. Just like we can't see the soul, we can know it. Similarly, we can also know the Supreme Soul [through knowledge]. Both, the soul and the Supreme Soul will look alike, a point; all the rest is *knowledge*. These are very sensible topics. (Mu.11.01.66, end of the middle part of pg.3)
14. Anyone who speaks meaninglessly is called mad (*cariyaa*). [...] The Father comes and takes [us] out of this madness (of the path of *bhakti* by narrating the meaning). (Mu.29.01.70, end of pg.3) [Mu.28.01.75, end of pg.3]
15. No matter what happens at any time, the Father won't take [anyone] out. The children say, whether You love [us] or reject [us], we won't go out of Your door. The Father says, I don't reject you. In fact, I love [you]. (Mu.29.04.73, end of pg.3)
16. The Father says, I am very ordinary. So, very few wealthy people come [here] [...] but in the end. (Mu.21.01.73, end of pg.2)
17. The Father will certainly mention [the complaints], won't He? The Father will slap you too. Mamma is sweet, but as regards Baba, sometimes... but he doesn't raise hands. (Mu.17.04.72, end of the middle part of pg.3)
18. Look, the Father teaches [us] in such an ordinary way to make us the masters of *heaven*. [Children] even forget to remember such Father. (Mu.01.11.73, beginning of pg.3)
19. Now we are in the Confluence Age. We neither belong to that kingship (of Kauravas) nor this kingship (of Pandavas). We are in the middle. We are going [to that kingship]. The Boatman is the Incorporeal One (Light of Shiva) as well as the *boat* is incorporeal (Shankar). The Supreme Father Supreme Soul pulls and takes the *boat* [across]. The Father will take all His children along with Him. (Mu.17.01.69, end of the middle part of pg.3)

⁴¹ A female character in the epic Ramayan who turned into a stone idol because her husband cursed her and was brought back to life by Ram

⁴² A female character in the epic Mahabharat who was hunchbacked and was turned into a normal person by Krishna

20. The Father as well as the *knowledge* is hidden and your *purusharth* (spiritual effort) is secret as well. (Mu.13.09.68, end of pg.2)
21. The Father is certainly the Friend of the poor. It is the *Bharatwaasis* (the residents of Bharat) who are the poorest. (Mu.07.01.74, middle of pg.3)
22. Even Baba has to repeat the points again and again, because many new [children] come. (Mu.18.02.68, beginning of the middle part of pg.3)
23. Baba has explained that a *par*⁴³ of the poor and a rupee of the rich are equal. Both receive the inheritance to the same extent. The Father is certainly the Friend of the poor. This is why sinful ones like Ajamil, Ahilya are also famous. Rich people are not praised. (Mu.29.11.76, beginning of the middle part of pg.2)

SPECIAL POWERS OF THE FATHER

1. You have many enemies too. The whole world becomes your enemy because you take back your kingdom secretly. (Mu.20.05.76, end of pg.3)
2. Now you can take whatever you want. Later on, the affectionate form of the Father will change into the form of the *Supreme Justice*. Someone may be a close relative to whatever extent before *Justice*, *law is law*. Now it is the time of *love*, later, it will be the time of *law*. (A.V.30.05.73, middle of pg.80)
3. Everyone certainly has the aim to become equal to the Father [...] [but] what is in reality now? They don't have the power to face like the Father. There is a difference [among them] at different levels (*nambarvaar*) according to their *purusharth* [...] 50% difference is a lot. [...] Now you have to become ready to face the final time, haven't you? (A.V.13.03.78, beginning of pg.1)
4. At the beginning of the establishment, the entire world was on one side and one soul was on the other side, wasn't it? It is later on that everyone became cooperative. [Just] one soul became the instrument first, didn't it? (A.V.09.04.73, end of pg.19, beginning of pg.20)
5. Now, special souls are in the form of *Justice*. (A.V.22.05.73, beginning of pg.1)
6. You receive power in the limited through that yoga and knowledge. Here, through this yoga and knowledge, you receive power in the unlimited because the Father is the Almighty *Authority*. (Mu.19.01.75, beginning of pg.1) [Mu.17.01.00, middle of pg.1]

DUTIES OF THE FATHER

1. The Father doesn't have anyone to remember except the children. You have many [people to remember]. Your intellect wanders here and there; it goes towards business and so on. I don't have any [other] business and so on either. You, numerous children, have numerous businesses. I have just one business. (Mu.18.06.67, end of pg.2) [Mu.18.06.75, middle of pg.2]
2. What is the *first* specialty that makes souls the masters of even the Father [and] they become even greater than the Father? That first specialty is revealing the Father, bringing the relationship [of other souls] closer to the Father [and] making [them] the inheritors of the Father. This is the duty of you, the first creation. The Father is revealed through the children themselves. (A.V.18.06.73, middle of pg.101)
3. When and how was the flame of destruction ignited? Who became the instrument? Did Shankar become the instrument or did the creators of the *yagya*, the father and the Brahmin children become the instruments? Ever since this *yagya* was created for the purpose of the task of establishment, the flame of destruction also appeared from the *yagyakund*⁴⁴ along with the establishment. [...] So, those who ignited [the flame] should also accomplish it (make the final offering), not Shankar. You have to become the form of a flame and accomplish [the task of] the flame of destruction that has been ignited. (A.V.03.02.74, end of pg.13)
4. The Father brings about destruction through the one who isn't stained with any sin. (Mu.29.04.70, middle of pg.1)
5. When the Sun rises, it becomes hot. (Mu.22.06.73, beginning of pg.1)
6. According to the rule of the Gita, the *duty of family planning* is of the Father alone. [...] The Gita is certainly the scripture of *family planning*. (Mu.21.04.69, beginning of pg.1)
7. New ones become sharper [in knowledge] than the older ones. If they have a connection with the Father fully, they will go very high. Everything depends just on yoga (connection of the intellect). (Mu.04.09.74, beginning of pg.2)
8. Baba says, remember the Father continuously, you are sharper than me in this, because he has a lot of responsibilities. (Mu.02.12.70, beginning of the middle part of pg.2)

⁴³ A third of a *paisa*

⁴⁴ Lit.means pit for the sacrificial fire. Here, it means the Divine family established by the Father.

9. The Father comes and liberates [us] from slavery. [...] The Father comes and liberates [us] from the chains of the gurus, then from the chains of *bhakti*. (Mu.25.06.73, end of pg.2)
10. It is just the One Father who saves [us] ... from drowning. There are many who entrap [us]. (Mu.24.02.69, beginning of the middle part of pg.3) [Mu.30.01.74, middle of pg.3]
11. (The souls) will be reborn there just according to the *sanskaars* here (in this birth). Just as only the *sanskaars* of fighting are recorded in the intellect of the soldiers, so they carry those *sanskaars* [with them]. They can't live without fighting. (Mu.09.02.68, beginning of pg.2) [Mu.06.02.74, beginning of pg.2]
12. They (religious fathers) just establish their respective religions, they don't establish the capital. The Supreme Father Supreme Soul alone establishes the capital. (Mu.03.04.69, beginning of the middle part of pg.2)
13. We can know God completely but it is difficult to know His creation fully. (Mu.25.09.73, end of pg.4)
14. You are like a *light house*, the one who brings everyone to their destination. [...] There is nothing that isn't applicable to you. (Mu.14.04 .68, end of pg.3)
15. Never speak bad words through the mouth. As regards the Father, His case is different; He has to give all kinds of teachings. (Mu.03.02.67, beginning of pg.3) [Mu.03.02.75, beginning of pg.3]
16. It is said about this one (Brahma) that he has a lot of responsibilities on him. (Mu.28.11.71, end of pg.3)
17. The father has a maximum of worries. (Mu.28.11.71, end of pg.3)
18. I won't praise [him]. It is certainly his *duty* to purify the sinful. [...] I can't stay without making [the sinful] pure. [...] Whatever happens *second by second*, *drama* makes Me do it. I am under [its] control. (Mu.03.02.84, beginning of pg.2) [Mu.16.02.99, middle of pg.2]

RECOGNITION OF THE FATHER **(THE OCEAN OF KNOWLEDGE, THE FATHER)**

1. No matter how great Sanyasis, pandits (Hindu scholars) and so on they are, nobody has the power to give [someone] the third eye [of knowledge]. The Sun of Knowledge, the Father has to come to give this third eye. (Mu.04.10.68, end of pg.1)
2. When the complete *knowledge* comes in the intellect, you will receive the kingship of the entire *world*. (Mu.02.01.74, beginning of the middle part of pg.1)
3. *Bhiil* (a tribal boy) became sharper than Arjun [in shooting arrows]. The one who stayed outside won (assimilated) all the arrows [of knowledge]. That is why the Father says those staying at home won't be able to imbibe as much as those who live in the outside world. It is said that 'the thing that is easily available isn't valued'⁴⁵. (Mu.03.08.68, beginning of the middle part of pg.3)
4. The one who has more *knowledge* will receive a high position. (Mu.25.01.68, end of pg.1)
5. Only when you rub (churn) the knowledge, you will become worthy of the *rajtilak*. (Mu.08.08.73, end of pg.3)
6. The Father has both, knowledge and yoga. (Mu.02.01.69, beginning of pg.3)
7. It is not that I give the *mantra* and go away. I also have to check the children, how far have they reformed and then I reform them as well. If He gives the knowledge for a *second* and goes away, He won't be called the Ocean of Knowledge. (Mu.09.10.79, middle of pg.2)
8. You haven't come to Dada, the jeweller. Actually, you have come to Shivbaba. Actually, that one is the Ocean of Knowledge, isn't He? (Mu.14.12.71, beginning of pg.4)
9. That Supreme Father Supreme Soul says, I am the Ocean of Knowledge; but how can I, the Incorporeal One, teach through inspiration while sitting above? Teaching never takes place in this way. Would a *professor* be able to teach through inspiration if he sits at home? He will definitely have to come to the *school*, won't he? (Mu.11.08.83, end of pg.1)
10. I alone can narrate this *knowledge* face to face. (Mu.16.02.74, beginning of pg.3)
11. The Father certainly narrates new points to us daily. Earlier, the study was simple. Now the Father keeps narrating deeper *points*. He is the Ocean of Knowledge, isn't He? (Mu.08.08.68, end of pg.2)
12. There are many children like this who are even sharper than the *Brahmani*⁴⁶. [...] Some (center in charge of Pat+na⁴⁷) taught *Jagat* (world) + *ish* (controller) as well, he became sharper than [his] teacher. (Mu.17.08.69, end of the middle part of pg.3)
13. Now the very aim of *service* is to reveal the Father. We will be able to do that when we first make ourselves the direct proof of knowledge and yoga. The more we make ourselves the direct proofs, the more we will be able to reveal the Father. (A.V.06.08.70, end of pg.2)

⁴⁵ *Ghar ki Ganga ko maan nahi dete hai*

⁴⁶ The sister in charge

⁴⁷ 'Pat' means to get on well and 'na' means not; Patna means, the one who doesn't get on well

{See point no.23 in the topic ‘Recognition of the Father (through name and form)’.

UNIQUENESS OF THE FATHER

1. However large the *public* gathering is, the Father meets [us] personally even in the *public* gathering. But (nobody else) will be able to understand the deep secret. (A.V.30.04.77, beginning of pg.113)
2. No (other person) can *copy* these great sentences (*mahaavaakya*) of Mine. (Mu.29.05.71, end of pg.1) (He will be caught when he is cross-questioned.)
3. You got to know the (corporeal) father through the (incorporeal) Father (Shiva). The Father has explained: the *Father shows the son* and then the *son shows the Father*. This is the rule. (Mu.15.09.73, beginning of pg.1)
4. The Father is unique so, the *knowledge* (of both) of them is also unique. (Mu.01.05.73, end of the middle part of pg.1)
5. The (incorporeal) Father (Shiva) says, by knowing Me through My (permanent chariot), you will come to know everyone, because, I (Mahadev) am certainly called the seed form of the human world. (Mu.30.11.73, beginning of pg.1)
6. The points about the establishment are certainly *wonderful*. The Father gives the recognition of His (personality) first. Nobody else can give this explanation. (Mu.26.02.68, beginning of the middle part of pg.2)
7. It is famous that those who didn’t get three feet of land, they became the masters of the whole world. People don’t understand [this] (except the deity souls). (Mu.01.05.73, beginning of the middle part of pg.2)
8. [People] keep barking in the newspapers. Let them do that. Don’t do anything, otherwise, they will bark (even) more. It is famous: dogs bark at *Kalankidhar* (the defamed one). Now you are becoming *Kalankidhar*. Sinful people will bark behind you, because this (knowledge) is something new. (Mu.26.06.72, end of pg.4)
9. He sits and gives teachings to the complete (seed form) thorns (of all the ten religions). He has also entered a thorn. So He has love for the thorns too, hasn’t He? That is why, He makes them [into] flowers. [...] I enter the *number one* thorn and make him [into] the *number one* (king, lotus) flower. (Mu.27.02.68, end of pg.2)
10. The incorporeal Father is also called the Merchant, the Magician. (Mu.08.07.65, end of pg.1)
11. Nobody knows Me, who I am, how I am. They will know [Me] when I come and give My identification. (Mu.19.01.71, beginning of pg.1)
12. The Father is a great Friend of the poor. He will take [money] only from the poor. If He takes it from the rich, He will have to return that much to them. (Mu.04.09.74, end of pg.3)
13. Measuring the earth is still possible, but they can’t [measure] the ocean. Nobody can find the limit of the sky and the ocean. (Mu.27.08.69, end of pg.2)
14. The Father also says, hardly anyone knows Me. Even among you children, hardly anyone knows accurately who I am, how I am. (Mu.13.10.68, end of pg.2)
15. Your *mit-mite* (friends and relatives) don’t know what knowledge you study. [...] because this is unique knowledge, isn’t it? The unique Father Himself teaches it. (Mu.08.11.68, middle of pg.1)
16. The Father is certainly unique. He is sitting in front of you; it is then that He says *namaste*. [...] Give a name to My picture. They will just say Shivbaba. (Mu.24.08.70, end of pg.1)
17. That *laukik* father will think: when [my] son grows big and engages in his business, he will serve me when I grow old. This Father does not seek [His] service. He is certainly selfless. [...] In fact, the Father says, I serve [you] selflessly. I don’t rule. (Mu.29.01.81, end of pg.2) [Mu.14.01.96, end of pg.2, beginning of pg.3]

{See the fifth point in the topic ‘Father’s form, costume’.

LAUKIK AGE OF THE FATHER

1. The Father calls the souls to explain: you used to come [to take knowledge], didn’t you? You were explained so much to remember the Father [and] become pure, still, you didn’t accept. Now your position has degraded. Those who have died in the past, would have grown up again and have attained the age of 20 or 25 [years]. They can also take knowledge. (Mu.16.02.67, end of pg.1)

ALAUKIK AGE OF THE FATHER

1. Brahma’s age [is] 100 years (=10 years). I enter him in his *vaanprastha* stage (60 = 6 years, i.e. 1976). (Mu.16.07.68, beginning of the middle of pg.1) [Mu.17.07.74, middle of pg.1]

2. In the (unlimited) womb (of knowledge) also, the soul enters [the foetus] after five-six months, (meaning, five-six years after 1969, in the year of revelation in 1976). Only then there are movements. This is also fixed in the *drama*. (Mu.21.08.68, beginning of pg.3)
3. It is famous that Prajapita Brahma also goes away after 100 years. The Father certainly comes after 60 years. When Brahma goes away, the Father will also go away. So, He sits and explains for 40 years. (Mu.17.09.68, end of pg.1)

{See point no.1 in the topic ‘The Ladder – Which are the 21 births?’}

MISCELLANEOUS POINTS OF RECOGNITION OF THE FATHER

1. God does not teach lakhs (millions) and crores (billions) [of people]. (Mu.07.04.72, beginning of pg.3)
2. This school will still make a lot of progress. If these obstacles and so on don’t arise, it will make progress. That is why these obstacles arise. 500 [students] don’t sit together and study, otherwise, microphones will have to be installed. What will the old women understand through a *microphone*? That is why there is a *limit* [for the number of students], whom the Father can also see face to face. When the Father looks [at you], He looks at the souls not the body. If He looks at them with force, they will just forget their body. He is a magnet, isn’t He? So it is as if they will gradually become *unconscious*. (Mu.27.06.73, end of pg.3) [Mu.25.06.78, end of pg.3]
3. (Brahma) Baba certainly can’t go to large gatherings. It is the task of the children. [People] will debate with the children. The Sanyasis and so on won’t even stand up in front of the Father. They want respect. Baba’s role is very *wonderful*. (Mu.14.10.65, end of pg.5) [Mu.12.10.72, end of pg.2]
4. No one except the Supreme Father Supreme Soul can explain the secret of the 84 births. (Mu.24.09.73, beginning of the middle of pg.3)
5. Day by day, you will see that Baba won’t go anywhere outside the *Madhuban* at all. (Mu.29.11.72, beginning of pg.2)
6. The Sanyasis have a lot of faith on the scriptures. They load big vehicles or *trucks* [with scriptures], tie them with ropes and then they are taken out to circumambulate. [...] Similarly, there are the pictures of the deities (*devi-devtaayein*) in the Jagannath [temple]. They are also placed on a chariot and taken out for a circumambulation. This is their [way of showing] respect. (This is about the Confluence Age.) (Mu.28.04.73, end of the middle part of pg.1)
7. Those who live there, at their home and make *purusharth* can go faster than those who live here and make *purusharth*. (Mu.05.04.71, beginning of pg.2)
8. (The unlimited) Arvind Ghosh ran away alone. Then (the most) excellent *soul* came and entered him. Now [the number of his followers] have increased so much. This happens anyway. (Mu.13.10.73, beginning of the middle part of pg.3)
9. Nobody has been made to cry to the extent God has been made to cry. (Mu.30.09.74, middle of pg.3)
10. Shiv + baba says, I am certainly *Ramta yogi* (a wandering ascetic). I can enter anyone I wish and bring benefit. (Mu.24.04.70, end of pg.3)
11. It was published in the newspaper of America as well that a jeweller from Calcutta says that he wants 16,108 queens; he has got 400 so far. (Mu.30.08.73, beginning of pg.3)
12. What is your relationship with the Supreme Father + Supreme Soul? Until [someone] gives an *accurate* reply to this in written, there is no use of Baba meeting him at all. (Mu.26.03.87, end of pg.3)
13. For example, there was Arvind Ghosh. He became famous among many. [...] A small sect was established by him. He is so famous. He was married, he had children too. (Mu.06.08.73, end of the middle of pg.1)
14. He is *Heavenly God* the *Father*, so, He will certainly come to open the gates of *heaven*. [...] Then why are we lying in hell? (Mu.08.04.71, end of pg.2)

{See point no.1 in (7) Journey to pilgrimages, of topic ‘the shooting of the kingdom of Ravan’.

THE SOULS OF BRAHMA AND PRAJAPITA BRAHMA ARE DIFFERENT

1. Shivbaba gives the *inheritance* to the Brahmakumar-kumaris through Prajapita Brahma. Shivbaba creates the *the creation of Brahmin clan* through Brahma. (Mu.24.10.66, middle of pg.3)
2. Prajapita + Brahma, both of them are well-known. Now you find Prajapita + Brahma. (Mu.19.03.68, beginning of pg.3)
3. Both, Bap (Father) and *Dada* (elder brother) are *combined*. Two children are born together, aren’t they? The *part* of two [souls] (is) together. (Mu.15.06.72, middle of pg.3)

4. Kapil means a couple. Bapdada, Mother-Father are Kapil [i.e.] pairs, aren't they? (Mu.26.05.65, 26.05.72, end of pg.2)
5. Both Bap and Dada are egoless. (Mu.15.07.72, middle of pg.1)
6. There are certainly two Babas. These topics aren't mentioned in any scripture. They show the picture of Brahma. The Father also says, I teach you through the ordinary body of Brahma. I bring about the establishment through them. [...] So the children think that they will have to say *namaste* (greetings) to both of them [saying:] Bapdada *namaste*. (Mu.07.02.70, beginning of pg.1)
7. Brahma isn't called the *Creator*. (Mu.13.02.67, end of the middle part of pg.2)
8. Prajapita + Brahma is also eternal (*anaadi*). The Father of the souls has come in them. He has to come and *adopt* Brahma. (Mu.19.07.73, end of pg.1) [Mu.20.07.78, end of pg.1]
9. It is explained that the Supreme Father Supreme Soul came through the body of Brahma and adopted this (Brahma) too. [...] It is also famous: establishment through Brahma. [The Father] narrates the essence of all the scriptures through Brahma. (Mu.30.12.73, end of pg.1, beginning of pg.3) [Mu.11.12.83, end of pg.1, beginning of pg.3]
10. Bap-Dada is never the name of the same person at all. (Mu.06.11.71, beginning of the middle part of pg.3)
11. Prajapita + Brahma is corporeal. Both, that (Shiva), the Incorporeal One and the corporeal one are together. Both have the *highest position*. Certainly, nobody is higher than them at all and they sit in such a simple way. (Mu.16.12.71, end of pg.3)
12. The Highest of the high Shivbaba and Brahma, both are the *highest*. (Mu.13.06.70, end of pg.3)
13. God shouldn't be placed in the *highest* or the *lowest* [position]. It is the human beings who should be placed this way. (Mu.02.02.67, beginning of pg.2)
14. Prajapita is also called the *creator*. (Mu.27.07.65, beginning of pg.2)
15. The subtle world dweller certainly won't be called Prajapita. There aren't subjects there. So certainly, Prajapita + Brahma will be present here. He himself will become *avyakt* (subtle) and perfect later. That one is certainly *avyakt*. Definitely, the *vyakt* (corporeal one) is also required who has to become *avyakt* later. Both are visible now. (Mu.24.09.73, middle of pg.3)
16. Brahma is in the subtle world, but Prajapita Brahma will certainly be the one who belongs to this place, won't he? (Mu.25.11.73, end of the middle part of pg.5) [Mu.15.11.83, end of pg.2]
17. Krishna can't be called Prajapita. (Mu.04.11.73, end of pg.1)
18. I certainly require Prajapita Brahma. [...] Who is Brahma's Father? Someone tell [Me]. (Mu.04.11.73, middle of pg.2)
19. I certainly require Brahma as well as Prajapita Brahma. [...] This chariot of Mine is permanent. (Mu.15.11.87, beginning of pg.3)
20. Bapdada also have a spiritual chit-chat with each other sometimes. (Mu.16.03.90, beginning of the middle part of pg.3)
21. The Supreme Father + Supreme Soul establishes the Ancient Deity Religion through the body of Brahma. (Mu.04.06.66, middle of pg.1)
22. The Supreme + Soul says, the ordinary body in which I come is named 'Brahma'. That one is subtle Brahma, so, there are two Brahmas. (Mu.28.02.98, beginning of pg.2)
23. The establishment of heaven isn't the task of Brahma. This is the task of the Supreme Father + Supreme Soul alone. (Mu.29.09.73, end of pg.1) [Mu.18.09.83, end of pg.1]
24. If there is Brahma, there is Shivbaba as well. Hadn't there been Brahma, [...] how will Shivbaba speak? [...] We won't consider that Shivbaba is above. (Mu.07.01.69, beginning of pg.1)
25. The one who is with the Beloved one... that too, both Bap and Dada are sitting. We sit face to face and listen [to them]. (Mu.10.03.72, end of pg.1)
26. Both this Bap and Dada are together. [...] Their souls are also together. (Mu.04.01.74, middle of pg.3)

BRAHMA ISN'T THE FATHER, TEACHER AND SATGURU.
NO ATTAINMENTS ARE MADE THROUGH BRAHMA

1. When the mother and Father are present, you have to go on [their] lap face to face. If you have faith [but] don't go on [their] lap and die, you can't receive the inheritance. There are many like this who don't receive the inheritance [and] then they become subjects. The Father will say, [...] when you have faith that these are the same mother and Father, you will have to go on [their] lap. Then you have to do *service* and make [others] equal to yourselves. (Mu.30.07.64, beginning of the middle part of pg.3) [Mu.26.07.78, end of pg.2, beginning of pg.3]
2. You won't get anything from Brahma at all. You receive the inheritance only from the Father through these ones. As for the rest, there is no *value* of Brahma. (Mu.03.02.67, end of pg.2)

3. You can never receive the inheritance from the creation. You know that you can't receive any inheritance from Brahma. Brahma is *worth, not a penny*. (Mu.25.02.67, end of pg.1) [Mu.26.02.75, end of pg.1]
4. Shiv + baba says, 'children, keep this in the mind, you have to take the inheritance from us. You won't receive it from Brahma; you don't receive it at all. You can obtain the inheritance of the capital of heaven from us alone. I am the Creator of heaven. He is called *Heavenly God the Father*. (Mu.01.07.73, end of the middle part of pg.1) [Mu.30.06.78, middle of pg.1]
5. Leave this mother as well; leave all the bodily beings, because now you have to take the inheritance from the Father. (Mu.04.01.73, beginning of the middle part of pg.2)
6. You know that there are two fathers. You receive the inheritance from the two [fathers]. Then there isn't a third [father]. You certainly don't receive the inheritance from Brahma. In fact, he is a medium (*dalaal*). You receive [the inheritance] from the two: *laukik* and *alaukik* [Fathers]. The Father teaches you through these ones [and] gives the inheritance. (Mu.01.02.68, middle of pg.2) [Mu.30.01.04, end of pg.2]
7. You should always make *purusharth* to take the full inheritance from the Father. Just like Mamma-Baba are also taking the full inheritance from those mother and Father. (Mu.17.04.73, end of pg.4)
8. The elder brother can be equal to the Father, but no inheritance can be received through the brother. (A.V.03.12.83, end of pg.30)
9. That Incorporeal One is the One Father of the religious founders as well. [...] By sitting and praying to Christ or Brahma, Vishnu and Shankar, they can't give anything. (Mu.29.11.72, from the middle to the end of the middle part of pg.1)
10. Nobody except the Father can give us the kingship. [...] This Brahma doesn't have anything. [...] There is no need to even keep his picture. (Mu.27.02.70, beginning of pg.2)
11. Brahma should also be removed. They have also removed Shiva. (Mu.06.06.72, beginning of pg.2)
12. Brahma can't be called the Giver of True liberation to everyone, the Purifier of the impure and the *Liberator*. This is just the glory of Shivbaba. (Mu.06.03.76, beginning of pg.2)
13. Finally, the Father is the Father, the *Teacher* and the *Satguru*, you don't have this faith in the intellect now. Now you forget. (Murli of 1965) (Mu.10.12.68, middle of pg.1)
14. Brahma isn't called the Creator of heaven. Actually, Brahma isn't your guru. There is just one *Satguru* (true guru). This Brahma is also learning from that one. It isn't that if he dies after learning, we will sit on the throne (*gaddi*). No, it doesn't happen this way. The One *Satguru* alone is the *Satguru*. We all learn from that one and attain *sadgati* (true liberation). (Mu.25.07.65, end of pg.2) [Mu.28.07.77, end of pg.2]
15. There is just one Sadguru. That one is the Guru of Brahma as well. He won't be called the Guru of Vishnu. He becomes the *Guru of Brahma* and makes him [into] the deity Vishnu. How can Shankar also have a guru? Shankar doesn't become sinful at all. Where is the necessity of a guru for him? In fact, Brahma has 84 births. Shankar doesn't have 84 births. When Brahma attains true liberation, he becomes Vishnu. (Mu.04.09.72, end of pg.3)
16. [He] is the one who takes everyone back [to the Soul World] in the form of the *Satguru*. There (in the outside world), if one guru dies, they make another one, the *follower* sit on the throne. In fact, this is adulteration. This Baba guarantees: I will take everyone [along with Me]. Where? [To the abode] for which you have done *bhakti* for half the *kalpa*. I will take you to *Muktidhaam* (the Abode of Liberation). (Mu.25.04.78, end of pg.3) (Mu.20.04.73, end of pg.3)
17. Both, this mother and father, Brahma and Saraswati are sitting below the Kalpa Tree. They are learning Raja Yoga. So certainly, they need a guru. (Shankar) (Mu.28.01.73, beginning of the middle part of pg.2)
18. You have become the children of the Father. You are receiving teachings from Him in the form of the *Teacher*. In the end, he will become the *Satguru* and take you to the land of truth (*sackhand*). He performs all the three tasks in practice. (Mu.17.02.73, beginning of pg.1)
19. There, you didn't find the Father, you didn't find the *Teacher* but they became your guru immediately. Here, the knowledge is so systematic. Here, I alone am your Father, Teacher and Guru. (Mu.20.04.72, end of pg.2)
20. To call the founder of a religion a guru is *number one* unworthiness. (Mu.30.07.67, end of pg.3)
21. There is no one like this who could say, I am the Father, the *Teacher* as well as the Guru. Even this Brahma can't say this. Only the one Shivbaba says, I am the Father, the *Teacher* and the Guru of everyone. (Mu.19.10.76, beginning of the middle part of pg.1)
22. This is just one personality, but He is all the three, it means He becomes the Father, the *Teacher* as well as the Guru. (Mu.28.06.84, beginning of pg.1)
23. When this one himself says that you can't receive the inheritance from him, then what inheritance will you be able to obtain from that Gandhi *bapuji*? (Mu.11.10.68, end of pg.2) [Mu.01.09.04, middle of pg.3]

24. Even the purifier of Brahma is that one Satguru. The true Baba, the true *Teacher* [and] the true Guru (*Satguru*), all the three are together. (Mu.25.09.73, end of pg.2)
25. Brahma also receives the inheritance from Shivbaba. This one is also [your] brother. [...] You receive the inheritance from the grandfather (dada). (Mu.16.07.73, middle of pg.2)
26. There is just one *Creator*. Everyone else is studying. This one (Brahma) is also included among them. Then, (he) became the creation, didn't he? (Mu.08.01.68, pg.2, 3)
27. Brahma isn't the *Creator*. The one Father alone is the Creator. (Mu.05.03.73, middle of pg.1)
28. Baba has explained that you don't receive any inheritance from the *creation*. The *creation* will receive the inheritance from the *Creator*. (Mu.25.06.65, end of pg.1)
29. Baba says, even if Baba goes away, you children have still received the *knowledge* that you have to take the inheritance from Shivbaba, haven't you? You didn't have to take it from these (Brahma-Saraswati), have you? (*Saakaar* mu.25.06.65, beginning of pg.3) [Mu.30.08.03, middle of pg.2]
30. Those people think: these people consider Brahma himself to be the Supreme Soul. [...] We certainly don't receive the inheritance from this one. (Mu.25.03.69, beginning of the middle part of pg.3)
31. Baba narrates his experience, in the beginning when he went to Banaras⁴⁸, he used to draw circles etc. on the walls. He didn't understand anything [thinking], what is this? It is because this one simply became a child. (Mu.21.08.73, beginning of pg.2)
32. Whose son is Brahma? Because Brahma is also a *creation*, isn't he? (Mu.08.09.68, beginning of pg.2)

NEW ROLE

1. Everyone will sacrifice himself on you. There will definitely be an impression, won't there? Now, many people face you, because you are everyone's enemy. You bring about the destruction of everyone and take [back] the kingdom, so they will become your enemy, won't they? Even among them, first, the family members will become the enemies. Even in the case of Baba, the members of his family, his friends, relatives, etc. became his enemies. (Mu.17.02.73, beginning of pg.3)
2. Until this body of this one exists, I will keep giving the *knowledge*. The kingship will be established, then the destruction will begin and I shall go [back]. (Mu.01.12.73, beginning of pg.3)
3. Television will also come up. [People] will sit and keep watching it anywhere. [They will see,] this is Brahma, Shiv + baba has come in him. Shivbaba narrates the murlis. This will also come up in the future. (Murlis of 1965) (Mu.26.06.70, end of pg.3)
4. One day, television will also come up, but not everyone will be able to see it. They will see: Baba is narrating the murlis; they will also hear the voice. (Mu.23.08.73, beginning of pg.3)
5. If the Father isn't [present], how will He caution the children? Through the murlis; He will explain through tape [recorders]. Later on, when there is television, He will stand in front and speak. He will even call out the names: You, so and so, quarrel⁴⁹ with each other. (Mu.31.07.68, end of pg.2)
6. You become the masters of the world as well as the masters of the universe. This is why the Father says namaste (greetings) to you. (Night class after mu.05.09.70, end of pg.1)
7. This is an iron box. By sitting in them continuously, finally, this box will also become a golden [box]. They will become like a diamond. Only the Diamond will give a diamond like birth, won't He? (Mu.02.06.69, middle of pg.3)
8. When you (Lakshmi-Narayan) become pure, you are praised so much. Through you, the human beings are benefitted for 21 births. All their wishes are fulfilled for 21 births. (Mu.17.02.73, middle of pg.1)
9. Don't worry! In order to take a challenge, Bapdada the backbone will certainly be revealed through any person (physical body⁵⁰) on time and he is being revealed even now. (A.V.16.01.75, beginning of pg.2)
10. In this drama, you have the part of hero-heroine. You become the masters of the world. Nobody [else] can ever have this intoxication. (Mu.02.05.68, end of pg.2)
11. The eye of every soul in the corporeal form is just going towards this great place and will go [there]. [...] It is from this very great corner of the world that [everyone] will receive the gift of life forever. [...] Similarly, this place of the reward of spiritual treasures, which is incognito at present, by seeing it through the eyes of experience, [people] will just think that they have found the place of the lost secret treasure again. [...] Make it very famous, then people will feel happy just on seeing the wonderful Father, the wonderful play and the wonderful place. (A.V.26.01.83, beginning, middle, end of pg.57)
12. This is new knowledge, when this hasn't been revealed, how will the Giver of Knowledge be revealed? First the knowledge comes [and] then the Giver [of Knowledge] comes. So, how will it be

⁴⁸ A pilgrimage place in Uttar Pradesh, also known as Varanasi

⁴⁹ *Luun-paani* lit.means salt water

⁵⁰ *Vyakt tan* lit.means, the body that is visible

- proved that the Giver of Knowledge is the Highest of the high or that one alone is the Giver of Knowledge? It will be proved through this new knowledge itself. What do the souls say and what does the Supreme + Soul say, until this difference becomes clear in the intellect of human beings, how will they leave the weak support that they have taken? [...] But the *foundation*, the newness, the seed is the new knowledge. [...] He is the *authority* of true knowledge, this is yet to be revealed. Whoever comes should think that this is new knowledge, a new topic. (A.V.01.06.83, beginning of pg.235)
13. You do celebrate the meeting [with Baba] in the subtle form, still you always have the good wish to meet [Him] in the corporeal form. [...] They didn't bring about the meeting [between] us [and Baba] through words. Bapdada also wants to meet every child to his heart's content but he has to consider the time and medium. [...] When you have to meet [the Father] in the corporeal world through the corporeal body, you have to see [Him] with respect to the corporeal world and the physical body. (A.V.24.02.83, beginning of pg.83)
 14. You do know how to *follow* the *Father*, don't you? You don't think that you too should leave the body and become subtle (*avyakt*), do you? Don't *follow* this. The father Brahma became an angel for this very reason that you could *follow* [the Father] easily by observing the *example* of the subtle form. Even when he isn't in the corporeal form, he makes us have visions just like the corporeal form through the angelic form, doesn't he? [...] Just like the subtle father Brahma is sustaining like the corporeal form, he is making [you] experience the sustenance [given] by the corporeal form, experience the subtle angelic form while living in the corporeal (*vyakt*) form. (A.V.13.03.81, beginning of pg.43)
 15. You have to study only from the one God. You have to study orally whatever the Father teaches. (Mu.17.03.68, beginning of pg.1)
 16. Nobody's *part* is always the same. It changes to make [you] move ahead. So now, Bapdada is especially giving an easy boon of having a subtle meeting with the corporeal form. There is a special boon in the first month of this New Year. [...] Now, the subtle meeting through the corporeal one will also end gradually. Then what will you do? Won't you celebrate the meeting? You will experience long-lasting meeting instead of short-term meeting. You will experience as if you are celebrating the meeting very closely [and] face to face. [...] So, celebrate this year considering it to be especially the year of speeding up your *purushaarth* (spiritual effort). (A.V.24.12.72, beginning of pg.387)
 17. The Father also became subtle from corporeal, then incorporeal from subtle and then He will become corporeal again. (A.V.15.09.74, middle of pg.131)
 18. Now this is the last birth of many births. I have entered this one. I enter [him] and explain to you children. As long as his body exists, you have to drink the nectar of knowledge. (Mu.09.11.72, middle of pg.2)
 19. Bapdada didn't hide from giving [you] company, but he hid himself from the corporeal world and appeared in the subtle world. We'll live together, go together, this is certainly the promise. This promise can never break. That is why Brahma [and] the Father are waiting [for the children], otherwise, they can go [to the Supreme Abode] when they have become *karmaatit*⁵¹. There is no bondage, is there? But there is the bondage of love. (A.V.07.05.84, end of pg.298, beginning of pg.299)
 20. To see both the fathers (the Incorporeal One + the corporeal one) in the corporeal world through these corporeal eyes, to eat, drink with them, walk, talk, listen, experience every act, to see the One without a picture (*vicitr*⁵²) in the one with a picture (*citr*), this is the great fortune of the Brahmin life. (A.V.03.05.84, end of pg.287)
 21. The soul said, God the Father, so He should definitely meet [the children]. If we just call Him the Father and never meet [Him], how can He be the Father? He meets all the souls of the entire world. He fulfills all the wishes, of all the children. (Mu.28.06.84, end of the middle part of pg.1)
 22. Just as the Father is wonderful (*vicitr*), the plays (*liilaa*) of the wonderful Father are also wonderful. People of the world think that the Father has gone but the Father can celebrate the meeting with the children in a wonderful way whenever He wants. The curtain [of ignorance] was drawn before the eyes of the people of the world. Anyway, an affectionate meeting is good behind the curtains. (A.V.18.01.79, beginning of pg.231)
 23. The name should become famous in all the four directions. Because of this *race*, each one is moving ahead of the other. It is correct that the name has to become famous from the foreign [countries], but from which corner [of the world] will it become famous, which place will become the instrument, the person from which place becomes the instrument? This is why everyone is passionate about this. (A.V.27.05.77, middle of pg.176)

