

ACD No. 74, Clarification of Morning class 12.08.1990

The morning *class* of 12.8.90, [the topic] was being discussed in the beginning of the middle part of the first page. Prajapita cannot exist in the subtle world. There isn't [any] creation there. So, they argue a lot over this very topic with you. Hence you should explain; when Brahma and Brahmins are present, they will certainly be in this very world, won't they? Brahma as well as the Brahmins will be on this very world. They are certainly present or aren't they? Like, the word Christian was derived from [the name of] Christ. So, certainly Christ existed in this world and the Christians also existed in this very world. Just as, Buddhists came from Buddha, the Islamic people came from Abraham, in the same way the well-known Brahmins have emerged from Prajapita Brahma. Who are the well-known Brahmins? Are there any well-known Brahmins [mentioned] in the scriptures? Aren't there? They are certainly there, the Brahmins who are praised to be very well-known in the scriptures. Whether they are praised in a *white way* or a *black way*, they are certainly praised. Brahmins like Ravan, Kumbhkarna, Meghnad (demons in the epic Ramayana) as well as Brahmins like Guru Vashisth, Vishwamitra, and *Saptrishis* (sages mentioned in epics) are praised. They are very well-known. So, where are they? Can anyone give a *clarification* about where those *Saptrishis* (the seven sages) are? Where are those Vashisth and Vishwamitra? An example was given that Buddhists came from Buddha, Islamic people came from Abraham similarly the well-known Brahmins were born from Prajapita Brahma. Which well-known [Brahmins] were born from Brahma at first? At the very beginning? The *Saptrishis* were [born] later. The well-known Brahmins who were born at first are Sanat, Sanatan, Sanandan and Sanat kumar. Four Brahmins were born; they were the creation [created] through the mind [of Brahma]. It is indeed said, *Adi dev* Brahma, the first deity. There is a praise in the scriptures, *twam adi devah purushah puranah* (you are the first deity, the ancient man). When there is the praise of the first deity, which picture is shown for him? Is the picture of Brahma shown as that of the first deity in temples? No. The picture of Shankar is shown. They go there and sing, *twam adi devah purushah puranah*. The pictures, the naked idols that have been shown in the Jain temples are also a proof of this. Naked idols have been found the most in the excavations made at Mohenjodaro, Harappa, Mesopotamia and Greece, which are the proofs of the incorporeal *stage*; [they prove] that the Supreme Soul is incorporeal. That Supreme Father who stays in the incorporeal *stage* is revealed in the form of Prajapita, in the form of the first deity in the world. In reality Brahma cannot be called a deity. The *proof* has been mentioned in the *murli* itself. Who will be called the first deity?

Who will be called [the first deity] in reality and who will be called that in an unreal sense? The *murli* says, Brahma will not be called a deity in reality. Then who will be called the first deity? Surely someone else is the first deity. If we call Brahma a deity, why is he shown with beard and moustache? Deities certainly don't have beard and moustache. The vicious ones have beard and moustache. It has also been said in the *murli* that Brahma finishes in the world of the dead (*mrityulok*). Brahma's 100 years [of age] completes in the world of dead. So, will there be deities in the world of the dead, in the river of the poison of vices (*vishay vaitarni nadi*), in the world of hell or will there be the vicious ones? There are vicious human beings in it. Therefore Brahma cannot be called a deity, that is also *wrong*. Then we will certainly have to uncover the *right* thing. Those who call themselves Brahmins must be asked, 'From where did Brahma come? Tell [us] his *origin*'. They will not be able to reply about where he came from. They will say, he came from this very world. *Arey*, when he came from somewhere, he surely originated from someplace, there is certainly someone who gave birth to him, the creator. Ask those Brahmins, whose creation is he? If Brahma is the creation, whose creation is he? Is Brahma corporeal or incorporeal? He is corporeal.