⁵¹ The stage beyond karma

⁵² *Vicitr* – this word has two meanings – 1. The one who has no picture, 2. The one who has an extraordinary picture. Prefix *vi* means 'opposite' and 'special'

24. Today, especially for the foreigners, Bapdada has also been compelled to become a foreigner. Hadn't Bapdada become a foreigner, he couldn't have met [them] either. In order to see such a forthcoming *group*, the special foreigner souls who have become instruments for the special task and to meet [them] in the corporeal form, even the Incorporeal One and the subtle one also had to take the support of the corporeal form. (A.V.02.08.75, end of pg.73)
25. Except this incorporeal Supreme Father Supreme Soul, nobody can teach the Brahmakumaris. Brahma won't be called the Ocean of Knowledge either. He will be called Prajapita. Only the one incorporeal Supreme Father Supreme Soul is called the Ocean of Knowledge. He Himself is the Purifier of the sinful because true liberation is brought about only through the Ocean of Knowledge. This is something new. (Mu.24.08.73, beginning of pg.1) [Mu.25.08.78, beginning of the middle part of pg.1]
26. He is *Karan Karaavanhaar*, so He played the *part* of *Karanhaar* and now He is playing the *part* of *Karaavanhaar* as well. Since it is the Father's throne, you don't feel it a burden to be seated on the throne; because it is the throne of the Father, isn't it? (A.V.14.02.78, beginning of pg.2)
27. Now, Brahma [and] the Father are playing the part of being more helpful in the service day and night in an avyakt (subtle) form compared to the corporeal form. (A.V.07.10.75, beginning of pg.159)
28. There were many kinds of bondages in the corporeal [form], but now he is free from bondages. Now the speed is much faster. As soon as you call the Father, He is present in front of the eyes. (A.V.05.12.78, beginning of pg.104)
29. You are such long lost and now found elevated souls that God Himself comes from the Supreme Abode to teach you. (A.V.12.01.79, beginning of pg.203)
30. [When] 42-43 years of the corporeal [form] and 10 years of the subtle [form are added], it comes up to more than 50 [years], doesn't it? (A.V.16.01.79, beginning of pg.226)
31. There is the corporeal form in return for the love in the corporeal. (A.V.18.01.79, end of pg.229)
32. Just like when the souls of the Golden Age princesses used to come, they felt surprised on seeing the future forms in practice, didn't they? [They thought:] He is such a big emperor (*maharaja*) and what work is he doing! [He is] the World Emperor and [he is] cooking food! (A.V.10.12.78, end of pg.116)
33. Everyday, at *amritvelaa*⁵³, the *tilak*⁵⁴ of success [...] it is famous, isn't it? God came to apply *tilak* to the devotees. So, this year, the Father will Himself come to the place of service, meaning the pilgrimage place of the obedient children to apply them the tilak of success. (A.V.06.02.80, end of pg.279)
34. Bap and Dada are also two [different souls]. The world is transformed through the tasks of both. (A.V.08.06.72, end of pg.298)
35. At last, till when will there be this meeting with the subtle form through the corporeal [form]? (Dadi Gulzar herself becomes *avyakt*, it means, definitely, there is some other corporeal form.) (A.V.24.12.72, beginning of pg.387)
36. Now when you are giving the notice of the change of time, there will be a change in the [way of] meeting Bap + dada too, won't there? (A.V.15.02.83, end of pg.64)
37. Just like you remember, - don't you? - in the corporeal form He used to feed [everyone] with his own hands and entertain every *group* as the form of special affection. The same *sanskaar* of affection is going on now too in practice. (A.V.06.01.83, middle of pg.32)
38. The soul which is free from karmic bondages, the perfect soul, the soul that ends the cycle of birth and death of this *kalpa*, the *first* companion soul of the incorporeal Father, the *first* soul who has become an instrument for the benefit of the world, the soul that has achieved all the attainments for the self and the world can play the part independently wherever and for whatever time it wishes. When the souls who attain temporary attainments can change their form based on their attainments, can't the soul that has attained all the attainments become the one with a subtle form and live as long as it wants according to the drama? (A.V.30.06.74, end of pg.83, beginning of pg.84)
39. The thought of some children reaches [Baba:] it is alright that [they are] a husband and a wife, but if the husband is incorporeal and the wife is corporeal, they don't really match each other [...] This is why they have to appoint a judge (*kaji*), but the Husband you have found is such that He is a multifaceted one (*bahuruupi*). Whichever form you wish [to see Him], He can present Himself [before you] in a second by saying, 'Yes, Sir'. (A.V.28.11.79, middle of pg.58)
40. The Father says, you can always play with Me in whichever form you wish. You can become [My] friend and play [with Me] , you can become [My] brother and play [with Me], you can become [My] child and play [with Me] as well as you can make [Me your] child and play [with Me]. You will never get such an imperishable toy that will neither crack nor break and you won't have to spend money on it either. (A.V.07.01.80, end of pg.182)

⁵³ Early morning hours

⁵⁴ A vermilion mark on the forehead

41. Everyone does understand that ‘there is someone’, but ‘it is this one and it is this one alone’, this state of commotion hasn’t yet started. (A.V.05.12.84, end of pg.50)
42. [You] take the inheritance from God. If someone goes away while taking the inheritance, he will certainly have some other *part* somewhere of doing some other task. [...] He might have to do some task more important than this. (Saakaar mu.25.06.65, end of pg.1, beginning of pg.2) [Mu.30.08.03, end of pg.1]
43. The Father is certainly the Ocean of Peace, isn’t He? He will have a *part* in the end. (Mu.02.05.68, end of pg.2)
44. There is nothing that isn’t applicable to You. You are the *Surgeon* as well as the Jeweller and the Washerman too. All the specialties come in You. (Mu.14.04.68, 05.05.69, end of pg.3)
45. The language in which the Father explains, He will explain in the same [language] every *kalpa*. He will certainly explain in the language of these ones, won’t He? Nowadays Hindi is in practice a lot. (Mu.28.09.68, beginning of pg.2)
46. The Father has also come for the destruction, so, He won’t go away in between. When the fire has burnt completely, He will go away. [...] He will take everyone along [with Him]. This certainly has to happen. (Mu.20.09.77, beginning of pg.3)
47. The *biography* of the Father is known through the Father Himself. Well, how can there be a *biography* of the Incorporeal Shivbaba? Certainly, He will have a *biography* when He comes in the corporeal form. [...] There can’t be just the *biography* of the Soul. Only when He becomes a living soul (*jīvaatma*), will He be reborn and He can have a *biography* as well. (Mu.20.02.72, end of the middle part of pg.2) [Mu.22.02.92, beginning of the middle part of pg.2]
48. Those who have done maximum *bhakti*, they themselves will also be cleverer in knowledge and will also achieve a high status. (Mu.22.07.68, beginning of the middle part of pg.3) [Mu.03.07.04, end of pg.3]
49. You won’t say that the father Brahma has gone. He has made the promise: we will live together, go together. If even the first soul doesn’t keep the promise, who will keep the promise! Only the form and the method of service has changed. [...] All the children are being sustained by Brahma himself even now. (A.V.18.01.91, end of pg.1)
50. The Father just talks to you children (not even to this Brahma). Earlier, He used to meet everyone [and] talk to everyone. Now He will decrease [it] gradually [and] won’t talk to anyone at the end. The *son* shows the *Father*, doesn’t he? (Mu.17.12.67, middle of pg.3) [Mu.15.12.85, middle of pg.3]
51. The throne of *akaalmuurt*⁵⁵ is a speaking and walking [throne]. (Mu.21.07.69, middle of pg.1)
52. It is not that the Father has gone away and He won’t come back. [...] He is *Karan Karaavanhaar*, isn’t He? He [Himself] performs [the tasks] as well as makes [others] perform [them]. (Mu.08.03.69, end of pg.3)
53. The Father sits and explains exactly the same way He teaches His children. (Mu.17.09.68, middle of pg.3)
54. Only you children know that the Father has come in this body again. (Mu.20.08.68, beginning of pg.1)
55. Baba says, how will I explain without the corporeal one? There is no question of inspiration in this at all. (Mu.25.09.72, end of pg.2)
56. This Father is certainly *Ever Pure* and He is also incognito. He is *double*, isn’t He? The entire power is of that one, not of this one (Brahma). In the beginning, that one attracted you, because He is *Ever Pure*. You didn’t run after this one. (Mu.17.02.68, middle of pg.2) [Mu.14.02.99, end of pg.2, beginning of pg.3]
57. Delhi has received the boon, and even in that Jagdish, the gem of the beginning has received the boon in the task of establishment. (A.V.23.02.97, end of pg.33, beginning of pg.34)

THE FIRST ONE, HIMSELF IS THE LAST ONE,
THE LAST ONE, HIMSELF IS THE FIRST ONE

1. The *first* one himself is the *last* one, the *last* one himself is *fast*; you have to explain this as well, haven’t you? (Mu.15.12.68, end of the middle part of pg.3) [Mu.15.12.70, end of the middle part of pg.3]
2. [This is] a *wonderful* drama, isn’t it? Those who come first of all, they themselves will stay till the end. (Mu.06.03.74, beginning of pg.2)
3. [There were] very good daughters who used to even bring directions for Mamma and Baba [and] make them perform the *drill* [of meditation]. We followed their directions. They degraded the most. Even these daughters⁵⁶ know [them]. (Mu.28.05.69, end of pg.2)

⁵⁵ The one who is in the corporeal form and cannot be devoured by death

4. They used to teach the *drill* to Mamma-Baba. They gave directions, 'do this, sit down'. We thought that they would obtain a very good *number* in the rosary. They too vanished. So, all this has to be explained, hasn't it? Actually, the history is very long. (Mu.25.05.68, end of pg.2)
5. Very good, *first class* [children], who used to go into trance, on whose directions even the mother and the father used to play their roles, they are not present today. What happened? They had doubts on some topics. (Mu.08.07.73, end of pg.1)
6. Very good children stay for five-ten years and play very good roles; then they accept defeat. This is the battlefield. You should never stop remembering the Father. (Mu.08.07.73, end of pg.1)
7. [They] were very good *mahaarathis* (great warriors). They used to even bring programs for Mamma-Baba from above (the subtle world). They used to sit and make them perform the *drill* (of meditation). Today, they aren't present. Maya gobbled them up; the python gobbled them up completely. (Mu.02.06.70, middle of pg.3)
8. He who stayed (with him) for 10 years (and) she used to go into trance. She even made Mamma-Baba perform the *drill*. Baba used to enter them and give directions. They had such a high position! Even they aren't present today. There wasn't so much knowledge at that time. (Mu.23.07.69, end of pg.2)
9. You don't think that it is the old and unique children who are praised and worshipped, do you? The new ones, who follow [the knowledge] while making intense *purusharth* (spiritual effort) are especially merged in the eyes of Bapdada. Just like, the Father is always merged in the eyes of the children, they always experience the company and closeness [of the Father], similarly, despite coming late you aren't distant, you are close [to Him]. That is why according to the drama, the children who come last have especially received the golden chance of going fast, meaning first through a high jump. (A.V.22.01.76, end of pg.7, beginning of pg.8)
10. It isn't that only those who come first will go ahead. The Father says, when the ones who come in the end receive the throne (position), they become clever. The old ones are left behind. [...] Those who come late have the interest of running fast. In a way, the old ones become tired while making *purusharth* continuously. (Mu.08.03.76, end of pg.3)
11. Wherever and in whichever corner [of the world] are the children who separated, those souls certainly have to come close [to the Father] there. That is why the service also keeps increasing. No matter how peacefully you wish to sit, you can't. The service won't let you sit, it will make you go ahead, because the souls who belonged to the Father, certainly have to belong to Him again. (A.V.06.01.88, middle of pg.204)
12. In the end, there will be the passion of visions just like it used to be in the beginning. [Some children] became kings and queens and played their parts; today, they aren't present. If you listen to the history of degradation of each one [of them], you will wonder. (Mu.21.09.68, end of pg.4)
13. It isn't that only those who are old will be clever. Many new [souls] even become cleverer than the old ones. (Mu.13.04.77, beginning of pg.3)
14. The very old children were so good; Maya gobbled them up. [...] You can understand that [the souls] among them will come again. They will definitely remember that they used to study from the Father. [...] Baba will let them come [thinking:] they may come again and make *purusharth*. They will attain some good position. (Mu.09.10.70, middle of pg.2)
15. The one who was *number one* pure, himself has become the last number, sinful. I make him alone My chariot. The first one himself has come last; he has to be first again. (Mu.21.05.68, pg.2, 3)
16. There were very good children. Today, they aren't present. It is a wonder, isn't it? Maya is so hard to overcome (*dustar*) that the great *mahaarathis*, who were called Hanuman aren't present today. They went into the stomach of a python (snake Anant). (Mu.30.09.77, middle of pg.2)
17. The ones who [have been here for] 25 years haven't even learned this much that He is the Unlimited Father from whom we receive the inheritance. [...] Even a seven days old [child] becomes cleverer than a 25 years old [child]. (Mu.22.08.73, middle of pg.2)
18. You children also understand that the soul and the Supreme Soul remained separated for a long time. You yourself, who separated first have come and met [the Father] again. (Mu.07.07.71, beginning of pg.3)
19. How many births do you have in the Brahmin religion? (One birth.) Some also have two-three births, don't they? (Mu.12.03.69, end of the middle part of pg.3)

{See point no.1 in the topic '*Laukik* age of the Father', point no.2 in 'Entrance of the Father Shiva and point no.2 in 'Exactly the same repetition in the shooting of all the four ages (one *kalpa*)'.}

⁵⁶ Refers to the daughters sitting in front of Baba when the murli was narrated

THE FATHER IS CALLED RAM

1. Shivbaba has come. People celebrate the birthday of Ram (*Ramnavami*). He definitely came. He ruled and then left, so, they celebrate his day. First, the creator Shivbaba would have come, only then will He have created the creation of heaven. After Him there was the kingdom of Ram. (Mu.06.04.73, middle of pg.1)
2. Ravan isn't strong. Ram is strong and Ravan is also strong, because both rule for half a *kalpa* each. (Who? Is it Shiva?) (Mu.04.04.72, beginning of pg.1)
3. The pictures of both, Ram meaning God and Ravan should be brought together. Then show [them:] this is Ram and that is Ravan. This One creates heaven [and] that one makes it [into] a hell again. (Mu.02.09.69, beginning of pg.2)
4. Just as Ravan is *wonderful*, Ram = Shiva is more *wonderful* than him. That Ravan is an incognito enemy and this one is the visible Friend. (Mu.09.10.73, end of pg.4)
5. Prajapita Brahma, who is called Adam, he is called the *great great grandfather*. He is Prajapita (the father of the subjects) in the human world. (Mu.05.02.71, end of the middle part of pg.1)
6. Ram departed, Ravan, who had a big family, departed... the family of Ravan is so big! You are just a handful. This entire [world] is Ravan's community. There are so few of your community of Ram, [they are] nine lakh (900 thousand). (Mu.17.02.68, beginning of pg.3)
7. The kingdom of Ram is obtained only through Ram. The kingdom of Ram begins from the Golden Age. (Mu.17.07.72, end of pg.1)
8. Human beings don't know that Ram has come. He will certainly come in an incognito form. The Father says, those who didn't recognize [him] in the previous *kalpa*, will never recognize [him now]. (Mu.01.02.71, middle of pg.4)
9. Actually, it is the Supreme Father + Supreme Soul who is called Ram. (Mu.26.07.73, beginning of pg.2)
10. The Father... He is also called Ram by the *Bharatwaasis* (residents of Bharat), but because of not knowing [him] accurately, they consider Ram to be in the Silver Age. Actually, it isn't about him at all (it is about the Confluence Age). (Mu.04.02.67, beginning of pg.1)
11. There is the temple of Ram here, isn't there? They have shown Ram to be dark. Perhaps Ram is alone..., he won't have married. If Sita is with him, it will be said that he is married. It is you who understand all these things. (Mu.07.09.76, end of pg.3)
12. Everyone is Sita, there is one Ram. Ram is the husband of Sita and because of calling Me Ram as well, [people] have mixed [both]. Actually, My name isn't Ram. People don't worship Me considering Ram. They call [Me] Shiva or *Rudra* and worship [Me]. They have entangled all the thread. The thread of the intellect is entangled. (Mu.19.11.71, end of pg.2) [Mu.16.11.76, end of pg.2]
13. Why do they say the word 'Ram'? Because it is the kingdom of Ravan, isn't it? So, in comparison to that, it is called the kingdom of Ram. Ram is the Supreme Father + Supreme Soul, he is also called *Ishwar*, *Bhagwan* (God). His real name is 'Shiva'. (Mu.10.02.67, beginning of the middle part of pg.1)
14. The Father alone comes and gives the inheritance of heaven. People do call Him out: O God! O Ram! (Mu.30.01.70, beginning of the middle part of pg.3)
15. Only the One Father is Almighty, He is also called 'Ram'. (Mu.26.02.68, beginning of pg.3)
16. Shiva is called Ram. When they chant [the name] 'Ram, Ram', they don't remember the Silver Age Ram. In (the Confluence Age) rosary, (a lotus) flower is also shown on the top. (Mu.07.11.68, beginning of pg.2)
17. At this time, you souls follow the direction of Shri Shri Ram Shivbaba. (Mu.02.03.73, beginning of the middle part of pg.2)
18. The Father alone teaches this Raja Yoga. Krishna won't be called the Father. In fact, he is a child. (Mu.19.01.75, end of the middle part of pg.2)
19. The vicious world is created just through Ravan. The father Ram comes and makes everyone pure. (Mu.27.02.69, end of the middle part of pg.1)
20. The Father is called Ram. He isn't that Ram whose Sita was abducted. (Mu.06.09.68, middle of pg.3)
21. Even if you say Ram, it is the One, the Incorporeal One alone. (Mu.26.08.73, beginning of pg.3)
22. The Father Ram is righteous [and] Ravan is unrighteous. (Mu.02.05.68, beginning of the middle part of pg.2)
23. Shivbaba is called Ram. (Mu.07.09.68, beginning of pg.3)
24. Baba has explained that Sita is called *bhakti*, Ram is called *Bhagwan* (God). (Mu.27.08.69, beginning of the middle part of pg.1)

25. There is a story of Luv, Kush⁵⁷ as well, isn't there? The children of Ram fainted on the battlefield. Ram doesn't have just two children (Luv and Kush), actually, there are numerous children here. (Mu.13.08.66, middle of pg.1)
26. The Supreme Soul alone is called Ram. They say 'Ram, Ram' and then salute (*namaskaar*) before Shiva in the end. He Himself is the Supreme Soul. (Mu.08.11.68, beginning of the middle part of pg.3) [Mu.14.10.99, middle of pg.3]
27. [...] Krishna can't be anybody's father. In fact, he is a small child. He is the *prince* of the Golden Age. He can't be the *Teacher* either. He himself sits and learns from the *Teacher*. (Mu.21.10.75, beginning of pg.1)

THE FATHER RAM HIMSELF IS THE PURIFIER OF THE IMPURE
[AND] THE GIVER OF TRUE LIBERATION

1. They also sing, Ram is the giver of true liberation to everyone, but because of having a monkey like intellect, they don't understand who is called Ram. [...] They will say, 'wherever I see, Ram and only Ram delights. (Now, in the Confluence Age,) it is the human beings who delight, isn't it? (Mu.07.03.67, end of pg.1) [Mu.11.03.75, end of pg.1]
2. They call [Him] the Purifier of the impure (*Patit Paavan*), so, He will certainly come here, won't He? He won't purify the impure through inspiration. (Mu.25.02.68, end of pg.2)
3. If Shিবbaba doesn't play the *part*, He won't be of any use. He wouldn't have any *value* at all. He has *value* only when He brings about the true liberation of the entire world. It is then that He is praised. (Mu.15.12.68, end of pg.1) [Mu.16.12.74, end of pg.1]
4. Only the One Father sits and purifies everyone. When one [soul] becomes pure, everyone becomes pure. When one [soul] is impure, everyone becomes impure. (Mu.13.04.69, beginning of pg.3) [Mu.21.03.74, beginning of the middle part of pg.3]
5. When the Father, the Purifier of the impure comes, then not only the human beings of the entire world, He even makes nature *satopradhaan*. (Mu.20.01.75, middle of pg.2)
6. Nobody can either go to the pure incorporeal world nor can they come to the pure corporeal world without the Father, the Purifier of the impure. (Mu.16.04.73, beginning of the middle part of pg.2)
7. Since He has to come to bring about the true liberation of everyone, He will definitely come in some form, won't He? He has to come while he (the permanent chariot) sits at home. (Mu.07.07.72, end of pg.2)
8. The Father says, I am the *Servant* of all the religions. I come and bring about the true liberation of everyone. The Golden Age (*Satyug*) is called true liberation. (Mu.22.03.68, beginning of pg.2)
9. The Father is certainly incorporeal, then how is He the Purifier of the impure? Does He do magic? He will definitely have to come here to purify the impure. (Mu.07.05.72, beginning of the middle part of pg.1)
10. The Giver of liberation and true liberation to everyone is the One Ram. They sing, 'Ram is the Purifier of the impure', then why do they make others [their] guru? The Father liberates [us] from them, He liberates [us] from the chains of the gurus. (Mu.04.09.73, end of pg.3)
11. The Supreme Father Supreme Soul Shiva doesn't change the body again and again. In fact, He comes just once. He alone is called the Purifier of the impure (*Patit-paavan*). They say, '*Patit-paavan* Sita-Ram'. Now, you also have to understand the meaning of Sita-Ram. *Bhakti* is called Sita. Her husband is God, who is called Ram. (Mu.01.06.65, beginning of pg.1) [Mu.02.06.72, beginning of pg.1]
12. The Father alone takes [you] out of degradation (*durgati*) and brings about the true liberation. He Himself is famous as the *Creator*, the *Director* [and] the main *Actor*. How is He the main *Actor*? The Purifier of the impure, the Father comes and purifies everyone in the impure world. So, He is the most important, isn't He? (Mu.17.06.72, end of pg.2)
13. When the Father, the Purifier of the impure comes and purifies [us], we can go [to the Supreme Abode]. Now the Father is telling you the method to become pure. (Mu.01.11.71, beginning of pg.3)
14. [The souls] call out: 'O Purifier of the impure! Come.' So, He certainly needs a chariot (body), in which He enters and purifies [us], doesn't He? [The souls] certainly won't become pure through the arrows of knowledge. (Mu.30.05.70, beginning of pg.2)
15. Everyone keeps singing: 'Sita-Ram, the purifier of the impure.' We are impure, the Father is the Purifier. All those are the Sitas of the path of *bhakti*; Ram is the Father. (Mu.31.01.71, middle of pg.3)
16. Shিবbaba is the *Liberator*, the Ocean of Knowledge. Brahma won't be called [that]. Brahma is also liberated through Him. (Mu.03.01.74, end of pg.1) [Mu.02.01.84, end of pg.1, beginning of pg.2]

⁵⁷ Sons of Ram in the epic Ramayan

17. They also sing: The Supreme Soul is the Purifier of the impure, the Giver of true liberation to everyone. [...] Not a single one is impure in the pure world. This is certainly an impure world. Not a single one can be pure [here]. (Mu.23.09.71, end of pg.1) [Mu.27.10.96, end of pg.1]
18. Only the One Father is the Giver of true liberation to everyone, the Purifier of the impure. [...] The Father of the world, the Teacher of the world, the Guru of the world is only the One. (Mu.23.08.67, beginning of pg.1)
19. At this time everyone is in the *jail* of Ravan. [...] Ram comes to liberate [us] from Ravan's *jail*. (Mu.12.06.69, beginning of pg.2)
20. The first main thing that the Father explains is, 'Shri Krishna isn't the Purifier of the impure, the Ocean of Knowledge'. (Mu.16.04.71, beginning of pg.1) [Mu.27.04.01, middle of pg.1]
21. Shivbaba is Baba as well as the Husband. He is Ram of all the Sitas. He Himself is the Purifier of the impure. (Mu.16.04.71, end of pg.2)
22. Ram is praised as the Giver of true liberation to everyone, so, He will certainly come when everyone is degraded. (Mu.12.06.72, end of pg.1)

THERE IS THE KINGDOM OF RAM THROUGH THE DIRECTIONS OF RAM

1. Now you children are receiving the directions of God which is called Ram's directions (not Krishna's directions). (Mu.12.06.69, beginning of pg.1)
2. The unlimited *Bapuji* is required to establish the kingdom of Ram (*Ram raajya*), the one who establishes the kingdom of Ram and destroys the kingdom of Ravan (*Ravan raajya*). (Mu.06.07.71, end of the middle part of pg.1)
3. If you want to go to the kingdom of Ram, follow the directions of Ram. (Mu.12.05.77, beginning of the middle part of pg.3)
4. You have obtained the kingdom through Ram's directions and lost it through Ravan's directions. Now you receive Ram's directions to climb up again. (Mu.07.06.68, middle of pg.3)
5. Now Ram Shivbaba gives [His] directions. There is victory just in faith. (Mu.10.12.68, middle of pg.2)

RAM FAILED

1. Ramcandra didn't gain victory. That is why he has been given the mark of a *Kshatriya* (warrior). (Mu.23.07.68, middle of pg.3)
2. You all are *Kshatriya*, who gain victory over Maya, aren't you? [...] Ram has been given arrows and so on. There is certainly no violence in the Silver Age. (Then, where is it prevalent?) (Mu.23.07.68, middle of pg.3)
3. There is Ramcandra. He too had to suffer punishments, because he failed. That is why he is shown with arrows. In fact, we all are *Kshatriya*, *warriors*, aren't we? (Mu.05.01.67, beginning of the middle part of pg.3)
4. The Father explains: it won't be said that Ramcandra failed. No. Some children (in the *yagya*) failed, who become Ramcandra in the future (the Silver Age). Ram and Sita don't study in the Silver Age, so that it will be said that they failed. This is also [something] to be understood, isn't it? If someone hears [the word:] 'Ramcandra failed', he will ask: where did he study? He studied in this way⁵⁸ in the previous birth and attained this position. (Mu.09.08.70, beginning of the middle part of pg.1)
5. Even Ram (and Sita) will have to become the servant and maid of Lakshmi-Narayan (bound in celestial degrees) first, because Lakshmi-Narayan (beyond the celestial degrees) passed fully. He (Ram) failed (in the *yagya*), that is why he is called *Kshatriya*. (Mu.20.05.64, end of pg.3)
6. Ramcandra also learned Raja Yoga. He failed while learning, so he was named *Kshatriya*. (Mu.31.08.70, end of the middle part of pg.3)
7. Ram failed, with 33% *marks*, so he went to the Moon dynasty (*Candravansh*). (Mu.14.10.72, end of pg.2)
8. *Candravanshi*⁵⁹ Ram has been given arrows and so on. Actually, it is about the arrows of knowledge. He failed, so he has been given [this] sign. (Mu.02.12.82, end of pg.1)

PRAJAPITA (THE CORPOREAL ONE)

1. The *title Great Great Grandfather* is of Prajapita Brahma. There will certainly be the *Grandmother* [and] *grandchildren* too. (Mu.19.10.73, end of pg.3)
2. Prajapita is also called the *creator*. The human world is born through Brahma. That is why he is called Prajapita, meaning the father of human beings. (Mu.27.07.65, beginning of pg.2)

⁵⁸ With a doubting intellect

⁵⁹ The one who belongs to the Moon dynasty

3. There will be Brahmins when Prajapita is face to face. Now you are face to face [with Prajapita]. (Mu.06.08.75, end of pg.1)
4. Now you belong to Prajapita Brahma. You know that Shivbaba will take [you] to heaven through Prajapita Brahma. (Mu.18.04.73, middle of pg.4)
5. Prajapita Brahma is certainly required; he should be here, at the confluence of the *kalpa*. Only then the new world of Brahmins will be created. (Mu.16.03.73, middle of pg.3) [Mu.17.03.78, middle of pg.3]
6. The corporeal (*vyakt*) Prajapita Brahma is needed. Prajapita is certainly not present in the subtle world. Prajapita Brahma is needed here (in the corporeal world). (Mu.05.08.73, end of the middle part of pg.2)
7. The word 'Prajapita' should definitely be written before [the word] 'Brahmakumaris'. Saying 'Prajapita', proves [the presence of] the Father. The very question that we ask is: 'what is your relation with Prajapita?' Because many have the name 'Brahma'. Some females also have the name 'Brahma'. Certainly, nobody has the name 'Prajapita'. That is why the word 'Prajapita' is necessary. (Mu.04.09.72, beginning of pg.2)
8. Prajapita will certainly exist here itself. He is Lekhraj in the last birth. He certainly can't become Prajapita. (Mu.21.08.73, end of the middle part of pg.5)
9. This one was a jeweler. How can he be Prajapati? (Mu.28.07.72, end of pg.4) [Mu.29.07.77, end of pg.3]
10. Prajapita Brahma, an ordinary human being was poor at the end of many births, wasn't he? At this time, he certainly has *khaadi*⁶⁰ clothes. (Mu.19.10.69, end of pg.1)
11. [The Father] will certainly come in the body of Brahma to give the inheritance. He is Prajapita Brahma. The subtle world dweller Brahma won't be called Prajapita. He won't create subjects (*prajaa*) there. We Brahmakumar-kumaris are in the corporeal form, so Prajapita Brahma is also in the corporeal form. Sit and understand this secret. (Mu.04.11.72, beginning of pg.2)
12. The name of the impure body is Prajapita + Brahma. [Shiva] enters them and says, I enter an ordinary human being in the end of his many births. He comes in an impure body. He doesn't come in pure Brahma, the subtle world dweller. (Mu.04.11.65, beginning of pg.1) [Mu.06.11.97, middle of pg.1]
13. Brahma is also called Prajapita. The very meaning of *prajaa* is the human world. Shiva is the Father of the souls. Everyone does have two fathers but the Father of all the souls is Shiva. (Mu.11.11.71, end of pg.1)
14. Prajapita Brahma has such numerous children. He is such a [great] householder. This is the unlimited household. (Mu.04.12.76, end of pg.3)
15. There is Shivbaba as well. There are so many Brahmakumar-kumaris, so, it is certainly *understood* that there is Prajapita as well. (Mu.31.01.70, middle of pg.3)
16. Brahma doesn't narrate the essence of the scriptures. From where did he learn? He too will have some father or guru, won't he? Prajapita will certainly be a human being and he will be present here itself. (Mu.21.10.73, end of pg.2)
17. There are so many Brahmakumar-kumaris, [so] certainly, there will be Prajapita as well. (Mu.13.02.67, middle of pg.2) [Mu.31.03.75, end of pg.3]
18. It isn't written anywhere that Prajapita Brahma is a resident of the subtle world. There aren't subjects in the subtle world. Prajapita Brahma is certainly needed here, isn't he? (Mu.04.10.77, end of the middle part of pg.2)
19. The Father is explaining the Brahmakumar-kumaris through Prajapita Brahma, not the *Shudrakumaris*. (Mu.14.06.72, middle of pg.1)
20. The one through whom the creation is created at the very beginning (in the Golden Age with 16 celestial degrees) is called Prajapita Brahma. He is the Great Great Grandfather. Shivbaba won't be called the Great Great Grandfather. (Mu.03.05.72, end of pg.1, beginning of pg.2)
21. They say, 'Prajapita Brahma', but don't know him accurately. Whose child is Brahma? You will say that the Supreme Father Supreme Soul Shiva has adopted him. This one is a bodily being, isn't he? All the souls are the children of God. Later, when they get a body, they are called the adopted [children] of Prajapita Brahma. That isn't an adoption. The Supreme Father Supreme Soul didn't adopt [Brahma]. You have been adopted. You are Brahmakumar-kumaris. Shivbaba doesn't adopt [anyone]. (Mu.11.01.71, end of pg.3)
22. The children of Prajapita Brahma will also certainly be along with Brahma. The Brahmin clan is also required. That is called the best, the highest of the high Brahmin clan. (Mu.04.06.66, end of the middle part of pg.2)
23. [The Father] comes and brings about the true liberation of everyone through Prajapita + Brahma. Everyone just calls him; they see him, don't they? (Mu.06.03.76, end of pg.1)

⁶⁰ A thick, coarse type of cotton cloth

24. Prajapita Brahma is certainly present here. You have visions, when the corporeal Brahma becomes pure, the complete form is seen there. (Mu.31.03.72, end of pg.2)
25. Prajapita, who existed (in Om Mandali) in the past, is *present* now. (Mu.11.03.73, beginning of pg.1)
26. Shiva or Krishna isn't called Prajapita. They have stained Krishna (bound in celestial degrees) falsely [by saying:] he had 16,108 queens. It is Prajapita Brahma who gives birth to so many sons and daughters. (Mu.03.03.73, middle of pg.2) [Mu.03.03.78, end of the middle part of pg.2]
27. Now Prajapita + Brahma is certainly in the human world. (Mu.07.12.73, end of pg.2)
28. They don't even understand that Brahma should certainly be present in the corporeal form through whom the Supreme Father + Supreme Soul creates the world. (Mu.30.12.98, middle of pg.2)
29. The Supreme Abode won't be called the place of residence of Prajapita Brahma. Actually, he will be here, in this corporeal world, won't he? He isn't in the subtle world either. The subjects are certainly present in the corporeal world. (Mu.26.12.67, beginning of pg.2) [Mu.09.12.00, end of pg.2]
30. (Point) souls are children of Shivbaba and then we all brothers and sisters in the physical (body) are the children of Prajapita Brahma. He is the *Great Great Grandfather* of everyone. [...] Shivbaba and Prajapita Brahma [are] the Father of the souls and the father of all the human beings, [respectively]. (Mu.13.01.70, end of pg.1)
31. Prajapita Brahma is the *Great Great Grandfather*. The eldest in the human world is Brahma, isn't he? This won't be said for Shiva; He will just be called the Father. [...] There will certainly be the *Grandmother* (Jagadamba) and *grand children* (Brahma-Saraswati) too. (Mu.19.10.73, end of pg.3)
32. They also understand that Prajapita Brahma will certainly be present in the corporeal world itself. They are confused. [...] That (corporeal one) is in karmic bondages, that (subtle one) is *karmatiit*. [...] The Father sits and explains the meaning: Prajapita Brahma, who was a human being, himself becomes an angel later on. (Mu.30.01.68, end of the middle part of pg.1, beginning of pg.2)
33. Prajapita Brahma will certainly be present here itself, won't he? Many become confused just on this [topic]. (Mu.15.10.69, middle of pg.1)
34. Shiva is the Incorporeal Father. Prajapita Brahma is the corporeal father. Now you are taking the inheritance from the Incorporeal Father through the corporeal one. (Mu.15.01.67, end of pg.3)
35. Many children adopt the method of becoming the master of the treasure only through the One Father instead of Bapdada, meaning both the fathers. They are also deprived of the attainments because of this. We have a *direct connection* with the Incorporeal One, [...] where is the need of the corporeal one? But such a key becomes a broken key. (A.V.14.10.81, beginning of pg.58)
36. You should definitely write the word 'Trimurti' too. The word 'Prajapita' is also necessary, because many also have the name Brahma. If you write the word 'Prajapita', they will understand that Prajapita is in the corporeal form. Because of just writing Brahma, they think [him to be] the one [residing] in the subtle world. (Mu.16.10.69, beginning of the middle part of pg.2)

BEGGAR TO PRINCE OF FARRUKHABAD

{See from point no.1 to 6 and point no.17 in the topic 'The Father's abode (*laukik* birthplace').}

BRAHMA IS THE SENIOR MOTHER

1. Brahma is your senior mother but many children haven't recognized her completely. They are still [in the process of] recognizing her [completely]. (Mu.01.05.73, beginning of pg.2)
2. Though there is Saraswati, actually, Brahmaputra⁶¹ is the real *mother*. Brahmaputra [is the eldest] among everyone, she is even elder to Saraswati. So who will be named Brahmaputra? [People] have named [a river] Brahmaputri. (Mu.02.01.75, beginning of the middle part of pg.2)
3. There are two unlimited Fathers as well, then, there will definitely be two mothers as well: One is mother Jagadamba [and as regards] the other one, this one (Brahma) is also a mother. (Mu.10.02.73, beginning of pg.1)
4. [It is said:] You are the Mother and the Father... so, this one is proved to be the Mother. That Father enters this one and creates [the creation]. So he is old Prajapita as well; then, the mother is also old. Certainly, old ones are required, aren't they? (Mu.05.01.78, end of the middle part of pg.1)
5. This *Satguru* (true guru) speaks the truth. Those false gurus leave [you] in between and die. They don't bring about the true liberation. I will certainly take you along with [Me]. The Iron Age gurus can't say this. (Mu.17.06.78, end of the middle part of pg.3)
6. He also brings about the true liberation of everyone in practice. It is not that Shivbaba will go away and we will just sit here [and] then we will have to make some other guru [ours]. No. (Mu.12.11.68, end of pg.1)

⁶¹ Lit. means son of Brahma

7. This Brahma is adopted. Brahmins [are created] through Prajapita Brahma. (Mu.06.02.71, end of pg.1)
8. He has made their body His chariot at the end of [their] many births. He adopts [them], doesn't He? A wife is also adopted, then they change her name in the parental home and give her a [different] name in the father-in-law's house. The (incorporeal) Father also entered these ones so He changed their name. He adopted them and made them [His] housewife in a way. (Mu.05.05.67, end of pg.2) [Mu.05.05.75, end of pg.2]
9. Brahma is also the creation of Shiv + baba. (Mu.26.06.70, beginning of pg.1) [Mu.26.06.75, beginning of pg.1]
10. First He creates Brahmins. From where did Brahma come? He adopted Brahma. Just like a wife is adopted, then children are born. I (Shivbaba) too adopted these ones. I create you through their lotus like mouth. A mother is required, isn't it? (Mu.28.11.65, end of the middle part of pg.7)
11. This Brahma is the mother [...] but a mother is required to take care of the mothers. So, daughter Brahmakumari Saraswati has been adopted. These are such deep topics! (Mu.17.04.72, end of pg.2)
12. He created a wife through the mouth, so He became the Creator. He says: she is Mine. I have given birth to children through them. (Mu.01.10.75, end of pg.1)
13. Brahma isn't a *creator*. (Mu.05.03.73, beginning of the middle part of pg.1)
14. You must be thinking that people will ask: your Brahma Baba went away before he was 100 years old. This is a very easy question. It isn't difficult at all. The age was certainly around 100. It isn't wrong that it has been said 100 years. If something has remained, he will complete it through the subtle [role]. Brahma's *part* in establishment (of the Brahmin religion) is for 100 years. Those 100 years certainly are to be completed (in 1987). But the *part* of (incomplete) Brahmins after Brahma that is to be played in between, is played now. (A.V.21.01.69, middle of pg.21)
15. The *Father* is incorporeal. He will definitely have to come here when He gives the inheritance, won't He? - so that He gives His introduction. So, these ones will definitely have to become the mother. So, this one is the senior mother. Dada (the grandfather) is incorporeal and dadi (the grandmother) is also required. Then He found Mamma. This is such *wonderful knowledge*. Certainly, nobody can become dadi. This one himself will be called so. But the *male* became the dadi as well, because he is *mukhvanshaavali*, isn't he? This is very *wonderful*! (Mu.12.08.73, end of the middle part of pg.3)
16. He Himself is the Father, then He adopts [the children] through these ones, so this one became the senior mother. Then Saraswati was adopted first. The Father has entered these ones. She (Mamma) was adopted. [...] He is the Mother and the Father for you. For me, He is the Husband as well as the Father. He entered [me] and has made me His wife (*banni*) as well. (Mu.20.10.73, middle of pg.2)
17. You are the Mother and the Father... later, you can say Bapdada. Here, the Father is included in the Mother and the Father, but no. [...] If there is a creation, a mother is certainly required. Now who is the first mother, this is the deepest topic. [...] Is *Prajapatni* (wife of Prajapati) also required along with Prajapita Brahma? No. *Prajapatni* isn't required because he is *mukhvanshaavali*. (Mu.29.09.78, beginning of pg.1)
18. This Dada is Mamma as well. That Father is certainly different. [...] But since this one is a *male*, a mother is appointed. (Mu.19.01.75, beginning of the middle part of pg.1) [Mu.17.01.00, end of pg.1]
19. Prajapita is also called the father. Then where is the mother? [...] This one is Prajapita as well as the mother. [...] So, this one (Brahma) becomes the mother. [...] This one is also an adopted *mother*. That one is the Father. This one is also shown as *Nandi gan*⁶² or a bull. He is never shown as a cow. (Mu.05.12.71, end of the middle part of pg.1)
20. It is said, You are the Mother and the Father ... so, this one (Brahma) is the mother. So, you will have to keep a relationship with this one too. If your love for him ends, the game will end. How will you receive the inheritance if [your love] for the Mother and the Father ends? (Mu.13.10.65, middle of pg.3)
21. Now, Prajapita is both the Fathers, isn't he? The Father will certainly *adopt* [the children] through the mother, won't He? [...] She is daughter Saraswati, but [children] aren't adopted through a daughter. [...] He entered this one, it is then that He Himself tells (Brahma): you are My son as well as wife. (Mu.11.12.71, end of the middle part of pg.1)
22. The Father is certainly the Father and this one (Brahma) is your Mamma. He (Brahma) receives the pot [of knowledge] first, but in order to promote the glory of Saraswati, she has been kept ahead. (Mu.15.10.77, beginning of pg.3)

{See point no.18 in the topic 'Jagatpita-Jagadamba'.}

⁶² *Nandi*: name of the bull of Shiva; *gan* means group

**IS BRAHMA THE TEMPORARY CHARIOT, THE PERMANENT CHARIOT
OR THE FORTUNATE CHARIOT?**

1. Baba doesn't always (throughout the Confluence Age) stay in this one. Yes, this is His permanent chariot. He is called the chariot of Husain⁶³. (Mu.15.08.72, beginning of pg.3)
2. This chariot or the throne of *akaalmuurt*⁶⁴ is especially appointed. (Mu.05.08.73, beginning of pg.2) [Mu.08.08.78, beginning of pg.2]
3. This is Shivbaba's *temporary* chariot. [The Father] says: Remember Shivbaba and [then] go on his lap, otherwise, you will accumulate sin. (Mu.25.06.66, end of the middle part of pg.3)
4. I too have come in this body temporarily. (Mu.03.09.73, end of pg.1)
5. Though [He] has taken this body, it is certainly *temporary*. He didn't take it for 60 years, did He? (Mu.04.03.69, beginning of pg.1)
6. You hear from that (detached) lotus like mouth of God Himself. This is the mouth taken on loan by God, isn't it? It is also called *Gaumukh* (mouth of the cow). He is the senior mother, isn't he? (Mu.28.05.70, end of the middle part of pg.1)
7. The Father says: I too take [the body] on loan for a short time (of 20-21 years). The *vaanprastha* stage is attained at the age of 60 years (in 1947). (Mu.26.10.68, beginning of the middle part of pg.2)
8. For the men, if they lose one shoe (wife), they will take a second [or] third shoe. The body is also called a shoe. Even this is the *long boot* of Shivbaba, isn't it? (Mu.21.06.74, middle of pg.3) [Mu.15.06.84, middle of pg.3]
9. This Brahma (Jagadamba), in whom the (Supreme) Father sits and enables [us] to obtain the inheritance (of the new world), he too will leave the body. (Mu.05.02.71, end of pg.2, beginning of pg.3)
10. I enter this one (Brahma with four heads) for a short period. This one is certainly an old shoe. When one wife of a man dies, it is said: the old shoe has gone; now I take a new one. This (Brahma) is also an old body, isn't he? (Mu.11.07.70, beginning of the middle part of pg.2)
11. This is the chariot of Shivbaba, isn't it? He is the one who makes the entire world into heaven. (Mu.11.01.75, middle of pg.3)
12. The Father (Prajapita) has the experience of everything. Only then has the (Supreme) Father made (both of) them His chariot. He has the experience of poverty, of prosperity [and] everything. According to the *drama*, this is the only chariot. This can never change. (Mu.29.07.70, end of pg.3)
13. The chariot of Shivbaba and Brahma Baba is the same (Prajapita); so certainly, Shivbaba can also play, can't He? (Mu.13.10.68, beginning of pg.3)
14. The body will be left when [the Father] comes and adopts the chariot of the father (Prajapita on 5th December, 1969). (Night class mu.10.05.68, end of pg.2)
15. The Bengal, Bihar zone certainly knows how to decorate (with the gems of virtues and knowledge). [...] The physical body was also found here itself. (A.V.01.02.79, end of pg.258, beginning of pg.259)
16. He says: I take this chariot on loan. Why is he called Bhagirath? It is because, he is a very fortunate chariot. Later on, he himself becomes the master of the world; so, he is Bhagirath, isn't he? (Mu.26.09.68, middle of pg.1)
17. The chariot certainly remains permanent. [...] This [chariot] is permanent according to the *drama*. He is called the fortunate chariot. [...] Just one is called the fortunate chariot, in whom the Father comes, gives the knowledge through Brahma and performs the task of the establishment (of heaven). (Mu.26.08.69, middle of pg.3) [Mu.11.09.85, beginning of the middle part of pg.3]

**BRAHMA BABA COMES IN [THE BODY OF] GULZAR MOHINI;
NOT SHIVBABA**

1. You see that the one whom Baba has entered, there is no in him too. The clothes etc. [and] everything is the same. (Mu.09.02.71, beginning of the middle part of pg.1)
2. Children say: Today Baba entered me and narrated the murli. [They are asked:] did your body feel any weight? [They reply:] not at all. You didn't feel any difficulty. (Mu.07.05.73, end of the middle part of pg.1)
3. This Baba also knows that he has given his house like body on rent. [...] According to the *drama plan*, He doesn't have to take any other house at all. He has to take this very house every *kalpa*. (Mu.02.12.68, beginning of pg.2)
4. Baba certainly won't sit and explain in big gatherings. (Mu.04.09.73, middle of pg.2)

⁶³ Name of the younger son of Muhammad's son-in-law

⁶⁴ The one who cannot be devoured by death and is in the corporeal form

5. Just like Brahmins are called, ghosts also come and enter. So, there are two souls, aren't there? When the *ghost* performs its task, his (the one whom the ghost has entered) *part* ends. (Mu.08.07.64, middle of pg.3) [Mu.12.07.73, middle of pg.3]
6. Does the teaching ever take place through a *loudspeaker*? How will a *teacher* ask questions? How will he be able to *respond* through a *loudspeaker*? This is why He teaches few students. (Mu.15.09.76, beginning of pg.3)
7. I don't enter the subtle world dweller, the deity Brahma. I have to purify the impure here. The subtle world dweller Brahma has become pure through Me alone. (Mu.04.11.65, beginning of the middle part of pg.1)
8. The name 'Brahma' can never change. [The Father] establishes [the new world] through Brahma himself, so, He won't enter someone else's body. If He comes in someone else, he will still have to be named Brahma. (Mu.17.03.73, end of pg.2)
9. The *part* of My arrival is just once, in the Confluence Age. It isn't that I come when you call Me. When it is the time of My arrival, I come at the *accurate time*, neither a *second* late nor a *second* early. I don't have *organs* at all to listen to your calls. [...] When the time comes, I come and purify the impure. It is not that God listens to your cries. (Mu.05.12.71, beginning of the middle part of pg.3) [Mu.06.12.76, beginning of pg.3]
10. The Father certainly comes at night. There is no time and date [to know] when He comes. Those who have a *laukik* (physical) birth have a time and date [of their birth]. This is the *Paarlaukik* (unworldly) Father. He doesn't have a *laukik* birth. Time, date and everything is mentioned about [the birth of] Krishna. In His case, it is said to be a Divine birth. (Mu.09.03.70, beginning of pg.1)
11. The Father says, [...] according to the *drama plan*, there is certainly a *change* when I have to come. (Mu.22.02.69, beginning of the middle part of pg.1)
12. It is not that you are invoking Bap-dada. No, you can't invoke Baba at all; in fact, Baba has to come on His own will. (Mu.12.04.71, beginning of pg.1) [Mu.12.04.76, beginning of pg.1]
13. [He] enters only the one who has the *part* [of entrance] in the *drama* and he is named 'Brahma'. [...] If He enters someone else, he too will have to be named 'Brahma'. (Mu.17.03.73, end of pg.2)
14. The Father Himself runs and comes to Madhuban (not on being called). (A.V.05.09.77, middle of pg.3)
15. Brahma is His fortunate chariot. The Father gives the inheritance through the chariot itself. Brahma isn't the giver of the inheritance. In fact, he is the the one who takes [the inheritance]. (Mu.17.01.70, beginning of pg.1)
16. This one is called the fortunate chariot, in whom the Father sits and makes you children like diamonds. (Mu.11.06.69, beginning of the middle part of pg.4)
17. This one is the *number one* worship worthy, so, this one has become the *number one* worshipper as well. Then it is his very *part*. This is My permanent body. This can't *change*. It is not that now, the *chance* will be given to someone else. (Mu.10.10.72, beginning of pg.5)
18. Now the Father is present, only then the entire world is benefited. This is the fortunate chariot. So much *service* takes place through him. (Mu.16.02.67, end of pg.3)
19. This chariot of Baba is *permanent*. Brahma, through whom Brahmins can be created, is required, isn't he? (Mu.03.07.72, end of the middle part of pg.2)
20. Bhagirath is also famous. He sits and narrates the knowledge through these ones. This is also a *part* in the *drama*. He comes in this fortunate chariot every *kalpa*. You know this as well. He is the same who is called Shyamsundar. It is you who understand, how Shri Krishna becomes dark (*shyam*) from being beautiful (*sundar*) and then how the Father comes and enters the body of the dark one. (Mu.25.05.70, end of the middle part of pg.3)
21. Brahma said: the number of Brahmins has to increase till the end of the *yagya*. But the method of celebrating the *milan melaa* (meeting-fair) with the corporeal form in the corporeal world will certainly change with the increase [of the number of Brahmins], won't it? There is certainly a difference between something taken on *loan* and something that belongs to us. [...] We use our things in any way according to our wish. (A.V.05.04.83, middle of pg.118)
22. I Myself have to come here to purify the impure. It is not that I give inspirations from above (the Supreme Abode). His very name is 'Bhagirath'. So, I will certainly enter him. (Mu.17.10.69, end of the middle part of pg.2)
23. Baba alone is the Purifier of the impure but He is incorporeal. So, He will certainly come in the corporeal form and give shrimat to the children. The Father says, this body is also appointed for Me in the *drama*. This can't change. (Mu.05.12.71, beginning of pg.3) [Mu.06.12.76, end of pg.2]
24. I certainly need Brahmins and I also need Prajapita Brahma, don't I? I come and enter them. Otherwise, how will I come? This chariot is reserved for Me. (Mu.13.11.72, middle of pg.3)
25. No other soul can enter the body the way I enter. Although, the religious fathers who come, their soul also enters [the body of root souls], but that is a totally different case. (Mu.08.10.68, end of pg.1) [Mu.08.10.74, end of pg.1]

26. He (Shivbaba) is such a great Father; so, He should come in the body of a king or a pure sage (*rishi*). It is the Sanyasis who are pure. He could come in the body of a pure maiden (*kanyaa*), but it isn't the rule. How can the Father ride on a maiden? The Father sits and explains, in whom He enters. I certainly enter [the body of] the one who has the complete 84 births, not even a day less. (Mu.15.10.69, middle of pg.2)
27. Shivbaba says, when I used to narrate you children, this one also listened. (Mu.17.11.76, end of the middle part of pg.2)
28. The Father says, I am also a point. You don't even come to know that I have come and sat in this one. (Mu.15.07.66, middle of pg.3)
29. This one doesn't know either when Baba entered [him]. [...] He used to go into a trance a lot. He can't find out the time and date [of the entrance]. Krishna is also worshipped, isn't he? He is shown to be born at night. At what time, to the minute etc., they calculate everything. (Mu.04.06.66, pg.2, 3)
30. Very sweet Baba has sent [me] to meet you all children to have a spiritual chit-chat. (A.V.23.01.69, middle of pg.16)
31. The Father comes suddenly. He doesn't make anyone announce publicly: I am coming. He comes suddenly. (Mu.31.08.68, end of the middle part of pg.1) [Mu.21.08.84, end of pg.1]
32. Ghost enters someone. They will even say for a mad child that Shivbaba has come in him and is narrating the murli. (Mu.13.11.72, end of the middle part of pg.2) [Mu.15.11.87, middle of pg.2]
33. When I come, I will certainly come at My fixed time. [...] It is not that I will come whenever I wish. (Mu.20.02.68, beginning of pg.3)
34. I Myself have come directly. (Mu.25.05.69, beginning of pg.2)

{See point no.16 in the topic 'Is Brahma the temporary chariot, the permanent chariot or the fortunate chariot?' and point no.3 in 'Miscellaneous points of recognition of the Father'.}

THE FATHER IN THE FORM OF AN INCOGNITO PURUSHAARTHI

1. Those who study and teach well, those who understand to some extent don't remain hidden. (Mu.09.02.68, end of the middle part of pg.3) [Mu.06.02.74, end of the middle part of pg.3]
2. He (the Father) comes and stands for His *service* at His *time*. Nobody comes to know. Even a *kalpa* ago, it is you children who knew [this] to a greater or a lesser extent (*nambarvaar*) according to your *purusharth*. The Kauravas didn't know [this]. It is the same even now. (Mu.05.02.68, beginning of pg.1)
3. Nowadays, many souls think that some *spiritual light* is performing its task in a secret way but they can't know from where this *light* is performing the task. They have started having touchings to this extent, that 'there is someone'. Finally, they will definitely reach the destination by searching continuously. (A.V.10.11.87, end of pg.124)
4. The Abode of Peace (*Shantidhaam*) and the Abode of Happiness (*Sukhdhaam*) are being established in an incognito form. (Mu.20.09.77, beginning of pg.2)
5. Baba always says, nobody should even go to the *station*. There shouldn't be any commotion. The Father says, let Me be incognito; there is great joy in this. (Mu.25.09.72, beginning of pg.1) [Mu.22.09.07, middle of pg.1]
6. The father Brahma is enabling the work to be done in a secret form. He isn't separate, he is certainly along [with us]. He is just having [the work] done in a secret form. (A.V.18.01.99, middle of pg.42)
7. Now, only you know that Baba teaches us again and the Father has come in an incognito form, in an alien country. [...] Baba is also incognito. (Mu.03.04.69, end of pg.1)
8. The Father is incognito as well as Dada is incognito. [...] The children are also incognito. (Mu.12.06.72, beginning of pg.1)

SHIVA-SHANKAR ARE THE SAME PERSONALITY, [BUT] TWO [DIFFERENT] SOULS

1. Nothing is permanent in this world. Only the one Shivbaba is permanent. Everyone else certainly has to experience downfall. (Mu.02.01.75, end of pg.3)
2. Ravan is an enemy (a villain). Shivbaba is a gentleman. (Mu.05.01.68, end of the middle part of pg.2)
3. Shivbaba Himself is called Rudra⁶⁵. The flame of destruction emerged from the *Rudra Gyaan Yagya*⁶⁶; so, Rudra is God. (Mu.26.01.70, beginning of pg.2)

⁶⁵ The fearsome form of Shankar

⁶⁶ The *yagya* of the knowledge of Rudra

4. They have even disgraced Shiva falsely. [They say:] He used to eat *Dhatura*⁶⁷. They defame Him so much! Such human beings with a foolish intellect will be destroyed and you, the ones who become wise will receive the emperorship. (Mu.04.11.78, middle of pg.3)
5. Bharat was truly heaven. Now it is hell. They keep biting each other. It has been shown in the scriptures - hasn't it? - that scorpions and spiders were born. Now everyone is the child of Shiva, but at present, scorpions and spiders are born from His vigour. (Mu.28.04.72, middle of pg.2)
6. They have given Me many names. They say, *Har-har* Mahadev, the Remover of Sorrow of everyone. I Myself also am that, not Shankar. (Mu.04.11.78, beginning of the middle part of pg.2)
7. Actually, Shivbaba is the oldest, isn't He? But nobody knows [this]. The entire glory is of Shivbaba. That thing can't be found. What is the oldest thing? The *number one* Shivbaba. (Mu.26.05.65, end of the middle part of pg.3)
8. I give you the sovereignty of heaven. I don't live in palaces there [and] I don't live in palaces here either. They sing - don't they? - '*Bam-bam* Mahadev! Fill up my *jholi* (bag)', but nobody knows when and how He fills up the bag. He certainly filled up the bag; He was in a living form. (Mu.12.05.72, end of the middle part of pg.2)
9. He will make you like divine flowers and take [you] across. Then, you will never experience sorrow in heaven. That is why He is certainly called the Remover of Sorrow [and] the Giver of Happiness. It is said, '*Har-har* Mahadev', isn't it? Shiva Himself will be called Mahadev. He is even the Father of Brahma, Vishnu and Shankar. (Mu.06.11.73, middle of pg.5)
10. The *number one* [soul] who endures bad words the most is Shivbaba. Brahma is in the *second* position to endure bad words. (Mu.24.12.73, beginning of the middle part of pg.2)
11. Actually, there should be the temple of the one Shivbaba. It is He who has become the instrument to purify the impure. (Mu.01.08.73, end of pg.1)
12. I am such a good guest of you children for a few days. The Supreme Father, the Master of the entire world is your guest. (Mu.06.11.68, end of pg.3)
13. This Brahma is also a *purusharthi*. Shivbaba is a *purusharthi*. Shivbaba is the one who enables [us] to make *purusharth*. (Mu.27.08.73, end of pg.1)
14. Everyone knows the life story of the Supreme Soul. That too, not just of one birth; you know of how many births is the *biography* of Shivbaba. (Mu.11.06.72, beginning of the middle part of pg.1)
15. The Highest of the high Shivbaba and Brahma, both are the *highest*. (Mu.13.06.70, end of pg.3)
16. The name of this one soul alone is Shiva; all the other souls have their own body. The names are based on the bodies. There is no name of the body of the Supreme Soul. [...] The name of His (Shiva) soul itself is 'Shiva'. It never changes. When the bodies change, the names also change. (For example, Shankar from Brahma, [and] then Vishnu.) (Mu.21.01.70, beginning of pg.2, Mu.24.01.75, beginning of pg.2)
17. The Father says, I Myself have come to take you back. I am called Death, the Great Death (*kaal-Mahaakaal*). Death is standing ahead. So, now follow My direction and attain a high status as well. Then there are positions in the liberation in life too. Everyone including the religious founders and so on will sit in [the stage of] liberation as well. (Mu.01.03.72, end of pg.2)
18. Shivbaba alone is like a diamond; His birthday (*jayanti*) is celebrated. You could ask: what did Shivbaba do? He certainly comes and purifies the impure. (Mu.24.03.69, end of pg.3)
19. You live here, in an old house; later on, you will go to heaven and live in your house. Shivbaba says, I certainly won't live [there]. (Mu.24.05.64, middle of pg.1)

JAGATPITA (THE WORLD FATHER) AND JAGADAMBA (THE WORLD MOTHER)

1. When there is the Father, certainly, there should also be a mother (in the corporeal form). Otherwise, how will the Father create [the creation]? (Mu.20.10.73, middle of pg.1)
2. The Father comes and gives the pot of the nectar of knowledge to these mothers, so that they may transform human beings into deities. He hasn't given it to Lakshmi. At present, this one is *Jagatamba* (the World Mother). (Mu.01.01.84, end of pg.2)
3. *Manmanaabhav* (merge in My mind). Become My children. Only Prajapita Brahma and Jagadamba can say this. (Mu.20.03.73, middle of pg.2)
4. There are many mothers. One [among them] becomes famous. You are the army of *Shaktis*⁶⁸ (*Shakti sena*). It won't be called the *Shakti dynasty*. The chief of the army of *Shaktis* is Jagadamba. The names Kali⁶⁹, Saraswati⁷⁰, Jagadamba are of the same person. As for the rest, they have also given many improper names [like] Candika and so on. (Mu.03.03.73, beginning of pg.3)

⁶⁷ The thorn-apple (a narcotic)

⁶⁸ Consorts of Shiva

⁶⁹ The fearsome form of goddess Durga

⁷⁰ Wife of Brahma; the goddess of knowledge

5. Here, you do know that that these Jagadamba and Jagatpita, who are the instruments for the establishment, they themselves will become the ones who sustain [the children] in the abode of Vishnu (*Vishnulok*). (Mu.07.03.73, beginning of pg.2) [Mu.08.03.78, end of pg.1, beginning of pg.2]
6. *Jagatamba* won't be called a deity. When *Jagatamba* becomes complete, then she becomes a deity. (Mu.05.10.73, middle of pg.2) [Mu.06.10.78, end of pg.1]
7. Jagadamba is the mother of everyone (five-seven billion) but certainly the whole world can't recognize [her]. It is only in Bharat that Jagadamba is praised. (Mu.06.08.73, beginning of pg.1)
8. Those who existed in the past are praised. [...] The one who is called *Jagatamba* is sitting face to face with the children. They simply keep singing in the path of *bhakti*. You children have now received the knowledge, meaning you have received the introduction of *Jagatamba*. They have also made many different pictures in the name of *Jagatamba*. Actually, there is just one Jagatamba. Call her Kali or Saraswati or Durga. People have become confused because of giving numerous names. You know that there should be just one *amba* (mother); she should also have just one name and form. (Mu.15.10.73, beginning of pg.1) [Mu.15.10.78, beginning of pg.1]
9. When there is the Father, the Mother is also certainly present (in the corporeal form). In Bharat, nobody knows the life story of *Jagatamba*. [...] There are temples of *Jagatamba* too. She existed when the new world was created. (Mu.05.10.73, beginning of pg.1)
10. There are many mothers, but the main one is *Jagatamba*. Nobody knows her now. The Sanyasis will never go to *Jagatamba* because they are the ones who disrespect the mothers, aren't they? Actually, it is *Jagatamba* and her army who even uplift them. There is so much difference! They think that the woman is the gateway to hell, so they certainly won't go to Jagadamba. (Mu.30.12.83, beginning of the middle part of pg.1) [Mu.20.12.88, middle of pg.1]
11. Actually, this Jagatamba opens the gates of heaven. Then, she herself becomes the master of the world first. So certainly, you children are also along with the mother. They (Jagatpita-Jagadamba) themselves are praised as 'You are the Mother [and] the Father...' (Mu.30.12.83, beginning of the middle part of pg.1)
12. The Gita itself is called the mother and the father. All the other scriptures are [its] creation. Other scriptures and Vedas won't be called the mother. There is also the Father along with the Mother. The Father Himself has sung the Gita. (Mu.09.07.69, middle of pg.3) [Mu.21.07.90, middle of pg.3]
13. *Jagatamba* neither has such a fearsome form, nor does she accept sacrifices like this. Even between them, one is Vaishno devi [and] the other is non-vegetarian. [...] Now the one who is non-vegetarian becomes Vaishno. [...] *Jagatamba*, the one from whom the inheritance of heaven is obtained, she fulfills the wishes of everyone. So she herself [...] is the real Vaishno devi. Yes, she was certainly dirtied by the urine [of lust and] non-vegetarian (in) her previous birth. [...] Is the temple of Lakshmi bigger or is the temple of Vaishno devi bigger? [...] Who is glorified more? She (Jagadamba) is Gyaan Gyaaneshwari (the goddess of knowledge). Lakshmi won't be called Gyaan Gyaaneshwari. That is why *Jagatamba* is glorified. It is of *Jagatamba* that the fairs are organized. Lakshmi is called on [the festival of] Diipamaalaa (festival of lights). As for the rest, the fair organized for *Jagatamba* is famous. (Mu.15.03.77, middle of pg.1, end of pg.3)
14. The Muslims also think that God created the creation (of *jannat* (heaven)) through Aadam-Bibi (Adam and Eve). (Mu.04.03.83, end of pg.2)
15. Certainly, the couple of the hero and the heroine is the main one. [...] Mother and Father form a couple, don't they? This is certainly the game of the couple, [the game] of the household path (*pravritti maarg*), but the couple of Shivbaba is wonderful. [...] They say Brahma-Saraswati, but they aren't a couple. Actually, Shankar-Parvati aren't a couple either. (Mu.09.03.73, beginning of pg.1)
16. She is the one who fulfils everybody's wishes. (Mu.23.02.73, beginning of pg.2)
17. First of all I create Brahma, then Jagadamba is created. (Mu.23.02.73, beginning of pg.2)
18. I give birth to you through the mouth of these ones. [...] The one (child) who is called Jagadamba Saraswati is actually famous as (the 14 years old) mukhvanshaavali daughter of Brahma. Now, should that one (Jagadamba) be called the mother or this one (Saraswati Om Radhe)? Originally, this one (the corporeal Brahma) is the mother in *reality*, but he has a male body, so how can he be kept in charge of the mothers? This is why Jagadamba has become the instrument. The Father says, I enter these ones and adopt her. (Mu.19.05.73, end of the middle part of pg.2)
19. (The children) say, You are the Mother and the Father [...] truly, the Mother and the Father are present in practice now. (Mu.23.10.72, middle of pg.3)
20. We are the children of Jagadamba. Jagadamba performs the task of transforming man into Narayan. (Mu.15.03.73, beginning of pg.2)
21. Now you are sitting in a family with those Mother and Father. Shri Krishna certainly can't be called the Mother and the Father. Even if Radhe is along with him, they won't be called the Mother and the Father because in fact, they are prince and princess. (Mu.12.01.78, beginning of pg.1)

22. *Kumaris* (maidens) are respected a lot in Bharat. [...] Jagadamba is also a *kumari*, isn't she? There should also be a meaning in calling a *kumari* Jagadamba, shouldn't there? If there is Jagadamba, *Jagatpita* is also required. (Mu.17.08.73, end of pg.1, beginning of pg.2)
23. It is shown that the pot of the nectar of knowledge has been kept on the head of Lakshmi. Actually, the pot has been kept on *Amba*, who becomes Lakshmi later on. (Mu.07.02.76, beginning of pg.3)
24. The luckiest star is *Jagat amba*. She is the main one to take care [of the *yagya*]. This is why the pot remains on her [head]. And this one (Brahma) is *Brahma putra* (the son of Brahma) in the form of a *male*. [...] Saraswati herself should be called *Jagat amba*. This *male* certainly won't be called *Jagat amba*. (Mu.29.09.78, middle of pg.1)
25. Those very Mother and Father come and give happiness. Adam and Eve are certainly famous. (Mu.21.11.73, end of pg.1)
26. The children can understand that these ones are *Aadam* and *Bibi* in reality. *Bibi* (the wife) herself is *Aadam*. (Mu.29.09.78, beginning of the middle part of pg.2)
27. They also call out: You are the Mother and the Father... but nobody understands the meaning at all. They consider it is about the incorporeal Father. (Mu.26.02.67, beginning of pg.1)
28. Now you know that Jagadamba herself becomes Lakshmi and then Lakshmi herself has 84 births and becomes Jagadamba. This is the clan, isn't it? Brahma's clan. (Mu.03.02.77, beginning of pg.3)
29. The Father is the Sun of Knowledge. Then the Mother, the Moon of knowledge is required. So, the body which He enters is the Mother, the Moon of knowledge. All the others are the children, the *lucky stars*. In this way, Jagadamba is also a *lucky star* because everyone is a child, aren't they? (Mu.31.01.73, beginning of the middle part of pg.2) [Mu.07.01.03, end of pg.2]
30. *Jagat amba* is a great heroine, isn't she? Saraswati is the daughter of *Adi dev* (the first deity). (Mu.28.09.92, beginning of pg.3) [Mu.25.09.07, end of pg.3]
31. In front of whom are you sitting here? *Double* Father and Mother. It isn't so there. You know that there is the Unlimited Father as well. [...] *Mamma* also lives [here]; call her the senior *Mamma* or the junior *Mamma*. So many relationships are formed. (Mu.30.04.68, beginning of pg.1)
32. God Shiva says, the mothers open the gates of heaven. [...] This is why it is sung, '*Vande Maataram*' (I bow to the Mother). [When it is said,] '*Vande Maataram*', it is understood that there is the Father as well. The Father increases the glory of the mothers. First [it is said] Lakshmi and then Narayan. Here, [it is said] *Mister* first and then *Mrs*. (Mu.10.06.69, end of pg.2)
33. Jagadamba's [...] residence is this corporeal world. Everyone does know that Jagadamba will be a resident of this place. *Jagat* means the human world. (Mu.20.02.72, beginning of pg.1)
34. They also worship Mahalakshmi. They never ask for wealth to *Jagatamba*. [...] Here, you are taking the inheritance from Jagadamba through the Supreme Father Supreme Soul Shiva. [...] Such a big fair of *Jagatamba* is organized; Brahma's fair isn't so big. [...] There are many temples of deities because at this time, you are glorified. (Mu.14.05.70, beginning of the middle part of pg.3) [Mu.04.05.00, middle of pg.3]
35. Jagadamba is glorified. There isn't just one [Jagadamba]. You all [...] sustain the Brahmin clan. [...] The fair of *Chandika devi* is also organized. (Mu.22.08.73, beginning of the middle part of pg.1)
36. If there is Jagadamba, the children will also be present along with her. (Mu.22.08.73, end of pg.3)
37. Gita is the mother and the father. The inheritance of Raja Yoga and the inheritance of the kingship of heaven are obtained only through the Gita. (Mu.22.06.73, end of pg.2)
38. Gita is also born along with Shiva (in 1976). (Mu.23.07.71, beginning of pg.3)
39. [There is] *Shivjayanti*, then [it is] the Gita *jayanti*, then [it is] Narayan *jayanti*. (Mu.26.08.69, middle of pg.2)
40. Gita is the main [scripture] through which the Brahmin, *Suryavanshi*⁷¹ [and] *Candravanshi* religions were established. (Mu.28.09.92, end of pg.1)
41. Everyone has to invade Delhi; they certainly have to bow before the land of Delhi. [...] Everybody's eyes are fixed on Delhi. The Father's eyes as well as the eyes of everyone are fixed on Delhi. (A.V.26.12.78, beginning till end of pg.155)
42. The Father sits and explains: conferences of all the religions are organized in Delhi. (Mu.01.01.72, end of pg.2)
43. Even in the kingdom of Ravan, Delhi is the *capital* and it remains the *capital* in the kingdom of Ram too. (Mu.05.02.71, beginning of the middle part of pg.2)

{In the book named 'Purity (Celibacy)', see point no.8 in the topic 'Purity-with reference to the householders'}

⁷¹ The Sun dynasty

WHO SHOULD BE REMEMBERED AND WHO SHOULDN'T

1. The Father says, don't even remember his (Brahma's) body. By remembering the body (just like Jagadamba), you can't take the complete knowledge. (Mu.27.11.77, end of the middle part of pg.3)
2. Wrong actions (*vikarma*) (of the *vidharmis*) won't be destroyed by remembering Brahma. Some or other sin will be committed; that is why don't even keep the *photo* of him (the one with four heads). (Mu.17.05.71, middle of pg.4)
3. If you remember this bodily being, it is *common*. The Father says, you should never be entangled in any bodily being. (Mu.06.11.77, beginning of pg.1)
4. The Pandavas truly won back their kingdom. But when they made a connection (yoga) with the Supreme Panda (Guide), it is then that their wrong actions were destroyed and they obtained the position of kingship in the following birth. (Mu.02.01.74, middle of pg.2)
5. You have to remember one Shivbaba. You will receive the inheritance through that one. The inheritance can't be received through the mother. You are born through the mother, [but] you have to remember the Father. This (four headed) mother Brahma also has to go to that one. His soul also makes *purusharth* like you. (Mu.09.01.73, end of pg.3)
6. You shouldn't remember any picture. You shouldn't even remember this picture of Shiva, because Shiva certainly isn't like this. (Mu.02.03.73, end of pg.2)
7. Shivbaba doesn't say, don't remember (Param)Brahma. How will you remember Shivbaba without Brahma? The Father says, I am in this body. Remember Me in him. This is why you remember both, Bap and Dada. (Mu.23.12.68, middle of pg.3)
8. If you don't remember the (Supreme) Point, alright, you do remember the house, don't you? [This is] the Abode of Peace and that is the Abode of Happiness. (Mu.04.09.71, end of pg.3)
9. Something that is going to finish isn't remembered. When a new house is built, the heart withdraws from the old one (Brahma's body). Here, it is in the unlimited. (Mu.27.03.71, beginning of pg.2)
10. If you remember the picture (*citr*) along with the One who has no picture (*vicitr*⁷²), you yourselves will also become virtuous (*caritravaan*). If you just remember the picture and the character, you will just remember the character. That is why you should remember the picture and the character along with the One who has no picture. (A.V.18.01.70, beginning of pg.166)
11. [They] certainly don't have complete knowledge. The sins aren't destroyed at all by remembering Brahma. They go and are born just in the family of householders again. They will certainly have to be born in the family of householders. (Mu.11.10.68, beginning of pg.2) [Mu.11.10.74, beginning of pg.2]
12. It is the Ocean of knowledge who narrated the knowledge to Brahma Putra or Saraswati too. It is the greatness of that one. You have to remember that one. It isn't that you should have attachment for Mamma and Baba. You have to become soul conscious. (Mu.06.08.73, end of pg.4)
13. The Supreme Father Supreme Soul sits face to face and gives us *knowledge*. You should have an unadulterated remembrance of that very Father. You shouldn't remember the name and form of anyone else. (Mu.04.08.72, beginning of pg.1)
14. If you worship Brahma, the bodily being, that is also *wrong*. (Mu.29.09.77, middle of pg.1)
15. Your stomach won't be filled by remembering this Dada either. Your abdomen will stick to the back. (Mu.02.10.75, middle of pg.2)
16. *Acchaa*, if you don't remember the Father, remember the *Teacher*. Will you ever forget the *Teacher*? (Mu.15.01.73, end of pg.1)
17. After waking up in the morning you should remember this. You should remember the Husband, who takes us across the salty [water]. (Mu.06.11.73, middle of pg.5)
18. You should never remember Dada. The Father says through this Dada, if you remember Me, your wrong actions will be destroyed. If you remember this Dada, not a single wrong action will be destroyed; rather, they will increase even more. If you have five vices, you will become vicious. You shouldn't remember Mamma either. (Mu.07.02.70, beginning of the middle part of pg.2)
19. [He] sits in this body and says, remember Me alone. (Mu.21.08.73, beginning of the middle part of pg.3)
20. Remember Ram, then you will become worthy of being threaded in the rosary. (Mu.20.02.72, beginning of pg.3)
21. Now you just have to remember Baba accurately. (Mu.02.01.98, end of pg.3)
22. Now you certainly don't have to rotate the rosary. You just have to remember the Father accurately. (Mu.23.12.77, beginning of the middle part of pg.3)

⁷² *Vicitr* – this word has two meaning – 1. The one who has no picture, 2. The one who has an extraordinary picture. Prefix 'vi' means 'opposite' and 'special'