When Brahma is corporeal, then how will his creator be? He will indeed be corporeal, won't he? This is why it has been questioned in the *murlī*, "Do you want incorporeal inheritance from the Incorporeal One?" You will certainly obtain incorporeal inheritance from the Incorporeal One and you will receive the corporeal inheritance of the sovereignty of the world, or the inheritance of heaven from the corporeal one. Heaven is in a corporeal [form]. So, whose creation is this Brahma? Who created Brahma? The thing which is created through the *creator* does not exist before. Like a potter created a pot; the soil already exists but the pot does not exist before. So, the souls are not created. The *Supreme Soul* Father is not the creator of the souls. They are eternal. Souls as well as the Supreme Soul Father is eternal. The *Supreme Soul*, the Point of light Shiva will not be called the *Creator*. He will not be called the *Creator*. He becomes the *Creator* when He enters some corporeal form. Yes. So, no one can ever reply [to the question], who created Brahma. There is no Brahmin who can reply when Brahma was created; because no one exists before Brahma on the world at all. There is no praise about it in the scriptures at all. Who existed at first? Brahma. When they don't know it at all, what will they say? It is you children who know this as well, [that] the chariot of Shivbaba, in whom He enters, is the same soul who had become *prince* Krishna. When had he become that? The chariot of Shivbaba, in whom He enters is the same soul who had become *prince* Krishna. When had he become that? In the Golden Age? Is there any praise of it in the scriptures? Is there any praise of the Golden Age Krishna and Kansa in the scriptures? There is no praise of the Golden Age Krishna in the scriptures at all. The praise is of whom? The praise is of that Krishna with whom Kansi, Jarasindhi (villainous characters in the epic Mahabharat) are shown. After having 84 births he has become Brahma. His name in the horoscope will be different, because he is a human being, isn't he? Then, when He enters him, he is named Brahma. The name changes when the Supreme Soul enters. My name is only Shiva, it never changes. The name of My soul itself is Shiva. When the bodies change, the names also change. The children also know this, the same Brahma is the form of Vishnu. First, he is Brahma. Later, when his *purusharth* is complete, [he] becomes Vishnu from Brahma in one *second*. He becomes Narayan. He becomes Narayan from Brahma. So, is there the praise of becoming Narayan from *nar* (man) or of becoming a *prince* from *nar*? The praise is of becoming Narayan from *nar*. So certainly the *soul* of Brahma enters a male body and after entering, he becomes Narayan from *nar*, he becomes Narayan through the same body which he entered.

The temples of Lakshmi-Narayan that are shown... Big and magnificent temples are built [for them]. There is also the picture of Vishnu placed beside it, a picture of the deity Vishnu is also shown in a small room (*kothri*). [The temple with] that Vishnu is called the temple of Nar-Narayan. In addition, they show a separate temple of Lakshmi-Narayan as well. It means there is only one set of couple, in whom the souls of Ram and Sita as well as the souls of Radha and Krishna act and the *yadgaar* of both are shown in two separate forms. This is also an ordinary chariot at the end of 84 births, isn't it? All these bodies are the chariots of souls. The *takht* (throne) of *Akalmuurt* (the one who is in a corporeal form and cannot be conquered by time or death) is the one which speaks and moves (*bolta chalta*). The Sikhs say, *Sadguru Akalmuurt*. They have made the *Akaltakht* (the imperishable throne) of *Akalmuurt* at Amritsar. How is the *muurt*? *Muurt* means corporeal. How is the *muurt*? *Akal*; what is the meaning of *akal*? The one who cannot be devoured by death. Therefore the *takht* of *Akalmuurt* which cannot be devoured by death, *Sadguru* who is called *akal*; so will the body, the chariot in which the Supreme Soul enters be devoured by death despite being *Akalmuurt*?

Arey, He has in fact come to devour the entire world. He will devour the entire world but no one will be able to devour him. He is praised as the death of the deaths, the Great Death (*kaalon ka kaal, mahakaal*). He is praised as the imperishable chariot, the lucky chariot. How

is he lucky if his body perishes due to heart failure? It has been said in the *murli*, *yogis* cannot have a heart failure. This version proves that the form of Brahma which is not worshipped in the Indian tradition, whose temples are not constructed, whose idols are not made is not the form of a complete *yogi*. A complete *yogi* who is called *Yogishwar*, the lord of the *yogis*, is some other form. The Sikhs have then made a wooden *takht* (seat). Why have they made a wooden *takht*? Like the Hindus have made the *ling* of stone, they have made a wooden *takht*. Because the *ling* is bigger in shape. In the Somnath temple, the point was in the center and the *ling* was made from red stone. So, whose *yadgaar* is the *ling* and whose *yadgaar* is the point? Whose *yadgaar* is that diamond? The diamond is the *yadgaar* of the *Supreme Soul*, the Point of light and the *ling* is the *yadgaar* of the corporeal bodily being who stays in the incorporeal *stage*.

When the souls stabilize in the incorporeal *stage*, the consciousness of the *indriyaan* - the hands, legs, nose, eyes and ears - does not exist. Just like, the *ling* made of wood is shown in the temples of Jagannath and Shrinath. There weren't nose, eyes and ears on it before; they have made it later in order to worship. (Student comments.) Yes. The point of saying this is, the corporeal form whom the incorporeal Point of light, the *Supreme Soul* enters is of an incorporeal **stage**. By saying 'Shivbaba is incorporeal', we draw a wrong meaning out of it. [We think] if He is incorporeal, He is a point; as if He doesn't have any existence in the world at all. We can do whatever we want; whether we do the wrong thing or the right thing, there is no corporeal being in the world to catch us at all. This is why, Baba has said in the *avyakt vani*, it doesn't matter now because there is no one to take stock of the karmic accounts. Why did he say so? Certainly the Brahmins, the deities [i.e.] the souls who become deities from Brahmins received a hint by this: in future, a form of the Father who will take stock of the karmic accounts will also come in front [of the children] in the form of *Dharmaraj* (the Chief Justice), who will take stock of every single penny from the Brahmins.