23. When this Baba remembers that one, he will say, O Baba! Both are Babas. The *right* word is certainly 'the Father'. That one is the Father as well as that one is the Father. (Mu.15.09.76, beginning of pg.1) [Mu.02.10.01, middle of pg.1]
24. The Father explains: children, you have to remember only one Alaf. Alaf means Baba. (Mu.22.07.68, end of the middle part of pg.1)
25. Now remember Shivbaba and remember the Home. [...] For this, you don't have to say anything through your mouth either. You should just remember within: Baba has come to take [us]. (Mu.18.11.70, beginning of pg.1)
26. By remembering that one your wrong actions will be destroyed. This one is also in between. (Mu.07.07.70, beginning of pg.3)
27. When you remember the Father, you will also have to remember Brahma. (Mu.16.03.68, end of the middle part of pg.1) [Mu.18.03.99, end of pg.1]
28. The Beloved Supreme Soul... has come now. He says, if you children want to meet Me, remember Me alone constantly. (Mu.19.03.77, end of pg.1)
29. [The Father] tells the soul of Brahma, remember Me. (Mu.29.06.77, middle of pg.1)
30. Nowadays, the path of *bhakti* is in practice a lot. [People] even call Anandmayi *maa*⁷³ 'mother, mother' and keep remembering her. *Acchaa*, where is the Father? How will the child come without the mother and father? Will you receive the inheritance from the mother or the Father? From where will even the mother receive the money? The sins won't be destroyed even to the slightest extent just by uttering 'mother, mother'. [...] The Father doesn't say to remember the mother. In fact, the Father says, remember Me. [...] The mother is anyway a bodily being. (Mu.08.02.89, middle of pg.3)
31. The children should remember the Father and the inheritance completely. (Mu.15.08.76, end of pg.1)
32. The Father Himself sits and explains: remember Me, your Father. Don't you feel ashamed? You forget Me again and again. [...] Children, [...] don't you feel ashamed? You don't remember the Father? You don't have love for the Father! How much do you remember [Me]? [If someone says:] Baba, one hour. [Baba says:] *arey*, if you remember [Me] constantly, your sins will be destroyed. You have the burden of sins of many births on your head. (Mu.22.08.68, end of pg.1)
33. Why do you remember the Incorporeal one? What will you get from that? Will you go to the incorporeal world? [...] Everyone certainly remembers [Me], but without [My] introduction. Certainly, nobody will become pure by remembering [Me] this way. Here, the Incorporeal One Himself comes in the corporeal one. (Mu.31.08.98, middle of pg.3)
34. If you just remember the home, it is the connection (yoga) with [the element] *Brahm*. Wrong actions can't be destroyed through that. [...] So, the Father says, their yoga is *wrong*. (Mu.17.03.73, middle of pg.2)
35. If you remember this one (Brahma), you won't get anything. [...] Though you think that this is the chariot [of the Father], if you leave Shivbaba and just keep remembering the chariot, you won't get anything. You will become a sinful soul all the more. [...] If you leave Shivbaba and remember the *photo*, think that you will fall even more. (Mu.17.02.68, middle of pg.3) [Mu.08.02.89, beginning of pg.3]
36. Baba explains: you should never remember any bodily being. The five elements are called ghosts (*bhuut*). So, you shouldn't remember the body made with the five elements. (Mu.13.11.72, beginning of pg.1)
37. You shouldn't even remember these Mamma-Baba. You won't accumulate [any benefit] by remembering them. Shivbaba comes in (all) these ones, so, you should remember Shivbaba. (Mu.10.11.78, end of pg.2) [Mu.29.10.88, end of pg.2]
38. It is not that you will receive any inheritance by remembering Brahma. You won't even get dust. You have to remember Shivbaba. (Mu.11.04.73, beginning of pg.2)

{See point no.26 in the topic 'The method of remembrance'.}

THE METHOD OF REMEMBRANCE

1. The children say, Baba, we can't stay in yoga. [Baba says,] *arey*, I tell you face to face, 'remember Me', then why do you say the word 'yoga'? You forget [Me] just because of saying yoga. Who won't be able to remember the Father? How do you remember your *laukik* mother and father? These are also your mother and father. [...] These ones also study. Saraswati was also studying. The Teacher is the One Father Himself. (Mu.22.02.69, end of pg.2) [Mu.15.01.84, end of pg.2]

⁷³ Widely recognized as a personality of great spiritual eminence

2. Leave all the topics of the path of *bhakti*. You should forget absolutely everything. Leave everything. If you use it, your remembrance will break. It needs a lot of hard work to attain a high post. You shouldn't even remember the body. We came naked and we have to go back naked. This Father sits and teaches the children. (Mu.18.03.74, end of pg.1) [Mu.13.03.84, end of pg.1]
3. *Acchaa*, the Supreme Soul you remember, what is He? You say that He is a form of eternal light (*akhand jyoti swaruup*). But He isn't like this. It is *wrong* to remember the eternal light. Remembrance should be *accurate*, shouldn't it? Just gossip won't work. You should know [Him] accurately. (Mu.09.05.71, middle of pg.2)
4. Baba is sitting in the body of these ones, so, you will definitely remember the body, won't you? [You will think:] the soul of such and such body has this quality. (Mu.23.04.68, middle of pg.1)
5. Whenever you see anything in the corporeal form, you can grasp it soon. Something that you have to think about in the intellect is grasped later. Here also, those who saw the corporeal one in the corporeal form, it is easy for them to remember. (A.V.01.02.71, middle of pg.25)
6. Everyone has to take the inheritance from the Father directly. The more you remember the Father personally, the more you will receive the inheritance. (Mu.31.07.68, beginning of the middle part of pg.1)
7. Remember the Father just like [when] a maiden (*kanyaa*) is engaged, the remembrance [of her husband] is completely imprinted [in her intellect]. As soon as a child is born [his] remembrance is imprinted [in the intellect]. (Mu.18.06.67, end of pg.1)
8. You shouldn't even say 'Shivbaba' through the mouth. Just like the lover and the beloved remember [each other]. They see [each other] just once [and] that's it. Then they will just remember them through the intellect. (Mu.23.03.70, beginning of pg.3)
9. Remember Me continuously. You don't have to chant [My name], you have to remember [Me]. There is a difference between remembering and chanting. While chanting, your hands and mouth work. (Mu.11.02.73, end of pg.1)
10. You know that [the Father Shiva] is in the body of Brahma, so you will certainly have to remember [Him] here. He is certainly not above. He has come here, in the Elevated Confluence Age (*Purushottam Sangamyug*). The Father says, I have come here to make you so high. You children will remember [Me] here. [...] The Father says, I am in this body. Remember Me in this one. (Mu.23.12.68, beginning of the middle part of pg.3)
11. Though you don't remember the Point in the intellect at all. *Acchaa*, at least remember Shiva, so that [your] sins are destroyed. You are used to the bigger form, [then] let it be the bigger one. It means, remember Shivbaba. In the path of *bhakti* too, you do remember Shiva, don't you? Even if you remember the bigger [form], all your sins will be destroyed. (Night class mu.17.01.69, end of the middle part of pg.1)
12. [The children] ask: how should we remember? Should we remember Shivbaba in Brahma's body or in the Supreme Abode? This question arises [in the mind] of many. Baba says that you do have to remember the soul but you definitely remember the body too. First [you remember] the body [and] then the soul. Baba is sitting in the body of (both) these ones, so, you will certainly remember the body, won't you? (Mu.23.04.68, middle of pg.1)
13. Those who remember the Father above, it is the path of *bhakti* because they don't know about [His] occupation at all, nor do they know His name, form, country, and time at all. (Mu.14.12.68, beginning of the middle part of pg.1)
14. I come here, in this body and tell [you] that you have to remember [Me] there, where I have to go now. It isn't that you have to remember [Me] here. (Mu.16.04.73, beginning of pg.1)
15. When the *bhatti*⁷⁴ is organized, three days will pass well. You do receive the cooperation of the gathering through this but this is certainly not the support. Sometimes you may get cooperation and sometimes you may not. You should have the practice of [being] independent. [...] Preparing the base of your progress with the support of the *programme* is also a weakness. (A.V.23.01.74, middle of pg.7)
16. You have to remember the body and then the soul. [...] If you have to give a *current* (power) to others, you have to be in remembrance in the early morning. [...] Looking at the soul means to give a *searchlight*. [...] The remembrance [of the Father] reaches those who remember [Him]. (Mu.18.03.74, end of pg.2, beginning of pg.3)
17. If the knowledge doesn't sit in the intellect completely, you aren't able to have yoga either. (Mu.26.07.71, end of the middle part of pg.3)
18. You should also spare one or two minutes in between and *practice* this point form [stage]. For example, when it is some [special] day, you are practiced [to maintain] *silence* for three minutes even after stopping the entire *traffic* which is moving about, you *stop* all the tasks in progress; you should also *stop* this *traffic* of thoughts in between when you perform some task or talk [to

⁷⁴ An intense course of yoga and knowledge for a period of seven days, following strict rules

- someone]. You should *practice* this at least for a *minute* by even stopping in between the thoughts of the mind or the tasks being performed by the body. (A.V.24.07.70, end of pg.1, beginning of pg.2)
19. Hatha yogis⁷⁵, the Sanyasis following the path of renunciation can never teach Raja Yoga to those who follow the household path. (Mu.20.01.74, beginning of the middle part of pg.4)
 20. Whoever is himself easygoing (*saral*) to whatever extent, his remembrance is also easy to that extent. Due to the lack of simplicity (*saralta*) in ourselves, the remembrance isn't easy either. Who will be able to be simple-minded? The more someone is clear, meaning clean in every thing, the more he will be simple. The more he is simple, his remembrance will also be easy to that extent. (A.V.21.05.70, end of pg.253)
 21. If you stay in remembrance, it isn't a big thing. But are you an easy yogi, a constant yogi along with [having] remembrance? If it isn't so, the remembrance will also be incomplete. (A.V.26.12.79, end of pg.155)
 22. Lover and beloved also have love for each other's body. Both, the lover and the beloved are bodily beings. It is as if the beloved is standing in front of the lover. Then the lover will be visible to the beloved. Now you are the lovers of the Supreme Father Supreme Soul. There is one Beloved [and] all the other souls are lovers. Now that incorporeal Father sits and gives you direction through this corporeal one. (Mu.05.08.73, beginning of the middle part of pg.3)
 23. Baba also mentions the *time* [saying:] '*acchaa*, sleep at 9 o'clock at night, then wake up at 2 o'clock [or] 3 o'clock [in the morning] and remember [Me]. (Mu.02.05.70, end of pg.1)
 24. You shouldn't even close your eyes. You have to sit in remembrance, haven't you? You shouldn't be afraid to open the eyes. Your eyes should be opened and you should have just the remembrance of the Beloved in the intellect. If you close your eyes, it means you became blind. This isn't the rule. The Father says, 'sit in remembrance'. He doesn't say, 'close your eyes'. If you close your eyes or sit with your head bent down, how will Baba see [you]? [...] If the eyes are closed, there must be something wrong⁷⁶. You might be remembering someone else. (Mu.20.03.67, end of the middle part of pg.3) [Mu.28.03.75, middle of pg.3]
 25. You can also remember [Me] in the *latrine*. (Mu.22.04.72, end of pg.3)
 26. When He comes in the body of this very Brahma, it is then that Brahmins will also be born through the mouth of Brahma. Those Brahmins are taught Raja Yoga. The Father says, you shouldn't remember any subtle, corporeal or incorporeal picture. In fact, you are given an aim. Human beings remember after seeing pictures. Baba says, stop seeing the pictures. This is the path of *bhakti*. (Mu.02.03.73, middle of pg.2) [Mu.25.06.92, middle of pg.2]
 27. Now the Father comes and explains the reality [saying:] 'remember Me'. This is an unadulterated remembrance, that too meaningful. Nobody in the world knows [this]. You know that Shivbaba is a point (*bindi*). [...] *Acchaa*, if you feel that the Point is small, the house is certainly big, isn't it? So remember the house. Baba also stays there. (Mu.04.09.76, middle of pg.3)
 28. This is called the journey of remembrance. It isn't proved to be a journey by saying [the word] 'yoga'. (Mu.14.07.68, end of the middle part of pg.2)
 29. You become confused, you keep suffering defeat (*ghutkaa khana*) for not remembering the Father. Can't you remember for that much time? Baba has given the example of a lover and a beloved. Though he (the lover) keeps doing [his] business, though he keeps spinning the spinning wheel (*carkhaa*), the beloved stands in front of him anytime. [...] The lover remembers the beloved, then she (the beloved) remembers him (the lover). [...] Here, you just have to remember the One Father, the Beloved. The Father certainly doesn't have to remember you. The Father is everybody's Beloved. (Mu.02.03.71, pg.1,2) [Mu.28.03.01, middle of pg.2]
 30. You will also see the Father in the middle of the forehead itself. Baba is here as well as the brother (the soul of the corporeal one) is here. (Mu.14.04.68, end of pg.2)
 31. You can also remember [Me] by taking out some time from [your] business and so on. This is also a business for us, isn't it? Some also make excuses [at the office saying:] I have a severe headache. I take leave and go. [Then] go and remember Baba. This isn't a lie. You don't have to simply waste the entire day. (Mu.30.08.69, end of pg.2) [Mu.15.09.00, middle of pg.3]
 32. You don't have to sit to remember. (Mu.12.02.73, middle of pg.2) [Mu.22.12.00, end of pg.2]
 33. If you see something once, you remember it. So, can't you sit at home and remember Shivbaba? (Mu.12.02.73, middle of pg.2) [Mu.22.12.00, end of pg.2]
 34. The children ask, how should we remember the Unlimited Father? [Baba says,] *arey*, you do consider yourself a soul, don't you? The soul is such a small point, so, its Father will also be small to the same extent, won't it? He isn't reborn, you have this knowledge in the intellect. Why won't you remember the Father? (Mu.13.09.68, end of pg.3) [Mu.03.09.04, middle of pg.4]

⁷⁵ Those who perform rigorous physical exercises

⁷⁶ *Daal mein kaalaa*

35. Remember the Father while standing, sitting [and] walking. Can't you remember the Father while bathing, while defecating? (Mu.07.04.69, end of pg.2) [Mu.14.02.04, beginning of pg.3]
36. It isn't that the *battery* will be charged by coming and sitting here in the morning. No, in fact, the *battery* can be charged by being in remembrance while standing, sitting, walking and moving about. (Mu.12.04.68, end of the middle part of pg.1)
37. The question, 'where should I remember and how should I remember' doesn't arise at all. You have to remember the Father through the intellect. No matter where the Father goes, you are certainly His children, aren't you? You have to remember the Unlimited Father. (Night class mu.20.07.68, end of the middle part of pg.2)
38. The most important thing is to remember the Father very lovingly. Just like the children cling to their parents at once, the soul should cling to the Father at once through the connection of the intellect very lovingly. (Mu.19.02.68, beginning of pg.3) [Mu.22.02.99, middle of pg.3]
39. You can remember [the Father] even when your eyes are open. [Going into] a trance isn't called yoga. [...] The remembrance should be according to the rules of the Father. (Mu.02.01.69, middle of pg.1)
40. While stitching clothes, the connection of the intellect should be in the remembrance of the Father. (Mu.25.05.68, end of pg.4)
41. The soul is Sita and He is Ram. So, there is a lot of fun in this *part* as well. [...] The soul has both *sanskaars*, sometimes it has played the *part* of a *male* and sometimes of a *female*, hasn't it? In the Confluence Age, there is fun in becoming a lover and remembering the Beloved, in becoming *shakti* and remembering the Almighty (*sarvashaktivaan*), in becoming Sita and remembering Ram. (A.V.08.10.81, middle of pg.30)
42. Baba says, try and stay in remembrance continuously. It isn't that you have to go to the *center* and sit at one place. No, whatever time you get while walking and moving about, you have to remember the Father. (Mu.07.06.76, end of pg.2)
43. You are a *karmayogi*⁷⁷ as well. The Father has explained that you will be able to stay in this remembrance for eight hours in the end, not now. Now, keep implementing [it] starting from one moment, from half a moment. Baba's remembrance should become so firm that you never forget [Him]. Then you will naturally start flying. [...] Along with that, keep increasing the *chart* a little. *Practice* [this], then you will be habituated. (Mu.23.09.71, middle of pg.3) [Mu.27.10.96, end of pg.3]

SHOOTING, RECORDING OR REHEARSAL OF THE WORLD CYCLE

1. Why do you call this Confluence Age the *Purushottam Sangamyug* and the best age? It is because the superiority of every kind of religion, kingdom, righteous *sanskaars*⁷⁸, righteous relationships and righteous qualities of the soul is recorded like a *record* now. You fill the soul with the *sanskaars* of both, the ascending celestial degrees and the descending celestial degrees of the 84 births at this time. The time for recording is going on now. [...] You, the ones who record the *record* in the unlimited, the ones who record the *record* for the entire *kalpa*, do you pay *attention* to all these topics all the time? (A.V.30.05.73, end of pg.77, beginning to end of pg.78)
2. Mainly the time of recording the *sanskaars* is now. You are recording the *sanskaars* of every birth in the soul now. (A.V.09.05.77, beginning of the middle of pg.1)
3. This *rehearsal* will continue. Until the capital has been established the war can't begin. (Mu.04.02.71, beginning of the middle part of pg.3)
4. Every human being, everything has to pass through the *sato*⁷⁹, *rajo*⁸⁰ and *tamo*⁸¹ [stages]. It definitely turns into old from new. In the case of clothes as well, we wear new clothes, later when it becomes old it will be said, - won't it? - first it was *satopradhaan*; then it will definitely change to *sato*, *rajo* [and] *tamo*. You have received [this] knowledge. (Mu.13.06.76, end of pg.2)
5. You children were so attracted [to the Father] there. How did everyone run away [from their home]? [...] All the souls of the entire world have to play [their] *part*. It is just like the *shooting* is performed afresh; but this eternal *shooting* is already done. (Mu.09.09.74, end of the middle part of pg.2, beginning of pg.3)
6. In a way, the soul in this body is also a *record* in which the entire *part* of the 84 births is recorded. (Mu.08.02.71, beginning of the middle part of pg.1)
7. The war will begin when you have attained the *karmaatiit* stage sooner or later (*nambarvaar*) [according to your *purushaarth*]; until then the *rehearsal* will continue. (Mu.22.06.70, end of pg.3)

⁷⁷ The one who stays in remembrance while performing actions

⁷⁸ A trait remaining in the soul as the result of deeds performed

⁷⁹ Same as *satopradhaan*

⁸⁰ Dominated by the quality of activity or passion

⁸¹ Dominated by the quality of darkness and ignorance

8. Now you are the one belonging to the Elevated Confluence Age (*Purushottam Sangamyugi*). You should definitely write [the word] *Purushottam Sangamyug*. Since the children don't remember the points of knowledge, they forget to write such words. (Mu.24.09.69, beginning of pg.1)
9. It is only at this time that you have a spiritual chit-chat. The Father comes in the *Purushottam Sangamyug* itself and talks to the souls. (Night class mu.01.05.68, beginning of pg.2)
10. Human beings were transformed into deities, so this is the *Purushottam Sangamyug*. (Mu.25.05.69, beginning of pg.1)
11. They have shown Krishna in the Copper Age. It is you who know this as well now. (Mu.07.07.66, end of pg.1)
12. Shivbaba also comes at dawn, doesn't He? It won't be called midnight. (Mu.20.03.69, end of the middle part of pg.2)
13. The souls and the Supreme Soul remained separate for a long time. [...] You stay separate for the complete 5000 years. (Mu.22.07.68, beginning of pg.3) [Mu.03.07.04, end of the middle part of pg.3]
14. You have to become complete with all the virtues, complete with 16 celestial degrees here. The *rehearsal* will take place here, then you have to play a *practical part* there. (Night class mu.23.12.58, end of pg.3)
15. Everything is *satopradhaan* at first, then it becomes *sato[saamaanya]*⁸², *rajo* [and] *tamo*. (Mu.19.08.67, middle of pg.2)
16. This *rehearsal* will continue until the entire army has attained the *karmaatiit* stage. (Mu.23.07.71, beginning of the middle part of pg.1)

THE DURATION OF THE CONFLUENCE AGE

1. The Father says, as long as I am present, keep making *purushaarth*. For how many years will the Father stay? [...] He sits and explains for 40 years. (Mu.17.09.68, end of pg.1)
2. You children know that this *Purushottam Sangamyug* is small, of 50 years. (Mu.01.03.68, end of pg.2)
3. It takes little time, 50-60 years to establish the complete capital. (Mu.26.07.65, beginning of pg.2, Mu.24.07.72, beginning of the middle part of pg.2)
4. It takes the *time* of approximately 50 years in between the destruction of the Iron Age and the establishment of the Golden Age. The few ones who remain during this [time], again establish their capital afresh. (Mu.11.02.73, beginning of the middle part of pg.2)
5. The Father comes in this Confluence Age, lives (in these ones) for 50-60 years and transforms them. (Mu.26.11.72, beginning of pg.3)
6. If you recognize Baba, you will receive the inheritance of righteousness (*shreshthaacaar*). It takes 40-50 years to become righteous (*shreshthaacaari*). (Mu.11.09.73, end of pg.4)
7. Whatever sins have been committed in 2500 years, you can burn them to ashes within 50 years and become *satopradhaan*. (Mu.12.03.68, end of the middle part of pg.2)
8. The studies are for 50-60 years. Less than half the studies have been completed so far. (Mu.01.08.73, end of pg.2)
9. The Father comes and transforms you into the ones with a *paaras*⁸³ like intellect from the ones with a stone like intellect within 50 years. (Mu.03.06.68, middle of pg.2)
10. If not 50, it takes at least 100 years. The upheaval is completed and then the kingdom begins. (Mu.25.09.71, middle of pg.1)
11. Now it is the Confluence Age. It should be given 100 years. (Mu.05.11.71, middle of pg.3)
12. No *yagya* continues for such a long time, 50 years. [...] This *yagya* of yours continues for 50 years. (Mu.11.05.73, middle of pg.2)
13. The Father says, I come for 40-50 years. (Mu.09.04.73, end of pg.3)
14. The Confluence Age isn't so big; it is of 50 years. (Mu.20.02.73, beginning of pg.2)
15. Shivbaba teaches for 50-60 years in the Confluence Age itself. (Mu.02.03.68, beginning of pg.3)
16. It takes 40-50 years to become *satopradhaan* from *tamopradhaan*. (Mu.06.10.74, end of pg.2)
17. Just one *course* is very long; it continues for 40-50 years. (Mu.11.08.83, end of the middle part of pg.2)
18. The Father comes and teaches you within 50-60 years. (Mu.08.09.68, beginning of the middle part of pg.3)
19. You attain the stage of ascending celestial degrees within 50 years. (Mu.16.09.71, middle of pg.1)
20. The fair of Kumbha is organized at the Confluence Age of the *kalpa* itself. That fair of Kumbha [in the outside world] is organized after [every] 12 years. This is a big fair of Kumbha, it is organized

⁸² Where there is ordinary goodness and purity

⁸³ A mythical stone believed to transform to gold anything that touches it

after 5000 years. It continues after 50 years and will certainly continue [in the future]. (Mu.01.10.71, middle of pg.2)

21. Now it is the *Purushottam Sangamyug*. It is very small. [The Father] makes a very good *planning* within 50-60 years. (Mu.21.04.69, end of pg.2)

THE GOLDEN AGE SHOOTING TILL 1976

1. In the end of the Golden Age, [the population] would have increased from nine lakh (900 thousand) to two crores (20 millions). (Mu.22.03.71, end of pg.1) [Mu.22.03.76, end of pg.1]
2. Murlis are printed. In the future, it will be printed in the number of lakhs and crores. (Mu.22.06.68, end of pg.4)
3. If someone listens to just two words from My mouth, he too will certainly go to heaven. In the future, many [souls] will listen. (Mu.02.03.68, beginning of pg.3)
4. [The number of] your *centres* will increase to lakhs. (Mu.28.02.71, beginning of the middle part of pg.3)
5. All the (10 crore) deities (*devi-devtaayein*) in the Golden and Silver Age will be made here in secret. (Mu.11.02.68, end of pg.1)
6. There is a *limit* of 33 crores (330 million) deities in Bharat. (Mu.23.03.73, beginning of pg.2)
7. It has also been explained that there are nine lakh [souls in the beginning]. Later, they will multiply and become one-two crores. (Mu.23.09.71, end of pg.2)
8. In the beginning, there are nine-ten lakh [souls] on the entire earth there. (Mu.11.03.67, beginning of pg.3)
9. Just like those exams are [conducted after] 12 months, aren't they? Here also it is the same. We studied for nine months [and] the remaining three months are for the establishment. (Mu.12.03.69, end of pg.1)
10. The children know that the duration of the *Purushottam Sangamyug* is very short. Eight years are left now out of the 40 years. [...] You have to become *satopradhaan* from *tamopradhaan*. 32 years have passed. This *Purushottam Sangamyug* is very much like a diamond. It is *most valuable*. (Mu.18.09.68, beginning of pg.1)

SUBTLE ESTABLISHMENT AND DESTRUCTION IN THE BRAHMIN WORLD FROM 1977

1. Now we, only we few ones will be left within a short period, within eight years. All these [other] religious lands and so on won't exist. We ourselves will be the masters of the world. (Mu.09.07.68, end of pg.1)
2. One such day will also come when the world will become very empty. [...] Within two-four years, only Bharat will remain. (Mu.14.08.74, end of pg.3)
3. Nine years from ten years [and] eight years from nine years are left. [...] Now the end of the Iron Age has arrived. [...] The *drama* has continued to rotate, so, it will certainly be repeated, won't it? (Mu.05.02.68, middle of pg.2)
4. The entire task is to be performed within five years according to the *drama plan*. (Mu.03.02.71, beginning of pg.1)
5. Eight years are left. It can be five too. There doesn't seem to be any chance to be more than eight [years] at all. (Mu.12.08.68, end of pg.1) [Mu.13.08.74, end of pg.1]
6. Eight years are left. Don't think that it will extend to nine years from eight years. No, no; it will be [1-2 years less] all the more, but it won't be nine [years]. (Mu.07.11.68, end of the middle part of pg.3)
7. Some also get a *scholarship* for two-three years, don't they? Those who work hard well will definitely take the *scholarship*. (Mu.17.01.70, end of the middle part of pg.2)
8. Day by day those, who leave the body late certainly get a little *time* because the *time* left is one year. What will they be able to do after being born in that (one year)? (Mu.28.02.75, middle of pg.2)
9. You say that there will be destruction after nine years. (Mu.24.11.67, beginning of pg.4)
10. Eight years isn't a big thing. The entire world is going to be destroyed. (Night class mu.13.09.68, beginning of the middle part of pg.1)

THERE IS BRAHMA'S DAY AND NIGHT IN THE CONFLUENCE AGE ITSELF

1. Brahma's night is Saraswati's night and the night of the *Brahmavanshis*⁸⁴ as well. Then, all the Brahmins become deities in the day. (Mu.29.07.64, end of pg.3)

⁸⁴ The progeny of Brahma

2. Truly, the Supreme Father Supreme Soul comes to transform the night of Brahma into the day of Brahma. (Mu.20.10.73, end of the middle part of pg.1)
3. Prajapita Brahma *mukhvanshaavali* were in extreme darkness. So certainly, Brahma will also be in extreme darkness. When Brahma *mukhvanshaavali* are in the day light, Brahma will also be in the day light. They do sing a lot. They wander a lot at distant places, on the mountains, at destinations, in temples, in mosques [in the search of God]. (Mu.10.10.73, beginning of pg.1)
4. We have to say [so] in order to explain. As for the rest, there is no question of hatred in it. It has been mentioned in the scriptures too, Brahma's night means extreme darkness. (Mu.11.01.66, end of pg.1)
5. There's a difference of day and night between the Sadguru (the true Guru) and the guru. He (Sadguru) brings about the day of Brahma and they (the gurus) bring about the night [of Brahma]. [It is said:] the day of Brahma [and] the night of Brahma. So, it will certainly be said that Brahma is reborn. (Mu.28.02.68, beginning of the middle part of pg.1)
6. When the night begins, temples are built first. (Mu.10.05.73, beginning of pg.3)
7. Brahma's night certainly has to happen. It is the night of you Brahmins now. Baba has come in the extremely dark night. Only you know these topics. (Mu.22.08.73, beginning of pg.3)
8. Shivbaba comes only when it is the night of Brahma. The day [begins] after the night; it means, the Golden Age begins when the Iron Age ends. (Mu.04.10.73, middle of pg.1) [Mu.05.10.78, middle of pg.1]
9. The day and night of Brahma or you Brahmins itself is famous. It is you children who also have the knowledge of the day and the night. Lakshmi-Narayan don't have this knowledge. [...] Nobody has this knowledge in the Iron Age or the Golden Age. This is why it is said, the day of Brahma and the night of Brahma. (Mu.10.05.71, beginning of the middle part of pg.1)
10. Now, it is the night of Brahma, so, Brahma will certainly be in the night, won't he? Later, when he becomes Vishnu, it will be the day. (Mu.14.10.72, end of pg.3)
11. Vishnu and Shankar won't be called impure. Brahma is impure; it is the night of Brahma, isn't it? The Father also comes in the night. *Shivraatri* (the night of Shiva) is the night of Brahma. (Mu.07.05.72, beginning of pg.2)
12. This is the night of Brahma, when you suffer the misfortune of *bhakti*. [It is said:] we went around everywhere but always remained far away [from God]; we didn't find the Father who makes [us] the masters of heaven. (Mu.01.09.65, beginning of pg.3) [Mu.03.09.77, beginning of pg.3]
13. Both, the day of Brahma and the night of Brahma are *equal*, aren't they? Then why have they made the duration of the day, the Golden Age so long and why have they made the night short? Both, the day of Brahma and the night of Brahma should be equal, shouldn't it? (Mu.17.09.72, middle of pg.3)
14. It is said, the day of Prajapita Brahma, then it is the night, so certainly, both the subjects (*prajaa*) and Brahma will be together, won't they? You understand, we Brahmins ourselves experience happiness for half the *kalpa* [and] then sorrow for half the *kalpa*. This is something to understand through the intellect. (Mu.21.11.74, end of pg.2, beginning of pg.3)
15. The Father has explained: it is day for half the *kalpa* [and] night for half the *kalpa*. This is also about the Brahmins. (Mu.02.12.71, middle of pg.3)
16. It is the day of Brahma; you don't suffer misfortune during the day. You suffer misfortune in the dark night. [...] Well, why don't you say the night or day of Vishnu? [...] This is the unlimited day and night for Brahma and the Brahmakumar-kumaris. It won't be said the day and night of Shivbaba. (Mu.29.06.77, beginning of pg.2)
17. Brahma's night is the night of Brahmins; the very meaning of Brahma's day is the day of Brahmins. [...] This is the unlimited night [and] the unlimited day. (Mu.25.08.68, end of pg.1) [Mu.17.08.99, beginning of pg.2]
18. The day of Brahma and the night of Brahma are famous. It won't be called the day and night of the subtle world dweller Brahma. [...] The question of day and night is about here. The night of Brahma means [he is] impure, later on, when he himself becomes pure, it is the day. (Mu.25.09.73, end of pg.2) [Mu.14.09.88, end of pg.2]

FOUR TIMES INCARNATION IN THE SHOOTING OF THE FOUR AGES

1. Then they have said '*yuge yuge*⁸⁵' in the scriptures. He incarnates after every age. The Father explains: I don't come in every age, but I come in the *Purushottam Sangamyug*. (Mu.07.09.68, end of the middle part of pg.1) [Mu.14.09.74, end of the middle part of pg.1]
2. They don't even understand, how the Father will come in every age and teach Raja Yoga. (Mu.27.05.68, end of the middle part of pg.1)
3. According to the *drama*, the Father comes at the confluence of every *kalpa*-3 just like a *kalpa* ago and teaches us. (Mu.07.01.67, middle of pg.1)

⁸⁵ [God incarnates] in every age

4. It is not that I will incarnate again and again, and teach [you]. In fact, I come just once [and] after coming, I make [you into] the master with a great *almighty authority*. I come from the Supreme Abode at every Confluence Age of the *kalpa*. (Mu.18.05.73, end of pg.2)
5. It has also been explained that after the Golden Age there is the confluence of the Silver Age [and the Golden Age]. But in that case, the age changes and now here, the *kalpa* changes. The Father doesn't come in every age, just like the people think. The Father says, when everyone becomes *tamopradhaan* and the Iron Age ends, I come in the Confluence Age of that *kalpa*. (Mu.12.05.73, middle of pg.1)
6. The Father says, I come again at the Confluence Age of every *kalpa*-3 [and] will continue to come. I will teach you children [to attain] the share of the kingdom again. (Mu.17.02.72, end of the middle part of pg.2) [Mu.18.02.92, end of the middle part of pg.2]
7. Such Baba comes just once at the Confluence Age of every *kalpa*-3. (Mu.24.05.64, middle of pg.3)

**EXACTLY THE SAME REPETITION IN THE SHOOTING OF
ALL THE FOUR AGES (ONE KALPA)**

1. Just like it was announced in the beginning [of the *yagya*]: 'everyone has to come on the field at this moment', it certainly has to *repeat* now as well, but in different forms. (A.V.20.12.69, middle of pg.156)
2. You yourself came first of all. Now, it is you who are *last* as well. Then you yourself are going to become deities from human beings first of all. Only those belonging to the Deity Religion have 84 births. (Mu.16.07.73, end of the middle part of pg.2)
3. In the future, you will come to know everything. [You will come to know] who become the beads of the *Vijaymaalaa* (the rosary of victory). In the end, the children will have many visions. In the beginning, they had few. (Mu.03.08.73, end of pg.4)
4. Those who run away surprisingly won't be able to see all this. You saw the *past* and you will also see whatever new happens. (Mu.17.09.73, end of pg.3)
5. When there is commotion, you won't be able to do anything through the physical body (*saakaar shariir*) and there will certainly be effect through this *service* (the service through the mind). Just like in the beginning also, it was through visions that there was an effect, wasn't it? The direct and indirect experiences had an influence; similarly, the same *service* has to take place in the end too. (A.V.24.01.72, end of pg.1)
6. Just like there was an example in the beginning. Everyone used to have *touching* (insights) in the intellect: 'we are going to make some attainments. Let us go there and see'. And you ran away from various places and reached face to face to that form of attraction (*aakarshanmuurt*). This was a small example in the beginning, wasn't it? But in the end, this spiritual service has to take place in a broad form, the service of spiritual subtle *machinery* that Bapdada is performing now in the subtle (*avyakt*) form. (A.V.04.08.72, middle of pg.3)
7. The *Arya samajis*⁸⁶ got a picture of [someone] hugging [Baba] in their hands and created so much commotion. This is also preordained. It will happen the same way again. (Mu.25.06.66, 25.06.71, end of pg.3)
8. Did I make anyone run away? I didn't tell anyone to run away [from their homes] and come [here]. I was there [in Karachi]. These ones ran away and came by themselves. [...] A human being can't do all these things. That too, in the rule of the *British Government*, so many [maidens and mothers] sit near someone [and] nobody could do anything! If any [of their] relatives came, they used to simply chase them away. Baba used to tell [the relatives]: You may convince these ones (maidens and mothers) and take them [with you]. I don't forbid them. But nobody had the courage. It was the power of the Father, wasn't it? *Nothing new*. All this will happen again. (Mu.22.04.70, end of pg.2) [Mu.22.04.75, end of pg.2]
9. Just like in the beginning, people used to see [Baba] while walking and moving around. [...] It isn't about going into a trance and seeing. Just like you experienced [the company of] the corporeal father in the beginning, now, in the end, you will have visions of everything. This ordinary form will disappear. [...] Just like in the beginning, you had visions of both, the subtle Brahma and Shri Krishna together, now also, this ordinary form shouldn't be visible despite seeing it. (A.V.10.12.78, beginning of pg.117)
10. Just like in the beginning of the establishment, there was especially the play of dreams and visions, in the end also, this very strange play will become an instrument in the revelation. The sound of "it is this one, it is this one" will echo everywhere and this sound will be the instrument of the excellence of the fortune of many [souls]. (A.V.31.12.82, middle of pg.22)
11. In the beginning, it was published in the newspapers: "*Om Mandali is the richest in the world*". So, this very thing will come out of everyone's mouth in the end. (A.V.13.09.74, middle of pg.125)

⁸⁶ Those belonging to the Arya Samaj

12. Now create such an atmosphere that acts like a magnet. [These words] should spread everywhere: if you want peace, happiness or love, you can find them here. [...] Just like in the beginning of the establishment, if anyone came to the spiritual gathering (*satsang*) even for one day, on the very first day they used to experience something or other before going. Whatever happened in the beginning has to happen in an extensive form in the end. Create such an atmosphere. (A.V.19.11.79, end of pg.32, beginning of pg.33)
13. We can even call the soul of Shri Krishna. It will come and play. The child will ask to be taken on the lap, he will dance⁸⁷ and what else will he do? *Gops* and *gopis* (cowherds and herd girls) certainly exist here itself. There, the *prince* and *princess* meet each other and then they dance; they play the golden flute. You will see all these plays. [...] All these roles will be played again in the end. (Mu.07.09.71, end of pg.3)
14. Just like you saw the play of the corporeal one in the beginning, it will happen the same way in the end as well. The only *addition* now is that you will also have the vision of the *Shiva Shakti* form. However, Brahma himself is the corporeal father, isn't he? So the children who have come in the corporeal form will see the Father and definitely experience [His company]. (A.V.18.01.82, beginning of pg.256)
15. The *sample* that was in the beginning will be in the *practical* form in the end. You will have the visions of the accomplishment of the thoughts. (A.V.22.11.72, middle of pg.376)
16. The drama that has been shot from the beginning till now is to be repeated again. (Mu.03.01.74, beginning of the middle part of pg.1)
17. The *shooting* that has been performed once, you will see it again. (Mu.28.02.68, end of the middle part of pg.3)

{See point no.8 in the topic 'Complete and incomplete Mamma-Baba'}

MISCELLANEOUS POINTS OF THE WORLD DRAMA WHEEL

1. Everyone keeps coming. Not a single one has to go away in between. Everyone certainly has to go together, though the world doesn't remain empty. [...] When those belonging to the community of Ravan go away, they don't come back. As for the rest, these ones remain. (Mu.16.04.68, end of pg.2)
2. There are *wonderful* roles [played] at the end of the drama, aren't there? [...] Those who don't have knowledge, they will faint there itself. (Mu.30.05.72, end of pg.3)
3. Baba will certainly take the names of the main, the great ones, won't He? Lakshmi-Narayan, Ram-Sita, the people of Islam, the Buddhists, everyone is *worth not a penny*. (Mu.18.02.73, beginning of pg.3)
4. Now you children have come to know everything through the Father. The other human beings don't know how the world cycle rotates, when it begins [and] when it ends. Only you children know this to a greater or a lesser extent (*number vaar*). (Mu.18.02.73, beginning of pg.1)
5. When you are totally eclipsed by [the eclipse] of attaining complete degradation, the Father comes to make you complete with 16 celestial degrees again. The eclipse is removed with the help of the *svardarshan cakra*⁸⁸. (Mu.25.11.72, end of pg.2)
6. This birth is still good, but the previous birth should have been like Ajamil⁸⁹. The Father says, I enter an impure world, an impure body that has become *tamopradhaan* after enjoying the complete 84 births. Though he is born in a good family now, because he still has to become [Shiv]baba's chariot. (Mu.05.04.72, beginning of pg.2)
7. If you aren't *cakradhaari*⁹⁰, you aren't *chatradhaari*⁹¹ either. [...] A *cakradhaari* will always be free from the various kinds of whirlpools of Maya. (A.V.18.09.75, beginning of pg.1)
8. Those who aren't in the Confluence Age just continue to become *tamopradhaan* day by day. On this side, the *tamopradhaanataa*⁹² increases gradually [and] on that side your Confluence (Age) is completed gradually. Those are the topics to understand, aren't they? (Mu.14.04.67, end of the middle part of pg.1) [Mu.15.04.75, end of the middle part of pg.1]
9. Now it is the mortal world (*mrityulok*). This mortal world will end [and] then the Golden Age will definitely come. This cycle will continue to rotate. (Mu.12.08.73, beginning of the middle part of pg.4) [Mu.05.05.78, end of pg.3]

⁸⁷ Raas: the round-dance of Krishna with the herd girls of Braj

⁸⁸ The discus of self-realization

⁸⁹ In the Indian mythology the embodiment of a great sinner

⁹⁰ The one who holds the discus [of self-realization]

⁹¹ The one who is protected by a parasol; a king

⁹² The stage of being *tamopradhaan*

10. Despite being *actors* who play a *part*, if they don't know the *Creator*, the *Director* and the beginning, middle and end of the *drama*, they are *first class human* idiots. There is no harm in writing this. (Mu.03.02.71, end of pg.3) [Mu.14.08.76, middle of pg.3]
11. There is the *purushottam* (elevated) year, the *purushottam* month as well as the *purushottam* day in this very *Purushottam Sangamyug* [Age]. The *purushottam* moment of becoming *purushottam*⁹³ is also [preordained] in this *Purushottam Sangamyug*. This is a very small *leap* age. (Mu.04.05.74, middle of pg.2) [Mu.08.04.89, beginning of pg.2]
12. There is a secret behind this *extra* time as well. Those coming late shouldn't complain that they received much less time. Just like an *extra* [time of] *grace* (opportunity) is given in a deal, you have also received this time in the form of a deposit (*amaanat*) according to the *drama* for the sake of service. (A.V.16.01.79, beginning of pg.221)
13. This is your *Purushottam Sangamyug*. This age is very small. The Father comes in this very [age] to teach you. The study begins as soon as He comes. (Mu.08.03.69, beginning of pg.1) [Mu.08.01.04, middle of pg.2]

LAKSHMI -NARAYAN

1. You (all) will say when these Lakshmi and Narayan were born. From today, 5000 years ago, less ten years. Then tomorrow [you will say:] 5000 years ago, less nine years. (It is the vani of 1967.) (Mu.04.03.70, middle of pg.3)
2. First of all, Lakshmi-Narayan belonging to the Ancient Deity Religion will come [in the world] along with their subjects. Nobody else comes along with their subjects. As regards them, [first] one soul will come, then the second [and then] the third [soul] will come. Here, you all are becoming ready. (Mu.17.05.65, end of pg.1)
3. When was there the rule of these Lakshmi-Narayan? Neither in the Iron Age nor in the Golden Age. Heaven is certainly established in the Confluence Age. The intellect of others doesn't think so much. People don't go into so much expansion. (Mu.16.11.71, beginning of pg.1)
4. You know that now we are the children of God. Later, when we become divine children, [the number of our] degrees will be reduced. These (Lakshmi-Narayan) also have fewer degrees because they don't have knowledge. Brahmins have knowledge. What will a human being without knowledge be called? Ignorant. These (Lakshmi-Narayan) won't be called ignorant. They have achieved this status through knowledge itself. (Mu.04.06.67, end of pg.3)
5. Some fools can't become the masters of the world. These Lakshmi-Narayan were the masters, weren't they? They were so intelligent, that is why they are worshipped in the path of *bhakti* as well. (Mu.27.05.68, beginning of pg.1)
6. In the Golden Age, you will be foolish. These Lakshmi-Narayan don't have any *knowledge*. (Mu.17.04.71, end of pg.3)
7. Now, everyone will say that certainly, the birth of these Lakshmi and Narayan is like a diamond. (Mu.05.02.67, beginning of pg.1)
8. [Your] life becomes like a diamond in the *Purushottam Sangamyug*. These ones (Lakshmi-Narayan) won't be said to be like diamonds. Yours is a diamond like birth. You are the children of God. [...] These ones are divine children. (Mu.28.04.68, beginning of the middle part of pg.2)
9. There was truly the rule of these Lakshmi-Narayan in the beginning of the Golden Age. These Lakshmi-Narayan are called God-Goddess. (Mu.01.11.76, end of the middle part of pg.1)
10. The highest of the high inheritance is obtained from the Highest of the high Father. He is certainly God. Then, in the *second* [position] are Lakshmi-Narayan, the masters of the world. (Mu.08.01.67, end of the middle part of pg.2) [Mu.08.01.75, end of the middle part of pg.2]
11. Now you souls become the masters of the world through this body, meaning you become *God-Goddess*. The Father is certainly God the Father, but in Bharat, these Lakshmi-Narayan are called *God-Goddess*, because the Father makes them so high. (Mu.14.12.71, middle of pg.1)
12. When these Lakshmi-Narayan were in the living form, there was happiness and only happiness. People of all the religions worship them [and] call it (heaven) the *Garden of Allah*. (Mu.02.10.70, middle of pg.3) [Mu.30.09.74, middle of pg.3]
13. There is only the *part* of Lakshmi-Narayan in the *entire drama*. (Mu.14.05.73, end of pg.3)
14. There are *right* pictures in the (*yaadgaar*) temples as well, [there are the pictures] of Lakshmi-Narayan, Ram-Sita, that's all. These ones are the highest of the high who enjoy the rewards (*praarabdh*). (Mu.31.07.73, end of pg.2)
15. Lakshmi-Narayan are the first masters of the world. They too have to have 84 births. He is the *highest new man* in the human world. The *new woman* is also required along with the *new man*. (Mu.21.12.73, beginning of the middle part of pg.3)
16. Shri Krishna is before Narayan, then why do you say, he (Brahma Baba) became Narayan from a man (*nar*)? Why don't you say that he became Krishna from a man? He won't become Narayan first.

⁹³ Highest among those who follow the code of conduct

- Firstly, he will certainly become *prince* Shri Krishna, won't he? [...] The Father says, now you (we children) are going to become Narayan from a man and Lakshmi from a woman. It is also said, 'a *beggar to a prince*'. (Mu.16.07.68, middle of pg.3) [Mu.17.07.74, middle pg.3]
17. Now, we know, we ourselves become Lakshmi-Narayan. We ourselves will become Ram-Sita. (Mu.25.05.72, end of the middle part of pg.3)
 18. In your intellect, there is the rule of Lakshmi-Narayan in the Golden Age, then they themselves rule in the Silver Age, too. (Mu.09.11.72, beginning of the middle part of pg.3)
 19. They (Narayan bound in celestial degrees) become *prince* by giving donations and performing noble deeds, by being born in the family of a king. Then they become kings. But you become kings through this knowledge. (Mu.08.07.68, end of pg.2, beginning of pg.3)
 20. You children have to become complete with all the virtues, complete with 16 celestial degrees here (in the Confluence Age). (Mu.23.03.68, end of pg.1)
 21. You become [like] this in this very Purushottam Sangamyug through this easy Raja Yoga. (Mu.05.12.68, end of the middle part of pg.1)
 22. When it is the birthright, it is received just by being born; so, you did become an heir, didn't you? (A.V.29.01.75, end of pg.30)
 23. You also have an *aim* and objective. You will study this knowledge and establish your throne. All the others will be taken to the Abode of Liberation (*Muktidhaam*). (Mu.23.02.75, end of pg.1)
 24. You know that Baba will make [us] like this (Lakshmi-Narayan) and go away. Then you will rule. All the other human beings will go to the Abode of Peace. (Mu.25.06.69, end of pg.3)
 25. It will be easy to explain if there is also [the picture of] Radhe-Krishna along with the picture of Lakshmi-Narayan. This is the correct picture. (Mu.03.01.78, middle of pg.3)
 26. Baba had said: when you organize a morning rally (*prabhaat pheri*), definitely carry the picture of Lakshmi-Narayan [with you]. (Mu.24.12.67, end of the middle part of pg.1)
 27. It has also been said that these Lakshmi-Narayan don't have this knowledge. There, we don't know about theist and atheist at all. (Mu.22.07.68, pg.2, 3)
 28. The Father explains that you have become so foolish. Now I make you intelligent. These (Lakshmi-Narayan) are intelligent, it is then that they are the masters of the world. The ones who are foolish can't be the masters of the world. (Mu.29.07.70, beginning of the middle part of pg.3) [Mu.20.07.04, end of pg.3]
 29. These Lakshmi-Narayan were so intelligent; they used to rule. The Father says, *tat twam*, [meaning] you too, consider [this is] the same for yourself. (Mu.27.09.75, middle of pg.1)
 30. There is also a difference between becoming the World Emperor and the Emperor of the Golden Age. (A.V.28.01.85, middle of pg.146)
 31. There was the rule of these Lakshmi-Narayan, wasn't there? How they became that, when they were made, when the story was narrated, when Raja Yoga was taught [to them], you understand this now. (Mu.30.01.68, beginning of the middle part of pg.1) [Mu.23.01.84, middle of pg.1]
 32. These Lakshmi-Narayan are the two forms of Vishnu. In childhood, they are Radhe and Krishna. They aren't brother and sister, they were the children of different kings. She was a princess and he was a prince; after *swayamvar*⁹⁴, they are called Lakshmi-Narayan. (Mu.03.09.70, pg.1, 2)
 33. There are temples of everyone [including] these Lakshmi-Narayan, Radhe-Krishna and so on. [...] There is the temple of Vishnu as well, which is called the temple of Nar-Narayan. And then there are separate temples of Lakshmi-Narayan as well. (Mu.03.09.70, beginning of pg.2)
 34. The Father Himself comes and explains, what the relationship between Radhe-Krishna and Lakshmi-Narayan is. (Mu.29.04.71, middle of pg.1)
 35. (The first) Lakshmi-Narayan are called *God-Goddess*, it means, they have obtained this inheritance through God. (Mu.07.02.76, end of the middle part of pg.1)
 36. At this time, there is certainly no *accurate* picture of Lakshmi-Narayan. Then, they will come in practice. (Mu.06.04.73, beginning of pg.2)
 37. When God teaches, [we] certainly have to become God, but it is *wrong* to consider these (the Golden Age) Lakshmi-Narayan to be God and Goddess. (Mu.26.08.68, beginning of pg.2)
 38. You know that the swarm of locusts is so big. All of them are united. If the one in front sits, then all of them will sit. Honeybees are also like this. If the queen bee leaves the beehive, all of them will run after her. She is like their lover (*saajan*⁹⁵) but among them (the honeybees), she is the *sajani*⁹⁶ who rules over her *hamgins*⁹⁷. (Mu.17.11.91, beginning of pg.2)
 39. This one is also your imperishable Surgeon of knowledge. (Mu.10.06.87, middle of pg.2)
 40. Just like the barristers will say, we will make [you into] a *barrister*. [...] I have come to give the inheritance of Shri Lakshmi-Narayan or their *dynasty*. (Mu.10.03.72, beginning of pg.1)

⁹⁴ Public choice of a bridegroom by the bride from among the assembled suitors; love marriage

⁹⁵ Hindi word for a male lover

⁹⁶ Hindi word for a female lover

⁹⁷ Those of the same category

41. Radha is a *kumari* (maiden), Krishna is a *kumar* (bachelor). So how will Krishna be called the husband (*swami*)? When [they] become Lakshmi and Narayan after *swayamvar*, he will be called the husband. (Mu.29.09.77, middle of pg.2)
42. It is these Lakshmi and Narayan who have been shown together in the form of Vishnu. In fact, both Lakshmi and Narayan are separate [souls]. (Mu.21.04.68, beginning of pg.1)
43. The body in which He comes and sits, that (body) itself becomes Narayan. Vishnu isn't someone else; call it the pair of Lakshmi-Narayan or Radhe-Krishna. (Mu.21.05.68, beginning of pg.3)
44. The very meaning of *Shivjayanti* (the birthday of Shiva) is the birthday of heaven (*swa + rg*), the birthday of Lakshmi-Narayan. (Mu.01.08.68, end of the middle part of pg.3)
45. By saying Lakshmi-Narayan, you go to the Golden Age. This is certainly the story of becoming Narayan from a man. It isn't called the story of becoming Krishna [from a man]. This will be called the story of *Satya Naar* (water) + *ayan* (house); it isn't called the story of *Satya Krishna* (true Krishna). (Mu.21.08.73, end of pg.2)
46. You have to contrast: these Lakshmi-Narayan are God and Goddess, aren't they? They (God-Goddess) too have a dynasty, don't they? So certainly, everyone should be *God-Goddess*, shouldn't they? (Mu.19.12.70, end of pg.1)
47. You Brahmins are the children of God (in the *Purushottam Sangamyug*). In the Golden Age you won't be called the children of God. (Mu.24.05.64, end of pg.2) [Mu.13.06.01, beginning of the middle part of pg.3]
48. Now [you] understand that these Lakshmi-Narayan were the masters of the world; they were so wealthy. They were the masters of the world for half a *kalpa*. (Mu.05.12.71, end of pg.1)
49. You know that the souls of Lakshmi and Narayan are also present in front of the eyes at this time (*haazir-naazir*). [...] Krishna is also present here itself. (Mu.26.02.73, end of pg.1)
50. The Father will come and make us the masters of the world. [...] It is about this birth, isn't it? (Night class mu.30.04.68, beginning of pg.1)

{See point no.10 in the topic 'New role'}

THE ENTIRE GLORY IS OF THE CONFLUENCE AGE LAKSHMI-NARAYAN

1. A child isn't glorified as *marayaadaa purushottam*. It is the king and queen who are always glorified. (Mu.21.08.73, end of pg.2)
2. The first one himself is praised. [...] Someone will certainly have given such a high status to Krishna, won't he? (Night mu.31.07.64, middle of pg.3)
3. It is your complete form that should be glorified. (A.V.20.01.74, beginning of pg.2)
4. The *number* one himself is worshipped. (Mu.22.09.73, end of pg.1, beginning of pg.2)
5. These Lakshmi-Narayan have become the *past*; this is why they are glorified. (Mu.28.02.68, end of pg.2) [Mu.05.02.99, end of pg.2]
6. Look at these Lakshmi-Narayan. [...] The *Bharatwaasis* (residents of Bharat) know their glory. They are masters of heaven, the new world. (Mu.11.03.73, beginning of the middle part of pg.1)
7. Those who play the *part* of a *hero* and a *heroine*, it is they who have *value*. It won't be said that Baba Himself plays the *part* of a *hero* and a *heroine*. (Mu.28.08.71, end of pg.2)

THIS VERY BODY WILL BECOME KANCANKAAYA⁹⁸ HERE ITSELF

1. You will call these deities (*devi-devtaayein*) multimillion times fortunate (*padmaapadam bhaagyashaali*). They are so fortunate. No one knows how they became the masters of heaven. Now the Father is telling you: you become this in this very *Purushottam Sangamyug* through this easy Raja Yoga. [...] You become so *kancan*⁹⁹ through the power of yoga (*yogbal*). Both, the soul and the body becomes *kancan*. (Mu.05.12.68, end of the middle part of pg.1, end)
2. Give Me everything that you possess including your body. I will make both, your soul and body *pure* and then also give you the kingship. (Mu.26.04.71, end of pg.3) [Mu.25.04.73, end of pg.3]
3. Just like there is the example of a snake. It sheds off one skin and takes another. It isn't called dying. [...] It leaves one body and takes another. You have to practice this here itself. (Mu.10.02.67, end of pg.2)
4. Going up (in the Soul World) means to die, to leave the body. Who will wish to die? Here, the Father has said, even forget this body. He teaches you to die while being alive, which no one else can teach. (Mu.25.08.68, beginning of pg.2) [Mu.25.08.74, beginning of pg.2]
5. The Father sits and explains the meaning. Just like snakes shed off their old skin automatically and a new skin grows, it won't be said for them that [their soul] leaves one body and enters another [body].

⁹⁸ Lit. 'kancan' means gold and 'kaaya' means body; a rejuvenated body or a body free of diseases

⁹⁹ Lit means golden; rejuvenated

- No. The example of changing skin is only [mentioned] for snakes. It can see that skin. Just like clothes are removed, the snake also sheds its skin. It gets another [skin], the snake certainly remains alive. It isn't that it remains immortal forever. It will change two-three skins and then die. (Mu.18.07.70, end of pg.2)
6. Though there are multibillionaires here, they will still be sad. The body doesn't become *kalpataru*¹⁰⁰. Your body becomes *kalpataru*. (Mu.28.01.73, end of pg.2)
 7. Nanak has also said, hasn't he? - He washes the clothes dirtied by the urine [of lust] (*muut paliiti kapad dhoye*). *Lakshya* (aim) is the soap, isn't it? Baba says, I am such a good Washerman. I make your clothes (the soul and the body) so clean. Have you ever seen such a washerman? (Mu.21.05.64, end of pg.3)
 8. The Father says, I come here itself and purify the world, [I purify] everyone along with the five elements. (Night mu.18.01.69, end of pg.3)
 9. All these clothes will be washed. This is the unlimited big *machinery*. It is also famous, 'He washes the clothes dirtied by the urine [of lust]'. It isn't about these (physical) clothes. It is about the body. You have to wash the souls through the power of yoga. Now the five elements are *tamopradhaan*, so the bodies also become the same. The Purifier of the impure, the Father comes and purifies [us] and the impure ones are destroyed. (Mu.06.08.76, end of the middle part of pg.1)
 10. After coming here [and] transforming the world, [the Father] has to make the body like *kalpa vriksha*¹⁰¹. Your body has become completely old. He makes it such again that you don't die at all for half a *kalpa* (cycle). Though you change [your] body, but happily. For example, you leave the old body and take a new one, it won't be said that such and such person has died. No; this isn't called dying. Just like you die while living, you haven't died [in reality]. In fact, you belong to Shvibaba. (Mu.28.01.73, end of pg.1) [Mu.27.01.78, end of pg.1]
 11. This is a very *valuable* body. The soul receives the *lottery* from the Father through this very body. (Mu.08.10.68, end of the middle part of pg.1)
 12. He is the Father as well the Boatman who takes the boat across. [...] Will He take the body [across]? Now you children understand: truly, He takes our soul across. [...] It (the body) is called clothing as well as a boat. (Mu.03.11.68, beginning of the middle part of pg.1, end of the middle part of pg.2) [Mu.03.11.74, middle of pg.1, end of pg.2]
 13. Just like a snake sheds its old skin and takes a new one, you too know that this is an old decayed body. You have to leave it. (Mu.25.06.70, end of pg.3)
 14. The very name is the *Golden Age*, the golden (*kancan*) world. Both, the soul and the body become golden. (Mu.01.10.68, end of pg.3)
 15. The *drill* is performed in the morning, so that the soul as well as the body become *kancan*. (Night class mu.30.04.68, beginning of pg.2)
 16. The soul will become pure by reforming gradually. Then you will remove this skin. [...] You will get *kancan kaaya*, only when the soul becomes *kancan*, too. If the gold is [real] gold, the jewellery made will also be [of real] gold. (Mu.03.05.68, end of pg.3)
 17. The soul feels that the more you remember, the more you will go out of the body. Just like the example of a snake is given. The examples that are given definitely have some secrets. (Mu.11.04.68, beginning of pg.1) [Mu.06.03.04, middle of pg.1]
 18. You are sitting here, you will certainly remember, won't you? - we have come [here] to *rejuvenate*, meaning to change this body and take the body of a deity. (Mu.12.01.69, beginning of the middle part of pg.1)
 19. The Father Himself is the Owner of the Garden (*Bagwaan*). He is also called the Boatman. [...] He sits and explains to you, how will the boat of everyone go across. [...] The boat is made of both the two things, the soul and the body. (Mu.15.09.71, beginning of the middle part of pg.2)
 20. When worn out clothes are struck [with a stick], they tear apart. Here also, if they are beaten with the stick of knowledge, they break into pieces. Some clothes are so dirty that it takes a lot of *time* to clean [them]. Then they certainly receive a low status there. Baba is the Washerman. (Mu.15.03.71, end of the middle part of pg.2) [Mu.13.04.86, end of the middle part of pg.2]

THE SOULS OF RAM [AND] SITA [ARE] SERVANT AND MAID IN THE FORM OF MOTHER AND FATHER

1. The Unlimited Father is the *Servant* of the unlimited children. The *laukik* father is also a *servant* [of his children], isn't he? (Mu.05.02.68, middle of pg.1)
2. When there is the rule of the *Suryavanshis*, Ram-Sita have to live as servant and maid. Later, when there is the rule of the *Candravanshis*, they take back their kingdom. (Mu.29.07.73, beginning of pg.3)

¹⁰⁰ Lit. means an evergreen tree; here, it means rejuvenated, healthy

¹⁰¹ The bodies will be ever healthy and *satopradhaan*

3. A *father* is always *obedient*. He serves a lot. He spends money, educates [the children], then hands over the entire wealth and riches to the children and himself goes and lives in the company of saints. (Mu.27.06.70, middle of pg.3)
4. There [...] the father washes the feet [of the children] and sits them on the throne. (Mu.18.08.73, end of pg.2)
5. The Father always creates the children, serves them and makes them worthy. He looks after the children with such hard work. He thinks day and night about serving the children and making them worthy. He becomes like a slave of his children. So, he is the slave of his limited creation and this one is the Unlimited Father. (Mu.04.06.64, beginning of pg.1)
6. The Father teaches you. He has become an *obedient Servant*. The father is an *obedient servant* of his children, isn't He? He gives birth to the children, takes care [of them], educates [them], brings [them] up and later when he becomes old, he gives his entire property to the children, he himself goes and sits beside a guru. He becomes a *vaanprasthi*¹⁰². [...] So both, the mother and the father take care of the children. Suppose, the mother is ill and the children defecate, the father will have to clean it, won't he? So, the father and the mother are the servants of the children, aren't they? (Mu.16.10.68, end of pg.1) [Mu.15.09.04, middle of pg.2]
7. A question arises: do Ram and Sita go in the Golden Age? Yes, they do, but they fail. This is why they carry burden in front of the Lakshmi-Narayan who have passed. (Mu.07.06.73, end of pg.2) [Mu.29.05.83, end of pg.2]

{See point no.5 in the topic 'Ram failed'.}

{See point no.10 of the topic 'Subject category and *caandaal*' in the book 'What will you become in the capital?'}
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RADHA AND KRISHNA ARE TWINS

1. There, [the women] don't become widow and so on at all. They don't die an untimely death. When their age is completed, they have visions. [...] They will leave the body when the time is completed. (Mu.28.03.69, end of the middle part of pg.4)
2. In the Golden Age, you yourselves were brothers and sisters for each other. [...] There was no other relation. (Mu.04.05.74, end of pg.3)
3. There aren't many relations and so on there. There are very few relations. (Mu.12.10.68, end of the middle part of pg.3)
4. Many have such a *heart* failure that they don't remember anyone in the end. Still, the relationship does remain in their intellect until they take another body. (Mu.04.03.69, beginning of the middle part of pg.4)
5. Now you are the children of God, the Father is Unlimited and you all are sisters and brothers. That's it, there is no other relationship. In the Abode of Liberation, there is just the Father and you all souls [who are] brothers. Then, when you go to the Golden Age, you have one son and one daughter there. That's all. Here, there are many relationships [like] *caca* (paternal uncle), *kaka* (father's younger brother) and so on. (Mu.29.12.67, pg.2, 3)
6. There, if everyone has one son and one daughter, [...] there will be these many in the Silver Age. [...] It isn't that they give birth to five-six children at that very time. [...] There aren't so many children in the Golden Age at all. [...] Later on, there are more children, gradually. (Mu.23.09.71, beginning of pg.2) [Mu.27.10.96, beginning of pg.2]
7. There, Ram doesn't have four brothers at all. There, they just have one son. They certainly don't have four children. (Mu.29.09.77, end of the middle part of pg.1) [Mu.27.09.07, end of pg.1]

WHO IS BHARAT?

1. Bharat itself has been the instrument for the degradation (*durgati*) of everyone, then, he becomes an instrument to bring about true liberation as well. (Mu.02.01.69, end of pg.3)
2. Bharat was the master of this entire world [...] there was no other king. (Mu.08.09.65, middle of pg.2)
3. Bharat was a *prince*. Now he is a *beggar*. He becomes a *prince* again. The One who makes him [that] is the Father. (Mu.08.02.71, beginning of pg.3)
4. Bharat has become completely impure. He has become a *bhogi*¹⁰³. He won't be called a *yogi*¹⁰⁴. (Mu.25.08.73, beginning of pg.6)

¹⁰² Lit. means to go beyond speech, the one who has attained the stage of retirement

¹⁰³ The one who enjoys pleasure

¹⁰⁴ One who practices yoga

5. When Bharat becomes a sinful soul [and] sad, when the religion is defamed, I come. I have to change [My] form. Certainly, I will come in a human body. (Mu.16.12.73, beginning of pg.1)
6. Now everyone is in the bondage of life, especially Bharat. Bharat alone attains liberation in life (*jivanmukti*) in a *second*. (Mu.18.07.65, 13.07.72, end of the middle part of pg.1)
7. Bharat alone has to become *purushottam* again. (Mu.23.03.70, beginning of the middle part of pg.1)
8. The Father takes the support of the body of Brahma itself. He certainly has to come in Bharat. The Father's birth is in Bharat itself and [that of] Brahma is also in Bharat. (Mu.29.07.64, end of pg.3) [Mu.27.07.73, beginning of pg.3]
9. Bharat was *satopradhaan*, then he had to have 84 births. He climbed down the ladder and became a resident of hell. [...] Now you have to climb (go) to the Abode of Liberation, our home again. (Mu.19.02.71, end of the middle part of pg.3)
10. Bharat was the *number one* purest. Now Bharat is the most sinful. So he also has to work harder. (Mu.17.06.72, end of the middle part of pg.2)
11. Bharat was 100% righteous (*shreshthaacaari*). Now the same Bharat is 100% corrupt (*bhrashthaacaari*) because of becoming dilapidated [and] *tamopradhaan*¹⁰⁵. (Mu.07.08.73, beginning of pg.3)
12. Bharat is the most *beggar*. Bharat is a *jungle* of thorns now. He is shown begging on a bed of thorns. So this one also begs [in front of] everyone. Bharat is in a bad condition. Bharat was completely *solvent*, now it is poor. (Mu.03.11.78, end of pg.3)
13. You have to give this message to Bharat in particular and the world in general. (Mu.14.02.67, beginning of pg.1)
14. Bharat itself becomes worship worthy and a worshipper, pure and impure. All the others are in the middle [stage]. [...] They sing: 'the Purifier of the impure', so certainly, they are impure, aren't they? Bharat was pure, now it is impure. (Mu.07.09.73, beginning of the middle part of pg.3)
15. The cycle of 84 [births] is also for Bharat. (Mu.28.07.73, end of pg.1)
16. Baba comes from *Paramdhaam* (the Supreme Abode) in Bharat itself. That's it; who will be called Bharat? [...] Bharat was very rich. Now it has become poor. That is why they give money to Bharat. The one who is poor is given donation. [...] The Father says, My *part* is to transform the poor Bharat into [a soul] like diamond. (Mu.02.09.73, end of pg.1)
17. You can say that the entire story of the Ramayan is just applicable to Bharat. There is just the need of wisdom to explain. (Mu.12.01.75, end of pg.3)
18. They have completely disgraced Bharat. [...] He had so many queens, he made them run away, he stole butter, he had so many children. Actually, all these are the stories of Prajapita Brahma. Instead of him, they have shown Krishna. (Mu.05.05.73, beginning to end of pg.1)
19. I alone bring about the true liberation of Bharat in particular and everyone in general. (Mu.18.07.65, 13.07.72, end of pg.1)
20. This Bharat is God's birthplace, just like Abraham, Buddha etc. have their own birthplace. (Mu.16.09.73, end of pg.3)
21. When Bharat fell, everyone fell. Bharat itself is *responsible* for its downfall and the downfall of others. (Mu.18.07.69, beginning of the middle part of pg.1) [Mu.24.08.00, middle of pg.1]
22. *Shivjayanti*¹⁰⁶ as well as *Shivraatri*¹⁰⁷ are celebrated in Bharat. The Father certainly comes in the land of Bharat. Bharat alone is an imperishable land. Its glory is really great. Just like the Father's glory is unlimited, the glory of Bharat is also unlimited. The Supreme Father Supreme Soul comes in Bharat itself and brings about the true liberation of every human being; He gives happiness to everyone. His *birthplace* is Bharat. [...] Bharat itself is the ancient country. God came in Bharat itself to teach Raja Yoga. (Mu.28.08.71, end of pg.2)
23. This play is made on Bharat itself. [...] There are classes (*varna*) as well. Otherwise, how will there be the karmic accounts of 84 births? (Mu.20.03.72, middle of pg.2) [Mu.21.03.97, end of pg.2]
24. Bharat was like a diamond; now it is like a *cowrie*. Then, who will transform *beggar* Bharat into the one with a crown? (Mu.28.02.68, beginning of pg.3) [Mu.05.02.99, beginning of pg.3]
25. In the very beginning, Bharat alone was the master of the entire world. [...] Certainly, the Creator of the world will make [you] such master of the world. (Mu.21.03.72, beginning of the middle part of pg.1)
26. It is said for Bharat: 'Bharat was a golden sparrow'. [...] Everyone knows that the ancient Bharat was very rich. Now it has become so poor. (Mu.17.11.76, beginning of pg.3) [Mu.20.11.96, middle of pg.3]

¹⁰⁵ Dominated by darkness or ignorance

¹⁰⁶ The birthday of Shiva

¹⁰⁷ The night of Shiva

THE KALPA TREE (PRINCIPLES RELATED TO THE ENTRANCE OF SOULS)

1. Christ was certainly grown up. [The soul of Christ] entered him (Jesus) and established the Christian religion. In his childhood, the body belonged to some other [soul]. [...] Even in Nanak¹⁰⁸, the *soul* [of the religious father] entered later on and established the Sikh religion. (Mu.15.08.72, beginning of pg.3)
2. All the religious founders are pure in the beginning. Then they enter an impure body and establish the religion. Just like Guru Nanak had children and so on; then, a *pure* soul entered him and established the Sikh religion through him. (Mu.16.06.64, end of pg.1) [Mu.17.06.73, end of pg.1]
3. At first there is the *Deity dynasty*. Then the people of Islam, the Buddhists come to establish their respective religions. [...] Buddhism definitely doesn't exist initially. Certainly, [the soul of Buddha] will enter somebody [already present] here. (Mu.23.03.68, beginning of the middle part of pg.2)
4. A new *soul* enters and establishes a religious establishment or sect, so they (those whom the soul enters) gain respect. (Night class mu.29.07.73, beginning of the middle part of pg.1)
5. How can a *satopradhaan* soul receive punishment or sorrow? (Mu.22.08.69, end of pg.1)
6. You know that Christ wasn't the child of God. The soul of Christ was the child of God. (Mu.22.10.77, beginning of pg.3)
7. Yes, the religious founders can enter the body of others. Then they (the bodily beings) become famous. Pure soul will come and enter [them]. Those who are [the chariots] won't establish the religion. The soul that enters [them] will establish [the religion]. The very first (older) soul tolerates the atrocities and so on. (Mu.11.12.77, beginning of pg.2) [Mu.09.12.87, beginning of pg.2]

{See point no.5 in the topic 'Brahma Baba comes in [the body of] Gulzar Mohini; not Shivbaba'}

WHO ARE THE CONVERTED HINDUS?

1. The deities have become Hindus. Then, from being Hindus, they have converted to other religions. Many like this will also come up. Those who have left their elevated religion, elevated actions and entered the *third class* [category] will also come up. They will understand [the knowledge] a little in the end [and] be included among the subjects. Not everyone will come in the Deity religion. Everyone will go to his respective *section*. (Mu.12.01.67, end of pg.2) [Mu.13.01.75, end of pg.2]
2. Only the *Bharatwaasis* become worthy and no one else [becomes worthy]. Yes, those who have converted to other religions can come. Then, they will *convert* to this [Deity religion] just like they converted to those [religions]. (Mu.15.01.67, end of pg.1)
3. Those who have converted will certainly come up. Why worry about them? The one who belongs to the Ancient Deity Religion, the one who does a lot of *bhakti* can't *convert* and go to another religion. They remain steadfast just in their religion. It is the weak ones, the later ones who *convert*. (Mu.23.02.69, beginning of pg.2)
4. So, will these gurus make you the ones with a *paaras* like intellect? In fact, they don't believe in the household path at all. Their religion itself is different. They have forgotten their Ancient Deity Religion and have entangled themselves in other religions. (Mu.28.04.68, end of pg.2)
5. The population of the people of the Deity religion will be higher than that of all the [other] religions; but they (those belonging to the Deity religion) have converted. [...] That is why their population decreases. This is also *drama*. It requires a very broad intellect to understand this. (Mu.25.09.73, middle of pg.2)
6. The Muslims call the Hindus *kaafar*¹⁰⁹ because they (the Hindus) don't know their religion at all. Sometimes they believe in someone and sometimes they believe in someone [else]. They will keep going to many [people]. The Christians will never go to anyone. (Mu.01.03.67, beginning of the middle part of pg.2)
7. Just four religions are main: *Deitism* (the Deity religion), *Islamism* (Islam), Buddhism [and] *Christianism* (Christianity). Then the other [religions] have expanded through them. These *Bharatwaasis* don't come to know at all, to which religion they belong. They don't know the religion, so they leave the religion itself. (Mu.21.09.68, end of pg.3)
8. There are numerous souls. [He] won't sit and speak about each and everyone. He explains in a *nutshell* (in short). So many branches and sub-branches grow and the tree becomes big. There are many who don't know their religion at all. (Mu.26.09.68, end of the middle part of pg.3)
9. Look, so many [*Bharatwaasis*] have become Christians, Buddhists and Muslims. They (those from the foreign religions) narrate topics of defamations continuously and pull them in their religion. (Mu.03.03.76, beginning of pg.3)

¹⁰⁸ The founder of the Sikh religion

¹⁰⁹ Not believing (esp.in Islam); impious

10. The one who is going to become the member of this clan will start thinking after listening to your words. He will say, what you say is certainly correct. (Mu.10.03.69, end of pg.2)
11. There are many children who have converted to other religions. They will come and go back to their true religion again. [...] Those who become Muslims from Hindus are called Sheikh, Sheikh Muhammad. (Mu.12.01.69, middle of pg.3)
12. The Ancient [Deity] Religion of Bharat doesn't exist. There are also very few Hindus; they have mixed with other religions. Otherwise, the maximum [population] should be of the Ancient Deity Religion. (Mu.23.09.71, beginning of the middle part of pg.2)

THE VIDHARMIS¹¹⁰ THEMSELVES BECAME INCOMPLETE BRAHMINS

1. In the future, you will come to know who belongs to this clan. Those who have converted to other religions will also come up gradually. (Mu.26.03.70, middle of pg.3)
2. This *knowledge* is certainly for the *Bharatwaasis*. The *Bharatwaasis* themselves were the first flowers of heaven. Christians, Muslims and so on aren't called flowers. (Are they thorns?) They aren't the flowers of that *garden*. They just come later on. (Mu.13.04.69, end of pg.1)
3. You can describe only in the Confluence Age, whether this is a divine flower or a demonic flower. There certainly are different flowers, but there are many varieties among them. (Mu.23.04.68, beginning of pg.2)
4. The Father says, if you want to see an intelligent [person], see [him] here. [...] If you want to see a great fool or a greatly wise person, see [them] here. They (the great fools) too will go to heaven, but they will be included among the subjects. (Mu.28.10.72, end of pg.3) [Mu.12.10.02, beginning of pg.4]
5. This flame (of destruction) was ignited from this *yagya* of knowledge. It is from here that the fight has started. (Mu.30.09.77, middle of pg.1)
6. The Father [...] speaks only to the *Bharatwaasis* or the children. It is the children who used to defame [the Father]. (Mu.05.02.72, end of the middle part of pg.1)
7. Many do become your enemies, because you yourself say that all these numerous religions have burnt to ashes through this flame of destruction. (Mu.08.07.73, middle of pg.3)

WHO ARE DHARMI¹¹¹ AND WHO ARE VIDHARMI?

1. You are steadfast in the Ancient Deity Religion (*Aadi Sanaatan Devi-Devtaa Dharm*). The Highest of the high God is in your intellect. (Mu.26.02.68, beginning of the middle part of pg.1)
2. We come to know about our family and our subjects well. Who will become rich subjects, who will become *number one* deities, you can understand this, can't you? You will have all the visions accurately: there will be these servants and maids, subjects [and] rich people. (Mu.21.09.68, end of pg.4)
3. Maya will defeat you if you haven't had 84 births. [...] You will see [this] a lot in the future. (Mu.26.12.68, end of pg.1)
4. Whoever worships whomever, they belong to that religion, don't they? (Mu.04.05.74, beginning of pg.3)
5. Now, everyone receives blow from the outside [world]. They (the foreigners) don't listen to anything. Wherever there are outsiders, they keep chasing them away. They (those belonging to the foreign countries) think that these ones (the *Bharatwaasis*) have become very rich and the people here have become poor. (Mu.18.03.68, end of pg.2)
6. The *Bharatwaasis* will give shelter to anyone who comes to Bharat. (Mu.22.06.65, end of the middle part of pg.3)
7. When people of other religions came, look, there was a *partition* in front of the Father Himself, wasn't there? (Mu.30.09.71, end of pg.1)
8. Initially, few souls of the Ancient Deity Religion come, then they become capable of coming first later on. (Mu.06.11.68, end of the middle part of pg.3)
9. Those of other religions won't take so much [of this knowledge]. Their intellect will be diverted somewhere else. They won't be attracted at all. (Mu.17.10.72, middle of pg.2)
10. Those who are irreligious just perform *unrighteous* tasks. (Mu.16.07.65, end of pg.3)
11. Those who don't have 84 births won't understand [the knowledge]. (Mu.13.07.71, middle of pg.2)
12. Only those who are to understand will understand. For those who don't understand, it will be said that he doesn't belong to our clan. Though that poor fellow will go there (in the Golden Age), [he will be included] among the subjects. (Mu.21.10.75, beginning of pg.3)

¹¹⁰ Belonging to a religion other than the Father's religion

¹¹¹ Those who belong to the Father's religion

13. First of all, who established the Deity religion of Bharat? [...] That one is mainly required. [...] The *head* will have to be called. Then after him, the main ones of the people of Islam, the Buddhists are required. (Mu.01.01.72, end of pg.3, beginning of pg.4)
14. If they are firm Hindus, they will accept our Ancient Deity Religion. (Mu.19.08.67, middle of pg.3)
- {See point no.2 in the topic ‘The *vidharmis* themselves became the incomplete Brahmins’ [[and] point no.2 in the topic ‘Nakul-Shankaracharya’}]**

WHO IS RAVAN?

1. The Father alone will establish the land of truth (*sackhand*). Ravan establishes the land of falsity (*jhuutkhand*). They make the form of Ravan [but] don’t understand the meaning. No one knows, after all, who Ravan is. (Mu.08.02.71, middle of pg.3)
2. Now, both the community of Ram and the community of Ravan are present. All these are present in the Confluence Age itself. (Mu.16.04.68, end of pg.2)
3. When Ravan comes (to rule), first of all the fight begins at the very home (India). They separate [from each other]. They just fight with each other and die. They separate their own provinces (zones). (Mu.08.08.68, end of the middle part of pg.3)
4. Ask any scholar, Shankaracharya and so on, who is Ravan? [They] will say, this is an imagination (of vices). When they don’t know at all, what else will they *respond*? (Mu.20.02.70, beginning of pg.2)
5. The world became hell from heaven because of the yoga being taught by human beings. (Mu.22.04.72, end of pg.3)
6. All these names like Ravan and so on are present, aren’t there? When they make [the effigy of] Ravan, they call so many people from outside, but they don’t understand the meaning at all. (Mu.23.12.68, end of pg.2)
7. Then who brings about degradation? Certainly these gurus. (Mu.24.08.70, end of pg.1) [Mu.24.08.74, end of pg.1]
8. If they fight even a little, consider them to be atheists. They don’t know the Father at all. It is as if they become blind with anger. He isn’t a theist. No matter how much he says that he loves the Father, if he talks against the rules of God, just consider him to be of Ravan’s community. (Mu.24.02.69, end of pg.1)
9. The souls belonging to the ten heads of Ravan will never be cooperative even in the smallest situations. They will keep revealing their negative pride through the heads of ‘why, what, how’. [...] They will say again and again, this is alright, but why is it [like] this, why is it [like] that? This is called the power to add ten heads to one thing. They will never be cooperative, they will always oppose everything. So those who oppose belong to Ravan’s community, don’t they? (A.V.03.04.82, middle of pg.339)
10. Ask people, ultimately, who is Ravan? When was he born? From when have you been burning him? They will say, he is eternal. (Mu.13.04.84, end of pg.2)
11. Ever since Ravan comes, *bhakti* is also with him and when the Father comes, there is knowledge with Him. (Mu.23.12.68, beginning of pg.2)
12. This is in the topic in the unlimited. There is the rule of Ravan on the entire unlimited world. It isn’t about the limited Lanka and so on at all. (Mu.18.07.69, end of the middle part of pg.1)
13. There is the rule of Ravan, isn’t there? [People] neither know Ram nor the *biography* of Ram. Day by day, they just keep increasing the honour¹¹² of Ravan. (Mu.20.02.72, end of pg.2)
14. It is the One Father alone who takes [you] across. So certainly, there will also be some who drown [you]. Those who keep turning your face away from the Supreme Father Supreme Soul aren’t gurus. (Mu.22.01.72, end of pg.3)
15. Who is the one who gives sorrow in this [world]? [...] The Father says, first of all, leave these gurus. [...] The very big gurus are the biggest thorns. Nobody is a thorn bigger than [the one who] says the Supreme Soul is omnipresent. The entire glory of the Father itself is lost. (Mu.27.01.73, middle of pg.1)
16. The one who establishes the land of falsity is Ravan. [...] The ones who teach *bhakti* are the numerous gurus. [...] There are many kind of gurus [who are] *sanyasi udaasi*¹¹³. (Mu.06.08.75, end of the middle part of pg.2)
17. There is the tradition of burning Ravan only in Bharat. They won’t be burning [him] anywhere else. [...] The *Maharaja* (Emperor) of Mysore celebrates [this] festival the most. (Mu.24.09.73, beginning of the middle part of pg.1)
18. The Father means the inheritance. We receive the unlimited inheritance [from Him]. Now Ravan has snatched it. (Mu.16.09.73, beginning of pg.3)

¹¹² *Paag* also means cap

¹¹³ Those who remain sad thinking everything is false and momentary

19. There is the birth of the Father as well as Ravan. Nobody knows this. (Mu.08.04.71, pg.2, 3)

LUSTFUL PEOPLE OF ISLAM

1. The kingdom of Ravan should certainly end, shouldn't it? *Pure* Brahmins are required in the *yagya* as well, aren't they? (Mu.11.01.66, beginning of the middle part of pg.4)
2. Vicious people can't rise. They used to come and sit stealthily. It is said that he became a stone. Well, it isn't that human beings become stones or trees. [In fact,] they became the ones with a stone like intellect. (Mu.07.09.68, end of pg.1)
3. If there is a prostitute; though she is born in a good family, she will just be driven towards prostitute (prostitutes) according to her *sanskaars*. [...] [The adultery] of great people remains hidden. If the *sanskaars* don't change even after entering [the path of] knowledge, it is understood that she would have been a prostitute [in the previous birth]. (Mu.14.05.73, middle of pg.3)
4. No matter how much they *love* [the Father] from outside, they are completely *dirty* from within. (Mu.02.05.73, end of pg.1)
5. The Father says, those who are respected a lot, consider them to be the most corrupt. (Mu.08.04.72, beginning of the middle part of pg.2)
6. Among all these stars, Kumarka is given more regard. (Night class mu.25.09.64, 19.08.73, beginning of pg.4)
7. The people of Islam came at that time; so, those outsiders came and named [this country] Hindustan. (Mu.22.02.74, beginning of pg.1)
8. So, it has been written (in) the scriptures that when he was cursed, he became a stone. (Mu.21.03.68, beginning of pg.4) [Mu.22.03.74, beginning of pg.4]
9. [The Father] keeps narrating the deepest points day and night. A newcomer can't understand this [knowledge]. Though they have been living for 25 years, but there are many who don't understand these serious topics. (Mu.24.05.64, end of the middle part of pg.1)
10. They just live in that [intoxication] of the big position that they have received. (Mu.25.01.68, end of pg.2)
11. Look, the people of Islam are so dark. Then, many *branches* also keep emerging from them. Mohammad certainly comes later. First are the people of Islam. (Mu.27.08.69, end of pg.1) [Mu.10.09.85, end of pg.1]
12. Earlier, human beings were sacrificed. The *government* banned it. People used to distribute human flesh thinking it to be *mahaaprasaad*¹¹⁴, then they ate it as well. Now they consider goat's [flesh] as *mahaaprasaad*. (Mu.08.11.68, end of pg.3)
13. Maya is very powerful. [...] The *karmendriyaan*¹¹⁵ deceive a lot. [...] The *karmendriyaan*, the eyes themselves deceive the most. (Mu.10.07.69, beginning of pg.1)
14. The Father says: I give *sakaash*¹¹⁶ to each and every soul; I sit in front [of them] and give [them] *light*. You certainly won't do this. (Mu.12.04.68, 03.05.69, end of pg.4)
15. Maya is such that she completely ruins the brain, she brings a heart failure. (Mu.13.11.72, end of pg.2) [Mu.15.11.87, end of pg.2]
16. Some stars are very bright and some are dim. Some are closer to the Moon. [...] Those stars can't be called deities. (Mu.26.09.68, end of pg.2)
17. I am establishing heaven, so, Maya shows her heaven, too. She gives temptations. (Mu.26.08.68, middle of pg.2)
18. Maya is also powerful. She is so powerful that she has put the entire world into a brothel. (Mu.02.01.69, beginning of the middle part of pg.1) [Mu.02.11.99, end of the middle part of pg.1]
19. You have fell in the company of Maya to such an extent that you have put the One who made you rise to the sky into lumps of soil and walls. (Mu.17.08.68, end of pg.1)
20. Maya will make you forget [the Father], it will turn your face away from the Supreme Father Supreme Soul. Her very business is this. Ever since her kingdom has begun, you have been becoming the ones with the face turned away [from the Father]. (Mu.10.03.72, beginning of the middle part of pg.1)
21. The Father says, the extent to which I am almighty, Maya is also mighty. For half the *kalpa*, there is the kingdom of Ram and for half the *kalpa*, there is the kingdom of Ravan. (Mu.23.09.71, beginning of pg.3) [Mu.27.10.96, middle of pg.3]
22. This Father will go away. You don't have to perform the last rites, *ceremony* and so on for Him. [...] The last rites of all the others, the human beings are performed. (Mu.13.09.67, beginning of pg.2)

¹¹⁴ Food offered to a deity, and then distributed among those present

¹¹⁵ Parts of the body used to perform actions

¹¹⁶ Spiritual searchlight of power, love, peace etc.

23. Now, Maya has also understood that now, her kingdom is as good as gone. [...] She too has become tired by attacking the Brahmin souls, the elevated souls again and again. (A.V.14.12.97, end of pg.80)

ANGRY CHRISTIANS

1. By looking at the body, it is said, he is an American, he is so and so. (Mu.16.09.68, end of pg.1)
2. Christians have become rich from here itself. The horoscope of Christians matches with [that of] Krishna. Then, in the end, Krishna makes them (the Christians) fight with each other and takes [back] everything. (Mu.01.05.73, end of pg.3)
3. Foreigners aren't *tamopradhaan* to the extent the *Bharatwaasis* have become. They (the foreigners) haven't seen so much happiness; so, they haven't become *tamopradhaan* either. (Mu.29.09.70, end of pg.2)
4. Christians have a lot of *connection* with the capital of Krishna. Those Christians earn a lot from the capital of Krishna. First, they take the capital of Krishna in their hands [and] then they give it [back]. There was the capital of Lakshmi-Narayan, or call it [the capital of] Krishna, wasn't there? Now the same Christians will give [back] the capital to Krishna. [...] It isn't the cats [but] the monkeys who fight [with each other]. (Mu.16.06.73, end of pg.1, beginning of pg.2)
5. The Christian *dynasty* snatched away the kingdom; then we have to receive the kingdom [back] from the Christian *dynasty* itself. (Mu.17.11.68, end of pg.3)
6. When Christ arrived, his [follower] souls came after him successively. What did they have [with them]? Nothing. They used to live naked in the jungles. They wore clothes made of leaves. There wasn't the impulse of lust at that time. (Mu.01.03.73, end of the middle part of pg.2)
7. There wasn't the task of printing so many pictures and so on in the beginning. [This task] has begun ever since these Christians have come. (Mu.27.08.68, end of pg.2)
8. The Christians are so firm [in their religion] that they never even take the scriptures, books and so on of anyone else in their hands. (Mu.19.12.70, end of pg.3)
9. Initially, Christ and so on went towards Europe. (Mu.26.07.71, end of pg.1)
10. Lots of pictures have been prepared under demonic directions. (Mu.05.05.68, middle of pg.1)
11. Baba hasn't given the advice of [arranging] exhibitions. This is the *invention* of child Ramesh. [...] Then Baba will also *pass* (approve) it. (Mu.13.06.72, end of pg.2)
12. The Christians don't take anyone else's *literature* etc. They are elated with their religion. The Father says, the Deity religion is the highest. They (those belonging to the Deity religion) think: we get a lot from these Christians. (Mu.25.11.73, end of pg.6)
13. Child Ramesh is the cleverest in [doing] *service*. He sneaks in anywhere at the place of *ministers* and so on. [...] Destruction through Shankar is also certainly going to take place. [...] Both, Ramesh and Usha have a lot of interest in *service*. This is a *wonderful serviceable* couple. (Mu.24.01.73, end of pg.4, beginning of pg.5)
14. Christians have lot of *connection* with Bharat. They took [away] the kingship, then they are returning it [back] as well. They have to take care of Bharat a lot. If anybody attacks Bharat, all their (the Christians) money will be exhausted. [...] That is why they will make every attempt to save Bharat. (Mu.13.11.73, end of pg.2)
15. It is also said: this one has the ghost of anger. [...] At this time, these Christians are the most *powerful*. (Mu.10.12.83, end of pg.1)
16. If you become angry against someone, you perform a *destructive* task, don't you? [...] These ones who dishonour the mother and the father come in the *line* of foot-soldiers. (Mu.03.01.78, end of pg.3)
17. Christ is compared with Krishna. Buddha isn't. (Mu.06.08.73, middle of pg.1)
18. It is you who have to receive the kingship because there is a *connection* between the abode of Krishna (*Krishnapuri*) and the abode of the Christians (*Christianpuri*). They (the Christians) made *Krishanpuri* into *Christianpuri*. How did they take the kingship? By making the Bharatwaasis fight among themselves. (Mu.22.10.77, beginning of pg.2) [Mu.27.10.02, middle of pg.2]
19. Now you will see that the Christians are almighty among the human beings. They can gain victory over everyone but it isn't the rule that they [become] the masters of the world. [...] Otherwise, their population should be the smallest because they [have come] *last*. However, this religion is the cleverest among the three religions. They have taken everyone in their hands. [...] Then we have to obtain the capital from these very ones. There is also the story: two cats fight [with each other] and the third one gets the butter in between. (Mu.11.11.72, end of pg.6) [Mu.20.11.03, end of pg.3, beginning of pg.4]
20. Many *nuns* keep wandering when the Hindus are made Christians. (Mu.28.09.91, middle of pg.2)
21. Something is certainly required to earn money, isn't it? So, they have made different kinds of pictures. (Mu.18.08.73, end of the middle part of pg.2) [Mu.08.08.93, end of pg.2]

22. Just like Baba glorifies Ramesh. He has discovered a good sample of the *service* of *vihang maarg*¹¹⁷, [the service through] exhibitions. Exhibitions will be organized here as well. The pictures are very nice. (Mu.17.12.73, end of pg.3)
23. What was Bombay earlier! What it has become within 100 years! [...] They have dried the ocean. [...] Just like water reduces gradually. (Mu.20.09.77, end of pg.2)
24. Just through one *lecture*, those Christians [...] make so many [people into] Christians. (Mu.07.05.73, end of the middle part of pg.3)
25. The Christians don't have a stone like intellect to the extent the people here have. They receive less happiness as well as less sorrow. [...] They neither have a *paaras* like intellect nor a stone like intellect. [...] The whole advertisement for *science* has come from these very Christians. (Mu.11.04.68, end of the middle part of pg.2)
26. The Christians themselves also feel: someone is inspiring us; we make [bombs] for our own destruction. They say: we are preparing such *bombs* that not just one world, we will even destroy ten worlds through one bomb. (Mu.23.03.68, beginning of pg.4) [Mu.12.03.99, end of pg.3]
27. Big programmes influence [people]. They become famous. They are advertised well. [...] But as regards small places and small *centers*, they either have small loving gatherings (*sneh milan*) or organize small programmes of meditation camps (*yoga shivir*). (A.V.31.01.98, end of pg.119)
28. Well, this Pope is the head of the Christian religion. (Mu.16.11.73, end of pg.2)
29. It is also explained that the name *ghost* is mentioned in the Bible. Ravan means *ghost*. (Mu.21.11.73, beginning of pg.2) [Mu.16.11.83, end of pg.1]
30. At this time, there is the power of yoga (*yogbal*) as well as the physical power (*bahubal*). [...] These two Christians can mutually become the masters of the world. They have so much power; but it isn't the *law* [that they become the masters]. (Mu.13.11.72, end of pg.2)
31. The Father says, I am always the resident of the Supreme Abode. I come here, in the old world and give you the inheritance. Still, you defame Me. Then it has been said: the one who defames the Sadguru can't find a place in the *Suryavanshi* kingdom. (Mu.13.11.72, end of the middle part of pg.3) [Mu.15.11.87, middle of pg.3]

{See point no.6 in the topic 'Who are the converted Hindus?'}
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GREEDY MUSLIMS

1. [People] call everyone [including] Muslims etc. '*Shri-shri*¹¹⁸'. (Mu.25.02.68, beginning of pg.3)
2. The Muslims would have [come] 300-400 years ago. It won't be said that there was deep darkness before they [arrived]. There was no conflict. Now there is such deep darkness. The Muslims were very far away (in Dhanbad). (Mu.26.03.73, middle of pg.2)
3. Bharat doesn't have any enemy. It is the people of the other religions who come and make [people] fight [with each other]. For example, the Muslims came, divided [people and] made [the people of] Bharat fight among themselves. (Mu.28.11.65, middle of pg.5)
4. The religious fanaticism of the Muslims is very old. (Mu.13.05.72, beginning of the middle part of pg.3)
5. Though they say, 'Hindus and Muslims are mutually brothers', they don't understand the meaning. (Mu.12.06.68, beginning of pg.3) [Mu.14.06.74, beginning of pg.3]
6. Hindus and Muslims are united. (Mu.16.02.74, end of pg.4)
7. Both, Hindus and Muslims have been living in Bharat since ancient times. They (Muslims) are old enemies. Now who will chase them away? It is the fight between the Yavanas¹¹⁹ and the Kauravas¹²⁰. (Mu.12.07.64, beginning of the middle part of pg.2) [Mu.14.07.73, beginning of the middle part of pg.2]
8. When did the Muslims come? How many years would have passed? Consider it to be 500-600 years. (Mu.19.06.72, beginning of pg.1)
9. There are many Muslims. There are many prosperous men in America. There are mines of gold and diamonds. Wherever they (the Muslims) see a lot of wealth, they attack that place and become wealthy. (Mu.27.08.69, end of pg.1)
10. You build the temple of Somnath. [...] Then they will have certainly looted many temples. So, you have come to know the entire unlimited *history* and *geography*. (Mu.22.10.77, beginning of pg.3) [Mu.27.10.02, middle of pg.3]
11. Look, Mohammad Gaznavi looted the temple, didn't he? Had he known that it is the temple of our Father, he wouldn't have looted it. (Mu.28.10.72, beginning of pg.3) [Mu.12.10.02, middle of pg.3]

¹¹⁷ Service done at a flying speed like that of a bird

¹¹⁸ Honorific prefix to a name (of a man)

¹¹⁹ A Muslim; a European

¹²⁰ The descendants of Kuru

12. Baba, they send us broken gems. They edit a lot. Our jewels are stolen away. Baba, we have the right; every jewel that comes out of [Your] mouth should reach us. (Mu.10.03.72, end of pg.2) [Mu.29.03.02, middle of pg.3]

MAHARSHI¹²¹, THE ONES WITH ATTACHMENT

1. The fight is certainly of the Kauravas and the Yavanas. (Mu.26.02.71, end of pg.2)
2. Both, the Arya samajis and the Muslims, are strictly orthodox (*kattar*). (Mu.02.06.71, beginning of pg.3)
3. As soon as the fight begins there (in the outside world), the fight will begin here between the Yavanas and the Kauravas. (Mu.14.05.72, end of the middle part of pg.3)
4. There weren't these things 60-65 years ago. (Mu.29.09.73, end of pg.2)
5. The reformed Aryas themselves have become unreformed now. [...] As for the rest, those Arya samajis are religious establishments and sects. (Mu.18.03.68, middle of pg.1)
6. If anyone gives the help of one-two lakh (subjects) to the *government*, he receives the *title* of Maharaja (Emperor). That *government* also used to give titles [like] *Rai Sahib*¹²², *Rai Bahadur*¹²³ etc. These titles were sold. (Mu.09.10.73, end of pg.3, beginning of pg.4)
7. Even the kings take loan from the subjects. Now look, the subjects are rich [and] the *government* is poor; it takes loans. It happens the same way in the Golden Age too. The subjects are much richer than those who become kings and queens in the end. (Mu.02.06.73, end of pg.3)
8. The *title* of Maharaja has gone, still, if they wish, they can retain the *title* by giving one-two lakh [subjects] to the Congress [party]. (Mu.12.06.74, end of pg.3)
9. *Maharshi* also says, "eat, drink and enjoy yourself. All these habits will be removed automatically". Well, without [having] yoga no habit can ever be removed. Certainly, the One who removes them is required, isn't He? (Mu.08.04.69, beginning of the middle part of pg.1) [Mu.16.03.74, beginning of the middle part of pg.1]
10. The one who is the good, *number* one Shankaracharya, wouldn't have been doing *bhakti*. This one (the present Shankaracharya) does *bhakti*. Earlier, he was a *government servant*, now he has received the throne (the seat of Shankaracharya). (Mu.28.01.68, end of pg.3)
11. Arya samajis read a lot of scriptures. [...] Arya samajis distribute books, don't they? (Mu.25.02.73, beginning of pg.2, end of pg.3)
12. There is so much falsity, cheating. *Maharshi* and so on are so famous. [...] They don't believe in any religion at all. It is said: '*religion is might*'. [...] Now there is no *might* in Bharat. (Mu.28.12.68, beginning of the middle part of pg.3) [Mu.02.12.84, beginning of the middle part of pg.3]
13. The disease of many people turns up. The attachment which they didn't have [earlier] also appears. They entangle [themselves in someone] and die. [...] Arya samajis are also Hindus. They have just separated their religious establishment and sect. (Mu.24.01.68, end of pg.2, beginning of the middle part of pg.3) [Mu.29.01.04, middle to end of pg.3]
14. Everyone boasts his religion. It is only the Hindus who don't know their religion. This is why the Father says that they are *irreligious*. It is in the religion that there is power. [...] For example, the Arya samajis. Now, how much time has passed since Dayanand's days? They are the small branches and sub-branches [that grow] later. Just like the mosquitoes are born and die [quickly]. They aren't worthy. They do make a *show*, don't they? (Mu.06.08.73, end of the middle part of pg.1)
15. The *government* doesn't believe in any religion. They themselves are also confused. (Mu.16.02.74, end of the middle part of pg.2)
16. The Congressmen removed the British so the kingship was also snatched away from the kings. They removed the very name 'king'. (Mu.11.01.73, beginning of the middle part of pg.2) [Mu.10.01.93, beginning of pg.2]
17. Arya samajis don't believe in the pictures of deities. They just become angry when they see the pictures at your place. (Mu.05.11.71, middle of pg.2)
18. Obstacles are created in the *yagya* because there is no king or queen. There is the rule of the subjects over the subjects. (Mu.28.06.78, end of pg.1)
19. This is the rule of the subjects over the subjects. There are many heads (*panc*). Otherwise, there are five heads. Here everyone is just a head. (Mu.07.12.73, beginning of pg.3)
20. There aren't [any] ministers (*vazir*) there at all. Now there aren't kings, so there are ministers and just ministers. Now there is the rule of the subjects over the subjects. (Mu.01.04.69, end of pg.2)
21. The entire kingship is going to end; everyone will be dethroned. Then there will be the rule of subjects over the subjects. There will be the rule of the Kauravas in the entire world. (Mu.14.12.67, end of the middle part of pg.2) [Mu.13.12.85, end of pg.2]

¹²¹ Great sages

¹²² A title of the period of British rule in India

¹²³ A high-ranking title (of the period of British rule in India)

22. People think that heaven and hell are here itself. (Mu.16.07.73, beginning of pg.2)
23. Jagdish was the instrument for the *invention*. He has [received] the boon of [doing] inventions just like this from the very beginning. (A.V.15.02.00, middle of pg.84)

EGOTISTIC RUSSIANS

1. Russia and America are two brothers (in the form of the egotistic one and the wrathful one). There is a *competition* between both in making *bombs* and so on. [...] A story is also shown: two cats fought with each other [and] a third one ate away the butter in between. (Mu.22.10.68, beginning of pg.2) [Mu.23.10.74, beginning of pg.2]
2. The establishment is brought about through the power of yoga [and] destruction is brought about through physical power. (Mu.11.02.68, end of the middle part of pg.2)
3. At this time, all these [countries like] America, Russia and so on are the pomp and show of Maya. [...] They all have come up in [the last] 100 years. [...] This is a mirage like kingdom. This is called the *pomp* of Maya. [...] You should break your bodily ego. (Mu.21.03.72, end of pg.2, end of the middle part of pg.3) [Mu.20.03.07, middle to end of pg.3]
4. There weren't all these things 60-65 years ago. [...] The ego of *science* has been [present] for [the last] 100 years. (Mu.29.09.73, end of pg.2)
5. Day by day there are so many quarrels. They are such enemies of each other. They will kill each other just while sitting at home. (Mu.03.01.67, end of the middle part of pg.1)
6. Those who neither know the Father nor the beginning, middle and end of the creation nor its *duration* are called atheists. (Mu.22.07.68, beginning of pg.3) [Mu.03.07.04, middle of pg.3]
7. If someone becomes body conscious, consider him to be an atheist. [...] If they fight and quarrel even a little, consider them to be atheists. [...] Atheists certainly won't take the inheritance. (Mu.24.02.69, end of pg.1) [Mu.01.01.04, beginning of the middle part of pg.2]
8. They do easily have physical power. If Russia and America unite together, they can take the kingdom, but it doesn't happen like this. (Mu.28.10.72, middle of pg.3) [Mu.12.10.02, end of pg.3]
9. Earlier, we used to hear that a *czar* came from Russia. When he attacked, they used to feel afraid. Now they (the Russians) keep dethroning the kings; it becomes a *pancaayati raajya*¹²⁴. (Mu.14.12.67, end of pg.2) [Mu.13.12.85, end of pg.2]

YADAVAS, KAURAVAS, PANDAVAS

1. No matter how much you explain, it won't sit in their intellect. They don't want to have love for the Father. That is why it is said: the Kauravas have an opposing intellect [and] the Pandavas¹²⁵ have a loving intellect [towards the Father]. (Mu.18.11.74, end of pg.3)
2. Those who know the Father, those who have a loving intellect towards the Father are called the Pandavas. Those who have an opposing intellect with the Father are called the Kauravas. (Mu.25.12.68, middle of pg.2)
3. The Father comes every *kalpa* and explains. He is explaining just like [He explained] a *kalpa* ago. The Kauravas and the Pandavas are shown, aren't they? The Pandavas and the Kauravas are shown as brothers. They don't belong to a different village or country. (Mu.20.04.72, beginning of pg.2)
4. One is the opinion of the Yadavas, another is the opinion of the Kauravas and then this is the opinion of the Pandavas. The Pandavas receive the directions of God. (Mu.25.05.78, beginning of the middle part of pg.2)
5. The Yadavas are the ones who *invent* pestles (missiles) and the Kauravas and the Pandavas were mutually brothers. They are demonic brothers [and] these are divine brothers. These ones were also demonic. The Father has made them high and [then] divine brothers. (Mu.02.11.78, end of pg.1)
6. The Pandavas and the Kauravas are in the Confluence Age. You, the Pandavas belong to the Confluence Age [and] the Kauravas belong to the Iron Age. (Mu.19.06.70, end of pg.1)
7. Who are the great warriors (*mahaarathi*) in the army of the Pandavas and who are the great warriors in the army of the Kauravas? You know both armies, don't you? These are also the things to understand. (Mu.18.04.73, beginning of pg.4)
8. The Pandavas were incognito. The Yadavas and the Kauravas were revealed. (Mu.20.05.73, end of pg.3)
9. The very name is Pandavas and Kauravas; both [were] brothers. They [belonged to] the community of Ravan and these ones [belonged to] the community of Ram. They do belong to the same village. (Mu.07.09.73, end of the middle part of pg.3)
10. The Pandavas didn't use to even get three feet of land. It is the story about now. But nobody knows that then, they themselves became the masters of the world. (Mu.18.11.73, end of pg.6)

¹²⁴ System of local self-government

¹²⁵ The descendants of Pandu

11. The Kauravas and the Pandavas were also present. The Supreme Father Supreme Soul Himself was the Helper of the Pandavas. (Mu.02.10.71, middle of pg.1)
12. Nine gems are shown, aren't they? They are the false gems of the Kaurava community. They will also become famous. [We will come to know] the President, the Prime minister [and] the Home minister, who are the big ones in the Kaurava community and then who are the great ones in the Pandava community. So you will have to explain this. (Mu.27.12.73, end of pg.4)
13. The Kauravas and the Pandavas have their own flag. Those ones have their own kingship [and] these ones have their own kingship. That is a revealed kingdom and this is an incognito kingdom. (Mu.30.01.72, end of pg.1)
14. Rivers of blood will flow here. There is a fight between the Yavanas and the Kauravas. The Pandavas certainly don't fight. (Mu.07.07.72, end of pg.4)
15. The Supreme Soul Himself was the charioteer of the Pandavas. (Mu.20.02.71, beginning of pg.4)
16. Now there is the rule of the Kauravas. It has also been mentioned in *history* that the Kauravas used to trouble the Pandavas a lot, because the Kauravas were numerous [and] the Pandavas were few. Many stories have been written in the scriptures. You see [them] now in practice. Certainly, none of them have a kingdom. As for the rest, there is the gathering of the Kauravas and the gathering of the Pandavas, isn't there? (Mu.03.11.71, end of pg.1)
17. The Pandavas are famous! They have been very strong in doing service. This is why they show [them to have] strong bodies. But [actually], they are the ones with a strong heart, a strong mind. How should the mind and heart be shown? So, they have shown their body [to be very big]. (A.V.21.10.87, end of pg.99, beginning of pg.100)
18. It is famous that the Pandavas didn't use to get three feet of land. The Father is capable, so He gave them the emperorship of the world. Now also the same *part* will be played, won't it? (Mu.25.03.71, beginning of pg.3)
19. On one hand, there are blind children of the blind. They cry out for a walking stick (*laathi*). On the other hand are the Pandavas who don't cry out. The Supreme Father Supreme Soul who shows the path is present on their side in practice. (Mu.14.10.66, middle of pg.1)
20. It is written in the scriptures too that the Kauravas and the Pandavas used to fight during the day and became *khiirkhand*¹²⁶ in the night. They used to think, an aspect (trace) of anger has come out of us. Baba, we beg Your pardon. (Mu.17.2.78, end of pg.2)
21. Pandavas means those who always remain strong. That is why the Pandavas are shown with a well-built body. They are never shown to be weak. [Their] soul is brave, powerful. Instead of that, their bodies have been shown to be strong. The victory of the Pandavas is famous. Despite being *akshohini*¹²⁷, the Kauravas lost and the Pandavas became victorious despite being five. Why did they become victorious? Because the Father is with the Pandavas. The Pandavas are powerful; they possess *adhyatmik*¹²⁸ power. That is why the power of *akshohini* Kauravas is nothing in front of them. You are like this, aren't you? No matter who comes in front of you, Maya may come in any form, she should suffer defeat and go back; she shouldn't win. This is called [being] victorious Pandavas. The mothers are also present in the army of the Pandavas, aren't they? [...] The one who is weak hides in the house, the one who is brave comes on the field. (A.V.03.02.88, end of pg.249)
22. The Kaurav *government* and the Pandava *government* are two governments, aren't they? There is just one *government* in the Golden Age. So now this Pandava *government* is new. That is just one Congress *government*. The Pandava *government* also started when the Congress *government* started. (Mu.04.02.67, middle of pg.1)
23. The Pandavas were banished from their country, so this cowshed was prepared, wasn't it? (Mu.17.05.73, end of pg.3)
24. The pictures of the Pandavas are so big. This means, they had such a big, [such a] broad intellect, their intellect was broad. Then, they (the people) have made [their] bodies big. (Mu.10.03.69, end of pg.2, beginning of pg.3)
25. This is the incognito Pandava *government*; no one can recognize it. The Father is incognito as well as the knowledge is incognito. (Mu.13.03.71, end of the middle part of pg.2) [Mu.10.04.86, middle of pg.2]
26. You are [the ones belonging to] the Pandava community. There was neither the kingdom of the Pandavas nor there is the kingdom of the Kauravas. (Mu.29.07.70, beginning of pg.2)
27. The Kauravas existed in the Iron Age. How can Shri Krishna come during the period of the Kauravas and Yadavas? (Mu.16.02.74, end of pg.1)
28. It is mentioned in the Gita, isn't it? What did the *Bharatwaasi* Kauravas and Pandavas do? Truly, these ones (Yadavas) created pestles (missiles); they destroyed their own clan. They all are enemies of each other. (Mu.03.01.67, end of the middle part of pg.1)

¹²⁶ Lit. the land of *khiir* (a dish or rice boiled in milk, with sugar); an expression in Hindi used to indicate harmony between many.

¹²⁷ A fixed count of the army with a specific number of infantry, cavalry etc.

¹²⁸ '*Adhi*' means inside, '*atmik*' means the soul; inside the soul

29. They are physical guides (*panda*) [and] you are spiritual [guides]. This is why your name is famous as the Pandava army (*Pandav sena*). You are an army as well as guides. You take [others] on a spiritual journey. This is your Pandava *government*, but it is incognito. What did the Pandava *government*, the Kaurava and Yadava *government* do? It is about this time, when the time of the Mahabharat war is also approaching. (Mu.11.04.67, end of pg.1, beginning of pg.2) [Mu.01.05.85, beginning of pg.2]
30. You see in practice who are called Yadavas, Kauravas and Pandavas. The European Yadavas created pestles (missiles) [and] there was destruction. (Mu.07.10.71, end of pg.3)
31. They make a *song*, don't they? [...] Not through the stomach [but] the pestles are coming out of the intellect, through which they will bring their own destruction. It isn't the war between the Kauravas and the Pandavas. [...] You are Vaishnavas¹²⁹. The war takes place between the Yavanas and the Hindus; because of it the rivers of blood flow. The Pandavas can't fight a violent war. (Mu.14.04.71, end of pg.3)
32. [There are] the European Yadavas, the *Bharatwaasi* Kauravas and the Pandavas. They all are on one side [and] two brothers are on this side. [...] The Kauravas and the Pandavas belonged to the same family. (Mu.22.10.71, beginning of the middle part of pg.2)
33. The Kauravas and the Pandavas live together. They are mutually brothers, aren't they? (Mu.11.03.67, beginning of pg.3)
34. We have recognized the Father who is the Giver of true liberation to everyone. [...] They are the *majority*, you are a *minority*. When you are the *majority*, they too will be attracted [towards you]. (Mu.28.09.68, end of pg.3)
35. A Pandava is said to be always victorious. (A.V.25.11.01, beginning of pg.2)
36. You are affectionate towards the Father, so, it is you who receive the inheritance from the Father. As for the rest, the Yadavas and Kauravas have an opposing intellect; it means, they don't know the Father at all. (Mu.17.08.73, beginning of the middle part of pg.1)

YUDHISHTHIR¹³⁰ - BRAHMA

1. The one who teaches the war has been named Yudhishtir. (Mu.26.07.71, beginning of pg.3)
2. These are the children of Yudhishtir, because the Father comes and makes [them] stand on the battlefield. When the blind ones come and become the ones with eyesight, they become the children of Yudhishtir. (Mu.12.02.69, end of the middle part of pg.2) [Mu.12.01.74, end of the middle part of pg.2]
3. I have made you to stand on this battlefield to fight against the five vices. (Mu.21.09.68, end of pg.3, beginning of pg.4)

BHIMA¹³¹ - SHANKAR

1. Bhimsen¹³² caught Kiichaks¹³³. (Mu.07.05.73, end of the middle part of pg.2)
2. Bhil¹³⁴, who stayed outside (in the jungle) became even sharper than Arjuna¹³⁵ [in shooting arrows]. (Mu.04.01.74, beginning of pg.2)
3. It is the task of the Pandavas to judge people and guard the *shaktis*¹³⁶. (A.V.19.06.69, middle of pg.75)
4. Nobody else can have a broad intellect like you. (Mu.10.03.69, beginning of pg.3)
5. This *knowledge* isn't in anyone's intellect except yours. (Mu.11.02.73, middle of pg.2)
6. A lion is the fastest among all [the animals]. It lives alone in the *jungle*. An elephant always lives in herds; if it is alone, someone can even kill it. (Mu.04.03.73, middle of pg.3)
7. The king and the royal family are sustained on half the wealth and the subjects are sustained on half the wealth (*aadhaa mein jaam, aadhaa mein raiyyat*). (Mu.21.03.68, end of the middle part of pg.4)

{See point no.3 in the topic 'Duties of the Father'}

ARJUNA - BUDDHA

1. In Japan, they call themselves *Suryavanshi*. Actually, the deities (*devi-devataayein*) are *Suryavanshi*. (Mu.29.01.70, end of pg.1)

¹²⁹ Those belonging to the Vaishnav community

¹³⁰ The eldest brother among the Pandavas

¹³¹ The second and the strongest brother among the Pandavas

¹³² Name of Bhima in the epic Mahabharat

¹³³ Villainous character in the epic Mahabharat who harasses Draupadi, the wife of the Pandavas

¹³⁴ A tribal boy in the epic Mahabharat who learns and becomes perfect in archery just by practising in front of the statue of his guru

¹³⁵ The third brother among the Pandavas who was considered to be the greatest archer in the world

¹³⁶ Consorts of Shiva; here, it means the maidens and mothers

2. It is also said for Arjuna, isn't it? He made many [his] gurus [and] he read scriptures and so on. (Mu.22.03.73, beginning of the middle part of pg.3)
3. One person gave a speech on Buddhism and made 60-70 thousand [people into] Buddhists. (Mu.13.03.72, middle of pg.2)
4. The [number of births] of Buddha as well as Abraham is calculated. There will be a difference of minimum one or two births. (Mu.22.11.71, end of pg.3)
5. Arjuna read many scriptures, so, he was said: forget all that and forget the one who taught you [that] as well. (Mu.24.01.65, end of pg.3)
6. Certainly, there are many Buddhists, but there is a difference of opinion among them as well. The tradition of the Chinese is different and that of Buddhism is different. There are many fights between China and Japan. They do belong to the same religion. (Mu.16.11.73, beginning of pg.2)
7. As for the rest, who is the instrument for everyone from today, you certainly know that. *Didi* is certainly there [and] along with her, Kumarka is the helper. (A.V.21.01.69, end of pg.21, beginning of pg.22)

NAKUL¹³⁷ - SHANKARACHARYA

1. If [this knowledge] sits in someone's intellect, it will be understood that he belongs to the divine clan. If he doesn't belong to [this] clan, he won't understand. [But] yes, in the end he will say that these ones were saying the right [things]. (Mu.26.04.71, 25.04.73, beginning of the middle part of pg.4)
2. The *Sanyasis* definitely come later on. They come even after the people of Islam [and] the Buddhists. They come a little before the Christians. (Mu.17.11.74, beginning of the middle part of pg.2)
3. There are two crore (20 million) actors of the Sanyas religion. (Mu.29.03.72, end of pg.2)
4. Now you won't be able to uplift the sanyasis, the kings and so on that much. [King] Janak, [King] Parikshit, the sanyasis and so on have just come in the end. When you give the knowledge to them, the subjects will come up. (Mu.17.10.72, end of the middle part of pg.3) [Mu.18.10.77, end of pg.3]
5. All these Shankaracharya and so on are devotees, aren't they? They will be called pure devotees. There is the *bhakti cult*, isn't there? Those who stay pure, very big arenas (*akhaara*) have been built (for them). They are respected so much. (Mu.09.11.66, middle of pg.2)
6. On one hand the sanyasis help Bharat by staying pure [and] on the other hand they turn the face [of others] away from the Father. (Mu.20.02.83, end of pg.3)
1. The Iron Age gurus say, 'Shri Shri 108 *jagat guru* (world guru)'. So, Baba has explained about this: when they consider themselves to be the Supreme Soul, sit and make people worship them, they are called Hiranyakashyap¹³⁸. (Mu.18.08.73, beginning of pg.2) [Mu.19.08.78, beginning of pg.2]
2. Those who have to go to the Sanyas religion won't stop at home. They will certainly make the *purusharth* of becoming a *sanyasi*. (Mu.07.01.87, end of pg.2)
3. Who are Kumbhakarna¹³⁹ the most? [They are] the Kumbhakarnas whose fairs are organized, the ones who are asleep in the sleep of ignorance. (Mu.07.01.87, beginning of the middle part of pg.1)
4. They eat and drink freely and finish [everything]. Just like the locusts come, eat the crop and go away. These sages and saints are also [like] locusts. [...] The Father explains that these are the numerous gurus of the path of *bhakti*. (Night class mu.10.05.68, middle of pg.2)
5. These Sanyasis also have definitely restrained Bharat with the help of purity. [...] Hadn't this Sanyas religion been here, Bharat would have totally burnt in vices and died, it would have become sinful. (Mu.22.06.91, beginning of pg.2)
6. It is also shown: maidens have shot arrows at Bhishma Pitamah¹⁴⁰ and so on. (Mu.02.01.72, beginning of the middle part of pg.2)
7. This Bhishma Pitamah and so on will receive the knowledge in the end. (Mu.05.02.72, end of pg.2)

SAHDEV - SIKH

1. [The religion established by] Guru Nanak is the second in [following] the household path. There have also been Emperors and Empresses in Punjab. (Night class mu.09.08.73, end of pg.1)
2. The *dynasty* of the Sikhs itself is of the household path. Everyone else belongs to the path of renunciation (*nivritti maarg*). They are very small religions. The Sikh religion is certainly well known. Guru Nanak is believed to be an incarnation. No other incarnation except Guru Nanak is proved to be [an incarnation] of the household path. [The Sikhs] have established [their religion] and then acquired the emperorship. (Mu.09.10.73, end of the middle part of pg.4)

¹³⁷ The fourth brother among the Pandavas considered to be the most beautiful among the five brothers

¹³⁸ A demon mentioned in the mythological stories who started considering himself to be God after receiving a boon from Brahma.

¹³⁹ Brother of Ravan who received the boon of sleeping for six months

¹⁴⁰ Paternal grandfather of the Pandavas who took the oath of remaining celibate throughout life

3. Sikhs sit on the *akaal takht* (immortal throne). They think that the *police* won't catch them from there. But they (the police) certainly won't leave them. Those who become the highest, they themselves come and fall as well. (Mu.06.12.71, end of pg.3)
4. No one except the Father can establish the land of truth (*sackhand*). There is just one true Father, who has been glorified a lot. First is the Deity Religion, then in the *second number* is the Sikh religion. That is why the Sikh religion is very new; they are *brothers* and *sisters*. (Mu.10.08.73, end of the middle part of pg.2)
5. Nanak has also said, hasn't he? 'Why do you leave nectar and eat poison?' The Sikhs wear an iron bangle (*kangan*). Actually, it is the bangle of purity. (Mu.23.10.73, end of pg.3)

MISCELLANEOUS POINTS OF THE KALPA TREE

1. The Supreme Father Supreme Soul comes and establishes the Brahmin religion, the *Suryavanshi* and *Candravanshi* religions. (Mu.13.11.72, middle of pg.3)
2. There is the banyan tree; [its] seed is so small [and] the tree [that grows] from it becomes so tall. [...] Many mustn't have seen the banyan tree. [...] Now its *foundation* has completely decayed. [...] The tree is in a dilapidated condition now. (Mu.10.07.71, middle of pg.3) [Mu.27.07.91, end of pg.2]
3. The population in three religions is increasing gradually. (Mu.23.12.73, beginning of the middle part of pg.2)
4. When Christianity began, will it be said that they were degraded (*tamoguni*)? No; they too have to *pass through the sato*¹⁴¹, *rajo* [and] *tamo*¹⁴² [stages]. (Mu.18.11.72, beginning of pg.3)
5. All the main souls, the founders of the religions and so on are here itself. (Mu.29.09.78, end of the middle part of pg.1)
6. The very *foundation* of the divine religion has decayed. However it won't be said that the *foundation* didn't exist at all. [...] It has almost disappeared. (Mu.05.12.71, middle of pg.2) [Mu.19.12.01, end of pg.2]
7. Only the One Supreme Father Supreme Soul [...] establishes the religion as well as the *dynasty*. In fact, they (the religious fathers) come to establish [only] the religion. (Mu.03.04.69, beginning of the middle part of pg.2)
8. In knowledge, you just have to know the seed. The entire tree comes (in the intellect) through the knowledge of the seed. (Mu.29.09.77, end of the middle part of pg.2)
9. The Father comes and explains: you belong to the Deity religion in reality. (Mu.26.09.68, end of the middle part of pg.3)
10. Christ is also the Prajapita of the Christian religion, isn't he? Just like this is Prajapita Brahma, they are Prajapita Christ [and] Prajapita Buddha. All these are the ones who establish [their] religion. (Mu.16.11.73, end of pg.2)
11. If Christ exists, then he will come again in the end. (Mu.16.11.73, end of the middle part of pg.2)
12. The Father says, first, I establish a small [religion], the Brahmin religion. Then along with it, I make the Brahmins into deities. (Mu.08.07.73, end of the middle part of pg.3) [Mu.27.06.93, end of pg.3]

{See point no.12 in the topic 'Duties of the Father'}

WHEN WILL THERE BE MEGA DESTRUCTION?

1. The entire connection of destruction is with your studies. Your studies will be completed [here] and the war will begin there. (Mu.18.01.71, end of pg.3)
2. Now there will be fire to some extent, then it will stop. [...] You have to remember the Father before destruction. [...] The capital will be established completely [and] then there will be destruction. (Mu.05.09.71, end of pg.3)
3. When the complete establishment has taken place, all the religions are destroyed. (Mu.02.11.68, beginning of the middle part of pg.2)
4. Unless your *Suryavanshi* capital has been established, there can't be destruction. (Mu.10.01.73, end of pg.3)
5. Now the *purusharth* continues. When there is destruction, the *race* will end. (Mu.17.01.74, end of the middle part of pg.3)
6. When the capital is established, the children have achieved the *karmaatit stage*, there will be the *final war*. Till then the *rehearsal* will continue. (Mu.10.01.73, end of pg.3)
7. On one side the studies will be completed and [on the other side] the destruction will begin. As for the rest, the *rehearsal* will continue. (Mu.08.03.73, beginning of pg.4)

¹⁴¹ *Satosaamaanya*: where there is ordinary goodness and purity

¹⁴² Same as *tamopradhaan*

8. The war will certainly begin when you have acquired the *complete* divine virtues. (Mu.24.02.69, middle of pg.3)
9. When you become worthy sooner or later (*nambarvaar*) according to your *purushaarth*, the old world will be destroyed. (Mu.16.05.71, beginning of pg.3)
10. You, the special souls or the best souls aren't able to see your elevated *stage*. There is just this much time left for the beginning of destruction, until you, the souls who have become the instruments have clear visions of your complete *stage*. Now tell [me], how much time is left for the destruction? (A.V.07.08.78, end of the middle part of pg.1)
11. The completion of the task of establishment means the destroyers receive the *order*. Just like when the time nears, meaning it is over, the needle reaches [the hour] and the bell rings automatically. Similarly, the completion of the establishment in the unlimited clock, means the needle reaching the time and the ringing of the bells of destruction. So tell [me], are you *ever ready* in [attaining the stage of] perfection? (A.V.01.01.79, beginning of pg.164)
12. On this side, you are preparing for the establishment [and] on that side, [they are] preparing for destruction. Once the establishment has taken place, there will certainly be destruction. [...] The Father has come, so, He will certainly establish [the new world]. (Mu.05.08.71, middle of pg.3)
13. It shouldn't happen that you just keep making calculations for [the year] 2000. The calculations of [making] *purushaarth* are different and the calculations of the world transformation are different. Don't think: now 15 years are left, now 18 years are left. There will be [destruction] in the 99th [year] or in 88 [...] don't keep thinking this. Understand the calculations. (A.V.20.01.86, end of pg.179)
14. Your examination will take place when your capital has been established completely. Then, everyone [else] will be finished. (Mu.13.02.68, end of the middle part of pg.1)
15. This flame of destruction has emerged from this *yagya* of knowledge (*gyaan yagya*) itself. [Children] ask: Baba, how much time is left for the destruction? [Baba says:] children, this is something to understand. The age of Brahma is certainly complete. (Mu.27.06.72, middle of pg.4)
16. If [anyone] asks, when will the destruction take place, tell [them]: at least understand [who is] *Ala*¹⁴³ first. (Mu.24.02.69, beginning of pg.3)
17. Now [...] there will be cries of despair within eight years. They will keep crying in despair. (Mu.28.12.68, middle of pg.3)
18. The destructive *group* is *ever ready* even now; they are just waiting for the orders. Is the *group* that is the instrument for the establishment, *ever ready* in the same way? It is because the completion of the task of establishment means the destroyers receive the *order*. (A.V.01.01.79, end of pg.163, beginning of pg.164)
19. There will be destruction suddenly. It won't come after asking [your permission]: yes, are you ready? Everything has to happen suddenly. (A.V.23.02.97, middle of pg.30)
20. The time of destruction will never be fixed; it has to happen suddenly. Bapdada has already given a hint. Don't complain at that time [saying:] Baba, you could have given a small hint. It has to happen suddenly. You have to be *ever ready*. (A.V.03.04.97, middle of pg.57)

WHO WILL BE DESTROYED?

1. Who will be left in Bharat? Only those who learn Raja yoga, those who take *knowledge* will be left. Everyone certainly has to be destroyed. (Mu.20.01.71, beginning of pg.2)
2. Those who don't take knowledge are destroyed. The path of *bhakti* is destroyed and [the clan of] those belonging to the path of knowledge is established. They (those of the path of *bhakti*) suffer punishments and they don't attain [any] position either. (Mu.25.11.72, middle of pg.2)
3. A forest certainly catches fire. A blooming garden never catches fire. (Mu.11.02.68, beginning of the middle part of pg.1)
4. Don't think [the world] has to end now at once. You people don't think. [...] First of all the people of Islam will go. It is also seen that there is a lot of commotion from the people of Islam there. At least they should die first. It should begin from there. Then, the Buddhists [and] then the Christians should go later. We will receive the emperorship from the Christians themselves. [...] The Muslims are the neighbours at this time. They will die with us. (Mu.13.02.73, middle of pg.2)
5. Just like the Brahmins became the instruments along with Brahma [and] the Father to create the *yagya*, so, until you become the one with a blazing form for this fire of destruction that has been ignited from the *yagya*, this flame of destruction won't take the complete blazing form either. (A.V.16.01.75, middle of pg.14)

¹⁴³ The first letter in Urdu language; Baba also gives the meaning as the one who remains standing in *purushaarth* from the beginning till the end

6. There will certainly be destruction. Everyone will die. Who will be left? Those who remain pure according to the shrimat, they themselves will follow the directions of the Father and obtain the inheritance of the emperorship of the world. (Mu.05.02.71, beginning of pg.2)
7. This Mahabharat war is certainly famous. Certainly, God the Father is also present here. He Himself is establishing heaven through Brahma. The destruction of the Iron Age also has to take place through Shankar. (Mu.24.10.71, beginning of pg.2)
8. You people yourselves have given nature the service of cleaning very well. She has been given very long brooms [and told,] clean [this]. [...] This cleanliness is required in the *Golden Age*, isn't it? So, nature will clean well. (A.V.13.02.99, middle of pg.55, middle of pg.56)

MAHABHARAT DESTRUCTION

1. It isn't the time for the massive war of Mahabharat now. Now there has to be a *centre* in every lane. (Mu.03.10.72, end of pg.2)
2. They will themselves say, this is the same Mahabharat war. Certainly, God will also be present, but the poor fellows don't know who He is. [...] They are certainly [...] the blind ones, the children of Dhritrashtra¹⁴⁴. (Mu.12.02.69, end of the middle part of pg.2) [Mu.12.01.74, middle of pg.2]
3. You have fought a religious war with the scholars and pundits. A religious war isn't called a fight. (Mu.22.05.64, beginning of pg.3)
4. There is the massive war of Mahabharat too. The name has been mentioned in the scriptures too. Then it is called the *third world war*. This *rehearsal* will continue. There are the *first world war*, the *second world war*, the *third world war* [and] the *fourth world war* as well. (Mu.01.07.73, end of pg.1)
5. It isn't the Hindus who will fight among themselves. This is certainly the war of the Yavanas and the Kauravas. (Mu.06.10.65, beginning of the middle part of pg.6)
6. In the massive war [of Mahabharat], the names are of *males*. (Mu.25.01.67, end of pg.2)
7. They will say: there is war in the foreign countries as well, isn't there? Still, why is it called the Mahabharat war? It begins from Bharat itself. This *yagya* has been organized in Bharat itself. These flames of destruction emerge from it. The new world is certainly required for you, isn't it? So, for that, the old world will certainly have to be destroyed. So the very root of this war grows from here. The flame of destruction of the massive war of Mahabharat appears from this *Rudra Yagya*¹⁴⁵. (Mu.10.03.67, beginning of pg.3) [Mu.08.03.75, end of pg.2]
8. Day by day, nature will show circumstances with a fearsome form. Till now these have been ordinary circumstances. It is nature that will take on a fearsome form now, in which especially calamities will attack suddenly. (A.V.14.09.75, beginning of pg.109)
9. There are many who will break away [from knowledge]. Let some troubles come, then look how they run away. You ran after the knowledge. You wouldn't have run away if you didn't have knowledge. You didn't run after him. He didn't do any magic etc. Shivbaba is called the Magician. (Mu.06.11.71, beginning of pg.3) [Mu.05.11.76, end of pg.2]
10. Big troubles are going to come. Those who belong to the Father will receive help. Those who do *service* well do receive help in the end. (Mu.19.05.72, end of pg.3)
11. You shouldn't fear in troubles and so on. Whether there are earthquakes [or] there are storms, [people] will continue to die, you shouldn't feel afraid. This is bound to happen. Your [heart] shouldn't palpitate. Big troubles will come, there will be commotion. There will be cries of despair (*haay haay*); then there will be cries of victory. (Mu.08.07.73, end of pg.4) [Mu.08.07.78, end of pg.3]
12. The condition of the world is going to become really bad in future. When people don't get grains to eat, they will start eating grass. Then they won't say that they can't live without [eating] butter. (Mu.05.03.76, end of the middle part of pg.3)
13. Just like the five elements of nature will take on a fearsome form, the five vices will also take on their powerful form and give the *trial* of the final attack in the subtlest form, it means, both, Maya and Nature will put their *full force* on a final stake. Just like even in any physical war, the last scene creates dispiritedness and it is also [the scene] that encourages [people], it will be the scene that creates dispiritedness in weak souls [while] it will be the scene that gives encouragement and enthusiasm for the *master* almighty souls. (A.V.14.09.75, beginning of pg.110)
14. When everyone has become a copy equal to Brahma and the Father, the explosives in the unlimited will explode, crackers will burst and coronation will take place. So, now *fix* this *date*. When you all have become the exact photocopies of Brahma and the Father, only then this *date* will come. (A.V.24.10.81, end of pg.76)

¹⁴⁴ Blind father of the Kauravas in the epic Mahabharat

¹⁴⁵ The *yagya* (sacrificial fire) of Rudra

15. Now there is very little *time* [left]. If the war begins a little, there will be *famine*. (Mu.27.06.72, end of pg.4)
16. When you have attained the *karmaatiit* stage sooner or later (*nambarvaar*) [according to your spiritual effort], the war will begin. (Mu.22.06.70, end of pg.3)
17. The flame of destruction is certainly in front [of you]. [...] It is precisely the same Mahabharat war. It is famous, so certainly, God is also present at this time. (Mu.05.10.71, end of pg.2) [Mu.30.10.01, middle of pg.3]
18. Mahabharat war is also mentioned. [...] The entire world will be sacrificed in this *yagya* of the knowledge of God. (Mu.15.09.71, pg.2, 3)
19. The *gates* (of heaven) will open through this very Mahabharat war. (Mu.22.10.71, end of pg.2) [Mu.05.11.96, beginning of pg.3]
20. Many think, these people just keep saying that 'death has almost arrived'. But nothing happens. There is also an example for this, isn't there? He (a boy) said, 'there is a lion, [there is] a lion', but the lion didn't come. Ultimately, one day the lion came [and] ate up all the goats. All these stories are of this time. One day, death (*kaal*) will devour [you]. (Mu.18.12.83, end of pg.3) [Mu.28.12.03, middle of pg.4]
21. Now, there will be [a war] with great force. There will be war and then it will stop because when the kingship is established, the *karmaatiit* stage should also be attained, shouldn't it? [...] The haystack certainly has to catch fire. There will be rapid destruction. It is called the unnecessary play of blood. Everyone will die unnecessarily. Rivers of blood will flow. Then the rivers of milk will flow. Then the cries of despair (*haahaakaar*) will turn into cries of victory (*jayjaykaar*). Everyone else will die as soon as they sleep in the darkness of ignorance. (Mu.10.02.69, beginning of pg.3) [Mu.07.01.04, end of pg.3]
22. Now destruction is bound to take place. There will be such a commotion that they won't be able to come from abroad. [...] A massive war will begin, then they will just be left where they were. Even if they give 50-60 lakh [rupees], they will be able to come with difficulty. (Mu.05.02.71, end of pg.3)
23. They bring about such destruction that [everything] is destroyed at once. Hospitals and so on won't exist to give medicine etc. The Father knows that the children shouldn't feel any difficulty. This is why it is famous [that there were] *natural calamities*, torrential rains... (Mu.18.08.71, beginning of pg.3) [Mu.05.09.81, beginning of pg.3]
24. You will listen and see [everything] while sitting here itself. Yes, you children can also have visions while sitting here, how [the world] catches fire, what happens. You will hear [the news] through the *radio*, through newspapers as well. You can also watch [it] on TV. In the future, such things will come up that [everything] will be visible while sitting at home. (Mu.29.11.76, pg.2, 3) [Mu.25.12.01, middle of pg.3]
25. There will also be *natural calamities* [like] rain etc. This will also continue to happen suddenly. [...] The Earth also shakes forcefully. Storms, rain etc. everything happens. *Bombs* are also dropped, aren't they? But here, the *additional* [thing] is the *civil war*. (Mu.21.07.69, middle of pg.3) [Mu.02.08.85, middle of pg.3]
26. Now the *atomic* bombs that are left [to be prepared], they too have become ready. Everyone thinks that they (the atomic bombs) aren't things to be stored; destruction certainly has to take place through them. [...] The Mahabharat war took place; five Pandavas were left. [...] They too melted and died; but there is no *result* of it (the war and so on). (Mu.23.02.68, end of the middle part of pg.3) [Mu.25.02.74, end of pg.3]
27. Some [will be destroyed] somewhere [and] some will be destroyed somewhere else. Then there will be the *wholesale* death. [...] There will be the *wholesale* Mahabharat war. Everyone will die. [Just] one land will remain. Bharat will be very small; everyone else will be destroyed. (Mu.07.01.69, beginning of pg.3) [Mu.11.01.06, middle of pg.3]
28. There will be cries of victory after the cries of despair. [...] They will cry in despair a lot when there are *natural calamities* etc. (Mu.16.10.69, beginning of pg.2) [Mu.01.11.00, middle of pg.2]

ROSARY

1. It isn't that those who come later won't be able to become the beads of the rosary; they too will become [the beads of rosary]. (Mu.21.02.69, end of the middle part of pg.1)
2. In the rosary, I am above; then there are two [souls as the] couple – Brahma-Saraswati. They themselves will become the Emperor and Empress of the Golden Age. Then the rosary is of all those who sit on the throne one after the other (*nambarvaar*). I make this Bharat into heaven through these Brahma-Saraswati and Brahmins. (Mu.05.02.71, middle of pg.2)
3. When the knowledge is *complete*, some unique [children] won't make [any] mistake. Then they will become the beads of the rosary. (Mu.27.11.71, beginning of the middle part of pg.3)
4. In the beginning, Baba announced the positions very tactfully. Now those ones aren't present. Now the rosary has to be made afresh. (Mu.27.03.70, end of pg.3)

5. That Shivbaba is the flower. He doesn't have His own body. [...] The rosary has been made of bodily beings. [...] They take the rosary in their hands, sit and keep saying: 'Ram, Ram'. (Mu.04.11.73, end of pg.2)
6. There is the rosary of Vishnu. That pair [in the rosary] is Vishnu of the household path. (Mu.07.11.72, end of pg.3)
7. Today they follow [the knowledge] well [...] tomorrow they fall. So, the rosary can't be made. Earlier, the rosary was prepared; then, those who attained the third-fourth rank aren't present today. This is a battlefield, isn't it? (Mu.29.09.77, end of pg.2) [Mu.05.09.02, middle of pg.3]
8. The rosary is of couples. There isn't the rosary of *single* [beads]. There is no rosary of sanyasis. (Mu.08.09.68, beginning of pg.3)
9. The Highest of the high is the Father, His rosary. Rudra is above, He is incorporeal. Next are the corporeal Lakshmi and Narayan; there is a rosary of them, too. The rosary of Brahmins isn't formed now. [...] There is no need to even ask more questions about these topics. (Mu.16.04.68, beginning of the middle part of pg.2) [Mu.20.04.89, beginning of pg.2]
10. A very big rosary is prepared. Among them the eight [and] 108 [beads] work very hard. (Mu.07.08.67, beginning of the middle part of pg.2)

THE ROSARY OF RUDRA (RUDRAMAALAA)

1. First of all, those ones who remember [the Father] continuously will become [the beads of] the *Rudramaalaa*. (Mu.13.08.73, beginning of pg.2)
2. As such, the entire world is the *Rudramaalaa*. There is the rosary of Prajapita Brahma as well. (Mu.25.02.68, end of pg.1)
3. You are to be threaded in the *Rudramaalaa*. [...] This is the *Rudramaalaa* and the rosary of knowledgeable souls. (Mu.08.03.73, end of the middle part of pg.3)
4. When you climb the heart of Shivbaba, you will be close to [Shiva in] the *Rudramaalaa*. (Mu.10.11.73, end of pg.1) [Mu.14.11.78, middle of pg.1]
5. You have come to know that at first, the best role is of those who are in the *Rudramaalaa* of Shiva. The very good *actors* in the drama are glorified a lot. People just go to see them. (Mu.20.02.71, beginning of the middle part of pg.1)
6. It isn't a big thing to become the beads of the *Vijaymaalaa* (the rosary of victory), but to become the beads whom the Father remembers, this itself is the good fortune. (A.V.20.05.74, beginning of pg.47)
7. *Rudramaalaa* is the rosary of souls and the rosary of Vishnu is the rosary of human beings. (Mu.05.02.71, middle of pg.2)
8. You children know that one rosary is of the Incorporeal One [and] another is of the corporeal one. [...] First of all the family (*sijraa*) of the Incorporeal One will be made. (Mu.17.08.69, beginning of pg.1)
9. The *Rudramaalaa* is so powerful. In comparison to it, the rosary of Vishnu will be so small. (Mu.26.02.72, end of pg.2) [Mu.26.02.97, middle of pg.3]
10. First of all the rosary of Rudra is made. There are the highest of the high communities [in it]. (Mu.17.12.67, beginning of the middle part of pg.2)
11. There is the *shloka* (verse) as well, isn't there? [...] It is as if the souls of the entire world are threaded in You. It is like a rosary. It can also be called the unlimited *Rudramaalaa*. They (the beads) are tied in a thread. (Mu.22.07.68, end of the middle part of pg.2) [Mu.03.07.04, end of pg.2, beginning of pg.3]
12. After the *Rudramaalaa* it is the rosary of Vishnu. [...] Then this *Rudramaalaa* is to be threaded in the rosary of Vishnu later, it means, they (the beads of the *Rudramaalaa*) go to the kingdom of Vishnu. (Mu.20.02.72, beginning of pg.3)

EIGHT GEMS AND NINE GEMS

1. The main ones are the eight beads. It is certainly a very great examination, isn't it? Few *pass* in a big examination because then the *government* will have to give a job [to them]. The Father will also have to make [them] the masters of the world. (Mu.27.11.71, middle of pg.6) [Mu.26.11.76, beginning of the middle part of pg.3]
2. Becoming [one among] the eight beads isn't an easy task¹⁴⁶. Eight [souls] become gems among crores (billions) [of people]. It is said just for Bharat [that there were] 330 million deities. And if you consider them, [just] eight [souls] come out to be *full proof* out of the 330 million [deities]. At the most, [coming in the rosary of] the 108 is a very difficult destination. (Mu.26.07.72, end of the middle part of pg.4)

¹⁴⁶ *Maasi kaa ghar* lit. means 'auntie's house'. It is a Hindi saying for an easy job.

3. Are there just *shaktis*¹⁴⁷ among the eight gems or can the Pandavas (brothers) also be included? When [everyone] is brother [for each other], the soul that has stabilized in the stage of the soul conscious form alone can become [one among] the eight gems. There is no question of [being] a *shakti* or a Pandava in this; rather, it is about the soul conscious stage. (A.V.18.06.73, middle of pg.101)
4. [You] become [one among] the eight gems, so definitely you remember Shivbaba for eight hours. (Mu.17.04.68, end of the middle part of pg.4) [Mu.08.05.69, beginning of the middle part of pg.4]
5. Actually, nine gems are famous. They alone will have done secret hard work. (Mu.09.02.68, end of pg.1) [Mu.06.02.74, end of pg.1]
6. Everyone remembers the rosary of 108 [beads], no matter to which religion he belongs. They also remember the rosary of nine gems, because they have purified all the impure. They are the ones who bring benefit to everyone. You do so much *service* so, your brain should be filled [with knowledge] so much. People of all the religions rotate our rosary. The rosary of 108 [beads] is *common*. Christians also take the rosary of eight [beads] because you, the nine gems are unique. (Mu.12.09.73, beginning of pg.3)
7. It is also said: [there are] nine gems. From where did they come? Human beings don't know this. They are certainly gems; Baba is the Highest, who enables them to make *purusharth*. He is placed in the centre. There are eight gems who become [the beads of] the rosary of Rudra. (Mu.24.10.73, end of pg.2)
8. Even among the eight [gems], what is the difference between the first *number* & the eighth *number*? They do worship all the eight, but there is a difference between [their] worship and there is a difference in [their] victory as well. The specialty of each one is also special and then the shortcoming that remains [in them] is also special. Based on this they obtain a rank. (A.V.27.05.77, middle of pg.177)
9. There are more *aadi ratna* (gems of the beginning) especially in Bombay and Delhi. (A.V.29.11.78, end of pg.84)
10. The *master* Sun of knowledge means [the one who is] equal to the Father. Despite being a star, his *stage* is equal to [that of] the Father. It is only the eight gems who will attain this [stage], isn't it? (A.V.15.09.74, end of pg.133)
11. When there are eight-nine gems, (they) did rule, didn't they? Even among them, the *most valuable* ones as well as the *non-valuable* ones are shown. (Night class mu.30.01.74, end of pg.1)
12. In the end, only eight will *win*. (Mu.17.08.73, end of pg.3)
13. The eight deities are revealed as the *practical* form of the eight *shaktis*. (A.V.23.01.80, middle of pg.236)
14. Only the one who remembers intensely will have a high name. He will become the bead of the *Vijaymaalaa*. (Mu.22.09.69, end of pg.3)
15. Only those who become completely pure become *Suryavanshi*, the beads of the *Vijaymaalaa*. They won't suffer the beatings of Dharmaraj (the Chief Justice). (Mu.27.02.73, end of pg.1)
16. One [group] is of the *aadi ratna* of the establishment and another [group] is of the *aadi ratna* of the beginning of service. There is the importance of both the *aadi ratna*. (A.V.28.02.03, middle of pg.93)
17. Eight gems are mainly praised. [There are] eight gems and the Father is in the center. Eight *pass with honour*, that too, one after the other (*nambarnyaar*) [according to their spiritual effort]. (Mu.03.10.69, beginning of pg.3)
18. Eight [souls] are very good *mahaaviirs* (the bravest ones); 108 are lesser [*mahaaviir*] than them [and] 16000 are [still] lesser [*mahaaviir*] than them. (Mu.24.11.73, end of pg.1)
19. Eight [souls] *win* in the end. They go the most ahead while remembering continuously. (Mu.18.08.78, end of pg.3)
20. Someone is the emerald fairy (*Sabzapari*) [and] someone is the topaz fairy (*Pukhrajpari*) as well in the celestial court of Indra¹⁴⁸ (*Indra sabhaa*). Everyone is certainly a helper. There is a variety among the jewels, isn't there? This is why nine gems have been shown. (Mu.07.02.76, middle of pg.3)
21. Mainly eight [souls] *pass*. Then the rosary of 108 [souls] is prepared. You have to make *purusharth* and attain a high status. Seats are reserved, [like] *first class*, *air* conditioned, aren't they? You won't feel any hot air in the *air condition* [compartments]. May you don't suffer any attack of Maya in this world. (Mu.06.09.73, beginning of pg.2)
22. Those who go along [with the Father] will say 'bye, bye (*tata*)' to Dharmaraj. They won't go to Dharmaraj at all. (A.V.09.10.81, end of the middle part of pg.33)
23. Those who make complete *purusharth* and become the beads of the *Vijaymaalaa* are liberated from [receiving] punishments. (Mu.08.09.68, end of pg.2)

¹⁴⁷ Consorts of Shiva; here, it means, the maidens and mothers

¹⁴⁸ God of rain, later regarded as king of deities excepting Brahma, Vishnu and Shankar

24. The rosary is certainly formed with nine gems. Christians put a rosary around their arms. As for the rest, those who attain liberation in life (*jiivanmukti*) are the ones belonging to the household path. Then there will also be coupled beads along with the flower in it. (Mu.21.03.72, middle of pg.2)
25. They also make a ring of nine gems. They *advertise* it a lot. The very name is gem, isn't it? They are sitting here, aren't they? But even among them, it will be said: this one is a diamond (*hiira*), this one is an emerald (*panna*), this one is a ruby (*maanik*), [this is] a topaz (*pukhraj*) [and] this turquoise (*piroja*) is sitting [among them]. There is a difference of day and night. The *value* of that one is 100 [rupees] and the *value* of this one is one rupee. There is a lot of difference. (Mu.07.09.68, end of pg.1) [Mu.09.08.99, middle of pg.2]
26. Today, the most long lost and now found, the ones who are always seated on the throne of the heart, the nine gems are in front of the Father. The eight (*ashta*) and the dear (*ishta*) souls are in front [of Him]. They too are realizing that Bapdada is remembering them. [...] Bapdada always remembers the rosary of the specialties of such gems. (A.V.06.10.81, end of pg.19)

[THE ROSARY OF] 100 AND 16000

1. The rosary of 16108 is very big. It will be completed in the end. These many become *prince* and *princess* by the end of the Silver Age. They have some intoxication, don't they? There is a sign of eight [souls] as well. [...] This is absolutely *right*. There are these many [i.e.] 16108 *prince-princesses* in the end of the Silver Age. They certainly won't be present in the beginning. Initially, they are few, then the population increases gradually. They all become [that] here. Now the *chance* is very good, but a lot of hard work is involved [in it]. (Mu.09.05.73, end of the middle part of pg.2)
2. The rosary of those who become kings and queens has been made. There is the rosary of eight as well as 108 and there is [the rosary of] 16108 too. How will they be able to lift such a big rosary? For this very reason a small [rosary] of 108 [beads] has been made. 108 are very few. The population will certainly increase in half a *kalpa*, won't it? (Mu.01.02.67, middle of pg.2)
3. Even today Baba said: now prepare the rosary. When the rosary is ready, it means the drama will end. [...] Brahma started preparing the rosary according to his *sanskaars* of [making] intense *purushaarth* and the Father started smiling. [...] The rosary of 100 [souls] did become ready 90% anyhow, but there was a lot of change in the rosary of eight [souls]. [There was confusion:] who should be given the fourth *number* [and] who should be given fifth *number*. (A.V.18.01.79, end of pg.230 till beginning of pg.231)
4. Even if it is the last bead of [the rosary of] 16000 [beads], still it has some or other specialty. For this very reason that soul has the attention of the Father. If [someone] has the attention of God or if God makes [someone] His, he certainly has some specialty. (A.V.26.01.88, beginning of pg.233)
5. If there is just a [small] *powerful* gathering, they will pull each other and the gathering of the rosary of 108 will become one. The rosary will also look beautiful only when there is the thread of unity in opinions and closeness of *sanskaars*. (A.V.09.12.75, middle of pg.272)
6. There are very good wealthy ones among the subjects compared to [those who] go in the rosary of 16108. (Mu.08.01.68, middle of pg.4)
7. Now [they] are being polished with intense *purushaarth*. A little bit of shortcomings are hidden in [the process of] polishing. When there are eight ranks, [the eighth soul] will certainly have some shortcoming compared to the first one, won't it? But it won't be to the extent that it is clearly visible. (A.V.19.12.78, end of pg.136)
8. It isn't that the householders can't come in the rosary of 108. Those who are surrendered through the mind are certainly in the in the *list* of the surrendered. (A.V.28.02.03, end of pg.93)
9. The rosary of 108 [beads] is the main. So, 108 small rooms (*kothari*) have been built (in the Dilwara temple). It is the 108 [souls] who are worshipped. (Mu.04.11.73, end of the middle part of pg.2)
10. Don't think: how many will come in [the rosary of] 108, where will we come [in it]. Don't think this. You start counting in advance: *dadi* will be included, *didi* will be included, then *dadas* will also be included. [...] We don't know whether we will get a rank or not. [...] If one bead breaks in between, if it comes out, the rosary won't look good. Just don't do this; as for the rest, it is Baba's *guarantee* that you will certainly come [in the rosary]. (A.V.06.03.97, middle of pg.40)

THE LADDER - WHICH IS THE 21ST BIRTH?

1. Brahma's age will be completed in the mortal world (*mrityulok*). This isn't the abode of immortality (*amarlok*). (Mu.26.10.68, end of pg.2)
2. The Father makes you children 100 % *healthy* for 21 births. (Mu.21.10.74, beginning of the middle part of pg.1)
3. You remain permanently pure for 21 births. (Mu.10.11.68, end of pg.1)
4. Open a *hospital* at home itself. Write a *board*: you get such medicine here that you will never fall ill for the future 21 births. (Mu.14.10.73, end of pg.4)

5. I teach you for 21 births and make you the master of heaven. The *Suryavanshi* and *Candravanshi* family is truly established. (Mu.04.07.71, beginning of pg.2)
6. The present income continues there for 21 births. (Mu.25.02.67, beginning of pg.2)
7. This *purusharth* of yours of the present time will become [the *purusharth*] for the future 21 births. (Mu.24.02.75, end of pg.3)
8. Only the One Ocean of Knowledge narrates the knowledge of the Gita, which brings about true liberation for 21 births or [you] receive 100 % purity, happiness, peace, the unshakable, constant Golden Age divine *swarajya* (rule over the self) for 21 births. (Mu.07.02.69, middle of pg.1)
9. Leave the urine [of lust] for this last birth. If you leave it, I will transform your body into a *kalpataru*¹⁴⁹ for 21 births. It is something very easy. (Mu.20.04.72, pg.1, 2) [Mu.20.04.77, beginning of pg.2]
10. You Brahmins just have this one birth. You have 21 births in the deity class [and] 63 births in the *Vaishya*¹⁵⁰ and *Shudra*¹⁵¹ class. This is the only last birth of the Brahmin class; you have to become pure in this very [birth]. [...] If you become pure now, in this last birth, you will continue to remain pure for 21 births. (Mu.10.02.67, end of pg.1) [Mu.12.02.75, end of pg.1]
11. The promise of you all [to Bapdada] is: we are obtaining the position of the stage of [being] liberated in life for 21 births through the Father and we will certainly obtain it. [...] Among the 21 births, one birth is of the Confluence Age. Your promise is for 21 births, not for 20 births. (A.V.18.01.08, end of pg.2)
12. Baba remembers this picture of the Ladder a lot. [...] Baba thanks the children who prepare such pictures by churning the ocean of thoughts; or it will be said that Baba touched (gave insight to) that child. (Mu.29.02.76, pg.2, 3)
13. The picture of the Ladder is very good for you to explain. The story of the *Jinn* (genie) is also narrated. All these examples etc. are of this very time. They are based on you alone. (Mu.18.11.70, end of pg.2)
14. Only those who have a *part* from the beginning till the end have 84 births. (Mu.11.03.73, beginning of the middle part of pg.1)
15. The story of the 84 births that the Father narrates is also for the *Bharatwaasis* (the residents of Bharat). (Mu.09.02.71, pg.1, 2)
16. Only those who belong to the Deity religion have 84 births. (Mu.16.07.73, end of pg.2)
17. The Father says, I gave you kingship. You have spent all the wealth and riches and now you are begging. (Mu.17.11.76, middle of pg.3) [Mu.20.11.96, end of pg.3]
18. They continue to climb down the Iron Age Ladder and you continue to climb up the Elevated Confluence Age Ladder. (Mu.28.03.89, beginning of the middle part of pg.2)
19. They also sing the glory of Kali: she is the destroyer of demons. [...] Kali is called mother. [...] It won't be said that Jagadamba destroys the demons. (So, who is Kali?) (Mu.27.02.72, beginning of the middle part of pg.1)
20. The Father says, I come face to face. I make you children [from] a *beggar* to a *prince* and then I go away. (Mu.16.02.74, beginning of pg.3) [Mu.17.02.99, beginning of pg.3]
21. These are Brahmakumar-kumaris. The Brahmin class is for one birth. This is the *most valuable* birth. It is the *leap* Age. (Mu.25.09.77, beginning of pg.2) [Mu.29.09.07, end of pg.2]
22. It won't be called a diamond like birth in the Golden Age. A diamond like birth is at this time because at this time, you are the children of God. (Mu.26.10.72, end of pg.1)
23. You die while being alive in front of the Supreme Father Supreme Soul, the lamp. So, this is a *marjiiva*¹⁵² birth. You certainly have a birth along with (in the family of) a mother and a father. (Mu.31.01.73, end of pg.1) [Mu.07.01.03, beginning of pg.2]
24. You become the masters of the world for 21 generations. [...] The sovereignty of heaven is for you for 21 generations, because you gain victory over death (*kaal*). (Mu.25.05.69, beginning of pg.2) [Mu.16.04.99, middle of pg.2]
25. The elevated *Suryavanshis* and *Candravanshis* will become Emperor and Empress for 21 births. (Mu.08.07.73, beginning of pg.2)

**REMEMBRANCES, PRAISES, WORSHIP, FESTIVALS, SCRIPTURES, TEMPLES,
PILGRIMAGE PLACES ETC. ARE OF THE CONFLUENCE AGE HEAVEN**

1. Now you can compare whatever has been written in the Gita, Bhagwat¹⁵³, Mahabharat and so on [explaining] how the Father taught easy Raja yoga, which He is teaching now again. (Mu.19.04.73, beginning of pg.1)

¹⁴⁹ An evergreen tree; here, it means ever healthy

¹⁵⁰ The merchant class

¹⁵¹ Members of the fourth and lowest division of the Indo-Aryan society

¹⁵² To die while being alive

2. There is the *connection* of the Gita with Bhagwat [and] then of the Mahabharat war with the Gita. (Mu.21.03.73, end of the middle part of pg.1)
3. Now you understand that Dilwara¹⁵⁴, Gurushikar¹⁵⁵ are your very remembrances. The Father lives very high, doesn't He? (Mu.19.07.68, middle of pg.3)
4. The temples are also the complete remembrances of now. These temples are the remembrances of the actions that we have performed in this Confluence Age. The remembrances begin from God. (Mu.19.11.72, beginning of pg.2)
5. Remembrances of all those who existed in the past are made. [...] There are no temples of the sages, saints, *shastris*¹⁵⁶ etc. [but] there are temples of the deities, aren't there? Certainly, they have ruled in the past, so, they are worshipped. (Mu.11.02.69, middle of pg.2)
6. All the rituals and customs that are practiced in the Iron Age are also performed here, in the Confluence Age itself in some way or the other. (A.V.14.05.70, middle of pg.2)
7. There is the remembrance of your *result* in the end above (on the ceiling of the Dilwara temple). Now [your stage] is eclipsed. (Mu.15.09.73, end of pg.3)
8. Whatever happens now, all that is happening in practice. Then they will be praised in the path of *bhakti*. (Mu.29.04.68, beginning of pg.1)
9. All the festivals are also of this very time. (Mu.11.03.67, end of pg.3)
10. Whatever happens in practice now is celebrated as festivals in the path of *bhakti*. (Mu.26.08.69, end of pg.2) [Mu.11.09.85, beginning of pg.2]
11. The remembrances of those who perform good actions before going away are built. It is only the One Shivbaba who is praised as well as worshipped. He certainly performs actions through a body, only then is He praised. (Mu.01.10.66, end of the middle part of pg.1) [Mu.19.10.96, end of pg.1]
12. Whatever the Father explains to you now, it is celebrated as festivals in the path of *bhakti*. (Mu.01.05.74, pg.2)
13. All these festivals etc. are of this time. (Mu.17.11.91, beginning of pg.3)
14. In the Dilwara temple, *Adi Dev* (the first deity) has been given the name Mahavir (the bravest one). Well, Hanuman is called Mahavir. [...] There is an exact [and] accurate remembrance of yours in this temple. There is heaven above. (Mu.17.11.76, beginning of pg.3)
15. The praise of the super sensuous joy of the *gop-gopis*¹⁵⁷ is of this very time. (Mu.07.07.66, beginning of pg.2)

SWAYAMVAR OF THE CONFLUENCE AGE RADHE-KRISHNA

1. Krishna's capital is different [and] Radhe's capital is different. Then they are engaged to each other. Krishna and Radhe aren't brother and sister. Brothers and sisters are never married to each other. (Mu.31.10.65, beginning of pg.2) [Mu.03.11.77, beginning of the middle part of pg.2]
2. Radha used to come to Krishna's palace; then she fell in love with him. It isn't that Radhe and Krishna were the children of the same father. No, they were different. Radhe used to come [to Krishna]; then there was *swayamvar*. Radhe and Krishna weren't brother and sister. Both lived separately in their respective capital. (Mu.14.07.73, middle of pg.3)
3. What is the *connection* between Lakshmi-Narayan and Radhe-Krishna? She is a princess and he is a prince; both belong to different kingdoms. It isn't that both were brother and sister. She was in her separate capital [and] he was the prince of his separate capital. When there is *swayamvar* between them, they become Lakshmi-Narayan. (Mu.26.10.73, middle of pg.2)
4. The parents of Radhe and Shri Krishna were kings of [different] kingdoms, weren't they? Later on, both were married. Both were from different villages. They sit [the bride] in a palanquin (*doli*) and take her from one village to another village. Then they are married or someone can say that Krishna went to Radhe to bring her. Then they give everything including villages etc. in dowry, don't they? (Mu.01.09.65, middle of pg.1) [Mu.03.09.77, middle of pg.1]
5. Radhe-Krishna themselves have become Lakshmi-Narayan later; but nobody knows whose children they were. They have praised Krishna; they haven't praised Radhe. Both were the *prince* and *princess* of different villages. [...] She used to go wandering in the garden. Then according to the *drama*, they are attached to each other and are engaged. Radhe-Krishna themselves become Lakshmi-Narayan after the *swayamvar*. (Mu.13.11.71, end of pg.2)
6. When a *prince* and a *princess* are married, [the parents of the bride] give their own four-five maids, because if she gets new maids there, she will have to rack her brain to teach them. This is why they

¹⁵³ The story of the eloping of the *gopis* (herd girls) in the epic Mahabharat

¹⁵⁴ A Jain temple situated in Mt.Abu, Rajasthan

¹⁵⁵ A temple situated at the highest point on the Aravali range of mountains in Rajasthan, India

¹⁵⁶ Versed in the scriptures, skilled in Hindu law or religious books

¹⁵⁷ Cowherds and herd girls

- give unique maids so that she doesn't *feel* any difficulty. There isn't this intention and nature in the Golden Age at all. (Mu.19.08.68, beginning of the middle part of pg.3)
7. There will be Radhe and Krishna in heaven. They won't be engaged to become impure. In fact, they are pure, aren't they? Because of being pure, the children are born through the power of yoga there. (Mu.19.03.77, middle of pg.2) [Mu.18.03.07, middle of pg.2]
 8. There was the rule of Lakshmi-Narayan in heaven. If you say it was the rule of Radhe-Krishna, you are making a mistake. There isn't the rule of Radhe-Krishna because both were the *prince* and *princess* of different kingships. Then they will become the masters of kingship after *swayamvar*. (Mu.11.09.68, beginning of the middle part of pg.1)
 9. Radhe-Krishna, Lakshmi-Narayan lived on the banks of [the river] Jamuna. It isn't that Radhe-Krishna used to rule. No, Radhe belonged to a different capital and Krishna belonged to a different capital. Then, there was their *swayamvar*. They lived on the banks of [the river] Jamuna. They have made a mistake by just mentioning the names of Radhe and Krishna. After *swayamvar*, they themselves become Lakshmi and Narayan; then they lived in this fairyland (*paristaan*). (Mu.09.02.82, beginning of the middle part of pg.1) [Mu.13.02.97, middle of pg.1]

BIRTH OF THE CONFLUENCE AGE KRISHNA

1. First of all, there were Radhe and Krishna. Those who give birth to them won't be considered great. They passed with few marks, didn't they? Glory begins from Krishna. Both, Radhe and Krishna come to their own capital. The children are more famous than their parents. These are such *wonderful* topics! (Mu.15.12.73, end of pg.3)
2. Shri Krishna is first. He has received the inheritance. What actions did he perform, so that he attained a position higher than his parents? The parents of Radha and Krishna aren't glorified to the extent Radhe and Krishna are glorified. Why did it happen, that the children became more famous? Those in whose family Radhe-Krishna were born were the Emperor and Empress of which place? These topics are to be understood to a great degree. (Mu.22.01.72, end of pg.1)
3. Krishna is so famous. His father isn't praised at all. Where is his father? Certainly, he (Krishna) will be the child of a king, won't he? [...] When there is Krishna, the sinful ones don't exist. When they are completely finished, he (Krishna) sits on the throne and takes his kingdom. It is from then that his era begins. The era begins with Lakshmi-Narayan themselves. (Mu.29.01.71, end of pg.3)
4. Although when Krishna is born first, a few others who have to go back [to the Soul World] exist even at that time. This Confluence Age is [the time] of becoming pure from impure, isn't it? When they become completely [pure], the new kingdom, the new era of Lakshmi-Narayan, which is called *Vishnupuri* (the abode of Vishnu), begins. There is sustenance through Lakshmi and Narayan, the two forms of Vishnu. (Mu.03.09.72, beginning of pg.2)
5. When Krishna is born, there is like light. [Everyone] does wish to have a child like Krishna. You certainly have come here to become *prince* and *princess*, to transform into a *prince* from a *beggar*. (Mu.13.11.71, beginning of pg.4)
6. Krishna will come when nobody dirty remains. Till (then) you will keep coming and going. The parents etc. who *receive* Krishna should be present beforehand, shouldn't they? Then, all the good ones will remain [and] everyone else will go away. It is then that it will be called heaven. You will be [there] to *receive* Krishna, though you will be born through dirt, because it is the kingdom of Ravan, isn't it? You certainly can't have a pure birth [here]. Only Krishna will have a flower like birth at first. (Mu.04.10.69, end of pg.2)
7. Krishna was born in the Golden Age. Radha's [birth] will also be said to be in the beginning of the Golden Age. There will be a difference of minimum two-four years. (Mu.18.08.72, end of pg.2)
8. [There are] *Krishnapuri* (the abode of Krishna) and *Kansapuri* (the abode of Kansa). It is shown that Krishna was taken across. It is about this Confluence [Age]. Krishna wasn't taken across. Actually, it is in the unlimited. Now we are going across, aren't we? (Mu.17.11.72, beginning of pg.3)
9. Devaki gave birth to the eighth child, Shri Krishna. Now the eighth [child] Krishna will be born. When? [...] In the Golden Age. [...] In the Golden Age, Krishna's parents certainly don't have eight children. [...] Then it is shown that his father took him across the river. (Mu.18.08.72, beginning of the middle part of pg.2, end of pg.3)
10. *Krishna Janmashtami* (Krishna's birthday) is celebrated. Well, the child [Krishna] was certainly born through the mother's womb. Then it is shown that he is taken in a basket. Well, Krishna is the *prince* of the *world*, then what is he afraid of? How did Kansa and so on go there? [...] Now you should sit and explain [this] properly. (Mu.20.03.69, end of pg.1)
11. You do celebrate the birthday of Shri Krishna. Why not of Lakshmi-Narayan? Because of not having the complete knowledge they have shown Shri Krishna in the Copper Age. (Mu.01.03.68, end of the middle part of pg.3)

12. When all the corrupt ones are finished, Krishna is born. [...] First of all, it is Krishna who has a flower like birth. After that, it is called the new world, heaven (*vaikunth*). [...] Those who are born before Krishna won't be said to have been born through the power of yoga. (Mu.04.10.75, pg.2, 3)
13. In heaven, Krishna is the child of his parents. [...] He is certainly born through the womb of an Empress. [...] He is the *prince* of heaven. (Mu.22.08.69, middle of pg.1) [Mu.07.09.85, middle of pg.1]
14. Krishna is called a *prince*, so he was certainly born in a king's family. If he is born in the family of a wealthy man, he won't be called a *prince*. [...] Krishna is so famous. The Father's status won't be said to be high. It is a *second class* status [of] those who just become the instruments to give birth to Krishna. (Mu.21.07.69, middle of pg.2)
15. First, there will be Narayan in the Golden Age. Narayan will come even before Shri Lakshmi. He will certainly be an adult, won't he? This is why Krishna is famous. [...] *Janmashtami* of only Krishna is celebrated; Narayan's *birthday* isn't celebrated. No one knows that Krishna himself becomes Narayan; the childhood name itself will continue, won't it? (Mu.23.07.71, pg.2, 3)

THE CONFLUENCE AGE CHILD KRISHNA

1. It won't be called the *dynasty* of Krishna. Actually, Radhe-Krishna belonged to different dynasties [and] different kingships. They were *prince-princess*. They stayed separately. That is why they keep singing the glory of Krishna. (Mu.12.02.73, beginning of middle part of pg.3)
2. It can't be called the kingdom of Radhe-Krishna; it will be called the kingdom of Lakshmi-Narayan. Radhe belongs to one house and Krishna belongs to another house. So, it won't be said for them that it is their rule. Everyone loves, remembers Krishna a lot. They don't [remember] Radhe so much. Actually, Radhe is *humjiins*¹⁵⁸ of mothers. They should love her more. (Mu.13.08.76, beginning of pg.1)
3. They remember Krishna a lot. They swing him in a swing. (Mu.13.08.76, beginning of the middle part of pg.1)
4. Krishna is *number* one. He is a *kumar* (bachelor); this is the very reason why he is glorified a lot. (Mu.05.05.67, end of pg.2)
5. The first *prince* of Bharat is Krishna, who is also swung in a swing. (Mu.06.04.71, end of the middle part of pg.1)
6. Krishna has also been defamed a lot. (Mu.11.08.68, beginning of pg.2)
7. He broke pots, he ate butter; they say all these false things for that [Krishna]. (Mu.23.08.68, beginning of pg.3) [Mu.23.08.74, beginning of pg.3]
8. Krishna is called *mahaatmaa* (a great soul), Yogeshwar (the Lord of the yogis). (Mu.30.06.64, end of pg.3)
9. They say: Baba, the children make [us] very restless. In heaven, Krishna won't make his parents restless. It is written in the scriptures: [Krishna] troubled his mother [so,] he was tied [to a mortar]. This is not possible. In heaven, not even the animals trouble anyone, then how will the human beings [trouble each other]? (It is about the Confluence Age) (Mu.17.05.73, beginning of pg.4)
10. They swing Krishna a lot. It is said for him alone: Krishna is dark (*saanvaraa*) and Krishna is fair (*goraa*). (Mu.21.07.72, beginning of the middle part of pg.2)
11. Krishna's body is in the Golden Age (and the soul in the Confluence Age). (Mu.27.05.74, middle of pg.1)
12. It is shown that *gop-gopis* made Krishna *dance*. This is about the present time. (Mu.04.04.73, middle of pg.3)
13. Krishna is called Yogeshwar, but he is a *prince*. [Actually,] you are Yogeshwar, who has real yoga with God. (Mu.25.09.73, end of pg.4)
14. They show such beautiful cows with Krishna. [...] The cows there certainly used to give very good milk. [...] There is also [a cow] named 'Kapala cow' there. It is shown that he (Krishna) stole and took away cows. Now you understand that [He] used to steal and take you away, didn't He? (Mu.18.03.68, beginning of pg.4)
15. Mothers give butter in the mouth of Shri Krishna. It is heaven in the form of butter. (Mu.25.04.77, end of the middle part of pg.2)
16. They have shown Kansa, Jarasindhi and so on along with Krishna in the Copper Age. Actually, now everyone belongs to the demonic community. (Mu.10.10.73, middle of pg.3)
17. It is also shown for Krishna, isn't it? He was tied with a rope. There isn't such naughtiness there. (Mu.23.09.77, end of pg.2)
18. Still, Krishna is cleverer than Lakshmi-Narayan, isn't he? Because he is a *baal brahmacaari*¹⁵⁹, isn't he? (Mu.31.03.69, beginning of pg.3)

¹⁵⁸ Of the same category

¹⁵⁹ The one who is celibate since childhood

19. [People] don't know both (Radha and Krishna) belong to different capitals. Later on, when their *swyamvar* takes place, they become Lakshmi-Narayan. The Father sits and explains all these things. (Mu.29.01.70, end of pg.1)
20. God says (*Bhagwanuvaac*)..., they have considered it as 'God Krishna says (*Krishna Bhagwanuvaac*)' [...] by mistake because Krishna is *next to God*. (Mu.16.09.68, end of pg.3)
21. Krishna is also called *Shyam-Sundar* (dark and beautiful), isn't he? His soul has become dark now. [...] Then he will become fair by sitting on the pyre of knowledge. By becoming pure now, you will become beautiful for 21 births; then you will become dark [again]. [...] Becoming beautiful from dark is the task of a *second* [and] it takes half a *kalpa* to become dark from beautiful. (Mu.19.03.77, middle of pg.3) [Mu.18.03.07, end of pg.3]
22. It is also said for Krishna that [he is] dark and fair. This is an explanation of the present time for you. [...] He became dark because of sitting on the pyre of lust; then he is also called the village lad. He certainly was, wasn't he? Krishna certainly can't be that. The Father enters at the end of many births of these very ones and makes them fair. (Mu.29.12.67, end of pg.1) [Mu.08.12.00, middle of pg.2]
23. Krishna is called *Shyam-Sundar*. [...] You have come to know how from the *number one* [soul] onwards they go into the Iron Age from the Golden Age. [...] If you find his horoscope (*janmapatri*), you have found the horoscope of the entire cycle. (Mu.11.04.68, end of the middle part of pg.3)
24. You children understand the story of all the 84 births of Krishna from his childhood to adulthood. (Mu.12.04.68, end of pg.1) [Mu.04.03.04, beginning of pg.2]
25. Shri Krishna is considered to be greater than Lakshmi-Narayan because [they are very elevated], but yet they are married. Krishna is born pure, this is why Krishna is glorified a lot. Shri Krishna himself is swung in a swing. (Mu.25.03.69, end of the middle part of pg.3)
26. The most ancient is this Krishna. Krishna himself was the newest as well. [...] They become very happy even on seeing dark Krishna. They will also swing the dark one in a swing. They don't know when he was fair [...]. They love Krishna so much; what did Radha do? (Mu.17.08.68, end of pg.3)
27. Krishna is also learning Raja Yoga. [...] Radhe and Krishna weren't brother and sister of each other. (Mu.22.08.73, end of the middle part of pg.3)
28. Krishna can't exist in the Confluence Age. Yes, Krishna's soul is definitely present [here]. It also learns [the knowledge] and then teaches [it to] others. He is the main, the *number one prince*. [...] Radhe is also with him, but he is the *first prince*, Radhe is still born later on. (Mu.11.12.71, beginning of pg.2)
29. The parents of Radhe-Krishna can't obtain as many *marks* as Radhe-Krishna do. Their parents don't become as great. They (Radhe-Krishna) study this highest knowledge, so they will certainly have to be born to someone. The ones who give birth to them don't become so famous. All these things have to be properly kept in the intellect. At first, their parents will certainly come. Later on, this child becomes famous. [...] These topics are very secret. (Mu.11.12.71, end of pg.2)
30. Shri Krishna, the *first prince* is the first. He becomes Shri Narayan later on, when he grows up. That too, 15-20 years are reduced. He won't be said [to have had] the complete 84 births either. The *number one* is Shri Krishna. (Mu.28.08.71, end of the middle part of pg.1)

{See point no.2 in the topic 'Birth of the Confluence age Krishna'}

MISCELLANEOUS POINTS RELATED TO THE CONFLUENCE AGE RADHA-KRISHNA

1. *Next to the Father* (in the second position) is Krishna. That one is the Master of the Supreme Abode and this one is the master of the world. There is nothing at all in the subtle world. (Mu.06.01.69, end of the middle part of pg.3)
2. Why do they call Krishna God? Because God has made Krishna such. That is why they also call them God-Goddess. People will ask: who made him like that? God. (Mu.09.06.69, beginning of pg.4)
3. Krishna isn't God. In fact, he has the most number of [births], meaning [he has] the complete 84 births. Where will he be at this time? He will certainly be a *beggar*. Just like even for Christ, many think that he is in the form of a *beggar*. (Mu.13.09.68, middle of pg.2)
4. Anyone will recognize Krishna. All the foreigners also know him; they call him Lord Krishna, don't they? [...] Well, is God called Lord? It is said Lord Krishna. Actually, a great person gets the *title* of Lord. (Mu.13.10.68, middle of pg.1)
5. They think that Krishna was God of the Gita. The Mahabharat war was waged during his time. Then there were sounds of victory and the gates of heaven were opened. Krishna went [there] and ruled first of all. (Mu.26.09.73, beginning of pg.3)
6. Now, they even drown Krishna. Here, they have worshipped Krishna [first and] then drowned [him]. (Mu.23.08.74, end of pg.2)
7. Krishna's temple is also called the Abode of Happiness (*Sukhdhaam*). (Mu.12.08.68, beginning of the middle part of pg.3)

8. Radhe-Krishna alone are the ones with the complete *karmaaiti* stage. (Mu.04.10.75, beginning of pg.3)

THE SHOOTING OF THE KINGDOM OF RAVAN (1) SEMI DESTRUCTION **(2) ESTABLISHMENT OF THE SOMNATH [TEMPLE]**

1. The Somnath temple is built in the path of *bhakti*. That too, it would have been built some time after [the Copper Age begins]; then, the worship will begin. (Mu.24.08.73, end of the middle part of pg.2)
2. Vicious people build temples, go and worship those who go away after becoming completely viceless. (Mu.16.10.73, beginning of pg.1)
3. Vicious people build non-living temples of the living deities and then worship them. (Mu.06.03.73, middle of pg.3)
4. When the deities (*devi-devtaayein*) go to the leftist path, they build the temple of Somnath. (Mu.19.08.73, middle of pg.1) [Mu.12.08.83, end of the middle part of pg.1]
5. In the very beginning, you have to do unadulterated worship of the One Shivbaba. Nobody else has the power to build the temple of Somnath. (Mu.06.03.70, end of the middle part of pg.3)
6. Those who have taken the complete 84 births, they themselves have called [God] more. They themselves establish the temple of Shiva or Somnath. (Mu.25.09.73, beginning of pg.1)
7. It isn't that the temples, pictures and so on are prepared immediately. They are prepared gradually, later on. First of all Shiva's [temple] will be built. That too, initially, the temple of Somnath is built at home. (Mu.11.11.73, end of pg.1)

(3) WORSHIP OF GANESH AND HANUMAN

1. Ganesh¹⁶⁰ is worshipped a lot in Bombay. They spend lakhs (hundred thousands) [of rupees]. (Mu.29.10.73, beginning of pg.3)
2. The Father has explained that actually, it is the householders who have to do *bhakti*. (Mu.04.10.75, middle of pg.3)
3. First of all, unadulterated worship begins. First, they just worship Shiva. They build His temples; then they will build [the temples] of Lakshmi-Narayan. [...] Then they will start building temples of Ram-Sita. Then look, in the Iron Age, they keep making pictures of Ganesh, Hanuman, Chandika Devi, numerous *devis* and so on. (Mu.09.02.71, beginning of pg.2) [Mu.06.09.96, middle of pg.2]
4. When you become worshippers, you worship Shiva in the very beginning. The worship of deities will also be called adulterated worship. [The worship is] *satopradhaan* in the Golden Age, then it is *sato* (*satoaamaanya*), they even descend from [the level of worshipping] deities and start worshipping water, human beings [and] birds. (Mu.27.08.69, end of the middle part of pg.1)
5. Nowadays, look, they also worship monkeys [like] Hanuman and so on. If you have to worship animals, the best is the peacock. (Mu.07.08.67, end of pg.3) [Mu.21.08.85, end of pg.3]
6. You will certainly see deities in heaven. Hanuman certainly won't be present in heaven. (Mu.17.08.69, end of the middle part of pg.3)
7. First, unadulterated *bhakti* began. Now *bhakti* is so adulterated. People also worship bodies. This is called the worship of ghosts. The body is made of five elements (*bhuut*). (Mu.11.08.91, middle of pg.2)
8. You have been performing *bhakti* for many births. Now the devotees are so adulterated. They keep worshipping bodies as well. It is called worship of the elements. The body is made of the five elements, isn't it? (Mu.23.07.71, end of pg.2)

(4) EXHIBITION OF PICTURES

1. Numerous pictures have been prepared on demonic directions. (Mu.08.05.74, end of the middle part of pg.1)
2. In the path of *bhakti*, human beings remember many through the intellect. If you go to the temple of Shiva, there will also be many many other pictures there. So, they are adulterated, aren't they? (Mu.29.02.68, middle of pg.2)
3. Because of numerous pictures, all the thoughts of the human beings are just diverted towards the pictures. [...] There is a proverb, isn't there? - *Too many queens*. [...] (Mu.23.02.69, end of pg.2)
4. If they keep everybody's picture, what will they be called? It is adulterous *bhakti*, isn't it? (Mu.19.12.70, end of pg.3)
5. Now look, they have kept pictures of deities at so many places. (Mu.17.09.68, beginning of the middle part of pg.2)

¹⁶⁰ An elephant faced deity

6. All the pictures and so on that have been prepared are prepared out of ignorance. (Mu.13.03.71, middle of pg.2)
7. They spend so much on exhibitions! They also write that [such and such] was highly impressed. (Mu.10.06.76, beginning of pg.3)
8. A lot of subjects are certainly created through exhibitions. (Mu.04.01.74, end of the middle part of pg.3) [Mu.27.01.99, beginning of pg.4]
9. There is no peace in exhibitions or museums. There is a lot of noise there. It isn't called a *school*. It is like a fair. [...] This is why you tell [them]: come and understand in solitude. (Mu.04.10.68, end of pg.1)

(5) PREPARATION OF SCRIPTURES

1. It isn't that the scriptures begin from the Copper Age itself. No. They are prepared later on. First, the pictures are made, then their life stories are made. First the pictures will be prepared, then the scriptures will be prepared. It takes *time*. The scriptures have been made after 200-500 years [into the Copper Age]. (Mu.09.08.64, end of pg.3) [Mu.07.08.73, beginning of the middle part of pg.3]
2. Vedas and scriptures are called the path of *bhakti*, not knowledge. (Mu.31.08.68, middle of pg.2)
3. All these religious scriptures are certainly prepared later on. There are so many religious establishments and sects. Everyone has its own scripture. (Mu.19.02.70, beginning of pg.3)
4. Just the topics of the scriptures of the path of *bhakti* are filled in the intellect of human beings. They just sit and read out the scriptures. [...] Actually, there shouldn't be so many scriptures in Bharat. (Mu.17.09.68, beginning of the middle part of pg.2)
5. They certainly read scriptures to find God but God says, nobody finds Me by reading scriptures. (Mu.27.07.70, end of pg.2)
6. Day by day they keep making big books. They make so many biographies! (Mu.24.05.64, end of pg.1)
7. The name has been changed in the very biography. They have inserted the name of the child instead of the Father. (Mu.07.08.74, beginning of pg.3)
8. Only the name has been changed in the Gita. They have made this mistake in memory of the Confluence Age. (Mu.08.07.73, middle of pg.2)
9. God Vyas has written unrighteous things there as well. [...] Saying bad words to our elders, this happens just in Bharat. (Mu.05.01.72, end of pg.2)

(6) DIRT IN THE FAIRS

1. All the fairs and so on degrade you. The Father will certainly explain to the children, won't He? (Mu.25.11.72, end of pg.2)
2. Now there is so much pomp of *bhakti*. Fairs and so on are also organized, so that people can go and entertain themselves. (Mu.22.05.69, end of pg.1)
3. Those who are fast asleep in the sleep of the ignorance of Kumbhakarna¹⁶¹ themselves keep celebrating the fairs of Kumbha¹⁶². These naked ascetics (*naagaa sadhu*) organize the fair of Kumbha. They have many other nationalities. Then they have meetings. (Mu.06.01.72, beginning of pg.1) [Mu.07.01.77, beginning of pg.1]
4. They become so dirty in the fairs and so on. They sit and rub mud [on their body] vigorously. (Mu.01.05.74, pg.2)
5. People go and become dirty at those fairs. They keep wasting money; they don't get anything. (Mu.14.05.70, end of pg.2)
6. Very young naked people come at the fair of Kumbha. They take medicines, so that [their] *karmendriyaan* become calm. (Mu.31.08.68, end of pg.2) [Mu.21.08.84, middle of pg.2]

(7) JOURNEY TO PILGRIMAGES

1. The Father says, those who suffer misfortune don't know Me. They don't know that the Father is teaching [us] and giving the inheritance to make [us] the masters of the world. Now (from 2018) you have become free from suffering misfortune. (Mu.02.06.73, middle of pg.3)
2. The corporeal guides (*panda*) remember the pilgrimage places so much, because they go [there] again and again. (Mu.04.09.73, middle of pg.1)
3. The Supreme Soul is certainly not sitting (on) some mountain ([named] Mount). [People] go to Amarnath, Badrinath¹⁶³. Now what is kept there? They go to have a glimpse of inert pictures, because they (the pictures) are pure. (Mu.04.09.73, beginning of pg.3)

¹⁶¹ Brother of Ravan in the epic Ramayan who slept for six months and woke up for one day

¹⁶² The festival held every twelfth January-February at Allahabad, Hardvar and other centres

¹⁶³ Pilgrimage place in North India

4. Baba certainly won't tell you to come or go on physical journeys. (Mu.13.05.73, end of the middle part of pg.1)
5. When they go there on journey to pilgrimages, they spend so much money. [...] Great people, kings and so on also go and give donations and perform noble deeds. [...] Those are physical journeys; yours is a spiritual journey. (Mu.07.07.66, end of pg.2)

(8) O SHIVBABA! SAVE ME...

1. The Father says, at this time, everyone is Duryodhan and Draupadi¹⁶⁴. Duryodhan disrobes Draupadi. [...] Actually, everyone is a Draupadi. Whether it is a maiden or a mother, everyone is a Draupadi. There are numerous Kiichaks who chase [Draupadis]. [...] The topic of Kiichak and so on is about this time. (Mu.07.05.73, middle of pg.2)
2. Obstacles are also created in this [knowledge] because the Father makes you pure. Draupadi also called out [God] [...]. There are Draupadis and Duryodhans in the entire world. (Mu.26.03.89, beginning of pg.2)

THE CONFLUENCE AGE HEAVEN

1. This is the world of owls¹⁶⁵. The Golden Age is the world of *Allahs*. God-Goddess will be called *Allah*. (Now) everyone is hanging upside down. (Mu.05.03.73, end of the middle part of pg.1) [Mu.05.03.78, end of the middle part of pg.1]
2. They sing, don't they? - "she (the bride) is going from the Father's house to the father-in-law's house", so, this [house] of yours, [the house of] Brahma is the Father's house. Now you will go to heaven, the house of the father-in-law. (Mu.01.04.73, beginning of pg.3)
3. There also, the Father will be with you. Here, Brahma is along with Saraswati. There also, both are certainly required. A symbol is required. (Mu.04.07.77, beginning of the middle part of pg.2)
4. It isn't the *law* in the Golden Age that death (*kaal*) devours [you]. This won't be said [for] there. They shed one skin (body) and take another, just like snakes change skin. There is always happiness and just happiness there. (Mu.12.02.73, end of pg.3)
5. There, they remain pure. They marry very grandly. They become Emperor and Empress. The whole world says [that] the Golden Age is *heaven*, a *vice less world*. (Mu.18.04.73, end of pg.2)
6. When it was the Golden Age, you were in the stage of ascent (*carhtii kalaa*) and all the other souls were in the Abode of Liberation (*Muktidhaam*). (Mu.22.02.71, beginning of the middle part of pg.2)
7. In the Golden Age, there will be the rule of the *Deity dynasty* at first. They will have villages. There will be small areas. You have to churn the ocean of thoughts over this [topic] as well. Along with that, you have to have a connection of the intellect with Shivbaba. We obtain emperors only through remembrance. (Mu.05.04.71, end of pg.2)
8. In the Golden Age, you become the rosary around Vishnu's neck, in whose memory the *Vaijayanti maala* (the rosary of victory) has been prepared. First you are threaded in the *Rudramaala* (the rosary of Rudra). This is certainly the *Raajsuya Rudra Gyaan Yagya*¹⁶⁶. (Mu.11.09.73, middle of pg.1)
9. The Father comes after every 5000 years. Bharat itself becomes paradise. It is also said, these many years before Christ, there was paradise, there was heaven. Now it isn't. (Mu.01.02.71, end of pg.3)
10. This court of the Confluence Age is even higher than the court of the Golden Age. [...] The Golden Age crown is nothing in front of this crown. (A.V.14.05.70, middle of pg.251)
11. The Confluence Age heaven is even higher than the Golden Age heaven. (A.V.20.11.85, middle of pg.48)
12. In the Golden Age, Lakshmi-Narayan had palaces made of diamonds and jewels. (Mu.03.04.71, middle of pg.3)
13. You are in this world for just a few days, then this physical world won't appear to you children at all. Just the subtle world and the Soul World will appear [to you]. (Mu.07.03.67, end of pg.2)
14. It is said that there was the kingdom of Krishna on the banks of the river Yamuna. Delhi itself is called *Paristaan* (the land of fairies). Now it is *kabristaan* (a graveyard). (Mu.07.04.73, end of the middle part of pg.2)



¹⁶⁴ Characters in the epic Mahabharat

¹⁶⁵ Baba says owls for bats

¹⁶⁶ *Raajasuya*: a sacrifice performed at a coronation; *Rudra Gyaan Yagya*: yagya of the knowledge of Rudra