So, the Sikhs have made that wooden *takht*. Why did they make a wooden *takht*? Why did the Hindus make the *ling* of stone; why did they make the *ling* of stone as the *yadgaar* of the body in which He (the Supreme Soul) enters? Certainly, he has a stone-like intellect. When they have made a wooden *takht*, he certainly has a wood-like intellect (*lakkarbuddhi*), the one in whom the Supreme Soul enters. So, they have named it *akaltakht*, [and] they have made it of wood. As such, all are *akaltakht* (immortal thrones). All the human souls in the world are entombed. Everyone becomes entombed in their last birth, everyone has a wood-like intellect. Not even a single one remains without a wood-like intellect. All the souls are *akalmuurt*. How are all the souls [while being] in the form of a point? *Akalmuurt*. No death can devour a soul. Then what does death devour? It devours the body. Thus, the glory of *akalmuurt... muurt* means corporeal, along with the body. The glory is because the corporeal body which the Supreme Soul enters - although He enters the one with a wood-like intellect - he becomes *Parasnath* from being [the one with] a stone [like intellect]. The children too... what will the children of *Parasnath* become? They will become *Paras[nath]-Parasnathni*. The Highest on High God certainly requires this chariot because He enters and sits in the chariot and gives the *knowledge*. Or else how will He narrate the *knowledge*? Only that one is called knowledgeable. He gives the knowledge of the beginning, middle and end of the creator and the creation. Who is the creator and who is the creation whose *knowledge* of beginning, middle and end is given? The giver of *knowledge* is the *Supreme Soul*, the Point of light. He is the Giver of *knowledge* but He gives the *knowledge* of whom? Does He give the *knowledge* of the Point of light? The Point of light is not called *rachaita*, the *creator*. The *creator* is the *great - great grandfather*; he himself is the first father of the world. The father himself is called the creator. Thus, He gives the *knowledge* of the creator. It means, how will the seed of this corporeal world in the

form of a tree also be? He will be corporeal. The seed of the tree of souls in the Supreme Abode (*Paramdham*) is the Supreme Soul Shiva, the Point of light but in the corporeal world, the seed of the corporeal human beings will certainly be some corporeal human being, who is an *all-round* actor. Thus, the Father comes and gives the *knowledge* of the beginning, middle and end of that creator and his *first class* creation. So, tell me now, you came to know about the creator, that's okay. [You came to know about] that human being of the entire world, that father in the form of the seed, who is the father of the **entire** world. It's alright, you recognized the creator. Then, who is the creation? (Student replies). They are many. [However] who is the first creation? (Student: Radhe-Krishna.) Radhe - Krishna are two, [here] it was asked about the first one. (Student: the child Krishna). The child Krishna! Alright, the child Krishna is the creation. It is right. A father's child himself is his creation, the *first class* creation. But which creation comes first even before the child? The wife is the creation, but the wife doesn't receive inheritance. The wife is bound [in relationship] in order to serve the children, to nurture the family, to create the elevated creation. Therefore in reality, the elevated creation is Krishna.

Thus, the Supreme Soul Shiva is the Father. When He is called *Heavenly* God the Father, He certainly creates *heaven* in the corporeal [form]. And He makes Krishna the lord of that *heaven* because Krishna becomes the child. But the link between both of them is the mother, *Jagat amba*. It has been said in the *murli*, "In reality your senior *mummy* (*bari mammi*) is this Jagdamba. This Brahma is Jagdamba but the body is of a male." Why did He place this obstruction (*pakh*)? Why did He place this obstruction (*pakh*) of 'but'? When the body is of a male, he isn't the world mother (*Jagat ki amba*) in reality through this body because the form of Jagdamba is worshipped in India. Her pictures are drawn and worshipped. Brahma's pictures are not worshipped. So, definitely the *amba* (mother) who is revealed in the entire world in the form of a female, in the form of Jagdamba is someone else. The mother who was present in the beginning of the *yagya* herself is Jagdamba in reality. The one who was present in the beginning is herself revealed in the end again. Therefore, He sits and gives the *knowledge* of the beginning, middle and end of the creation. The meaning of knowledgeable is not *antaryami* (the one who knows the inner thoughts or feelings) or *janijananhar* (the knower of everything). What?

The meaning of knowledgeable is not that He is *antaryami*, He knows each one's heart, [so that we think] He will certainly know what we are thinking. No, this is not the meaning of *antaryami*. What is the meaning then? The meaning of *janijananhar* and omnipresent is different. What is the different meaning of omnipresent? What is the different meaning of *janijananhar*? (Someone said something). Yes, He knows the beginning, middle and end of the world. Human beings mix all [the topics] and go on saying whatever they know. Now you children know, we all Brahmins are the children of Brahma. 'All Brahmins'; how many Brahmins will there be? Our clan is the highest. We are of which clan? We are of the Brahmin clan; Brahmins become deities. We are of the deity clan. How many births do deities have? [They have] 84 births. *Accha*, how many births will the *second* Narayan have? He will have 83 births, then, will he not be a deity?

He is not in the *list* of deities. Why? Because the souls who have fewer births certainly didn't learn the studies completely from the Supreme Soul Father. When the Supreme Soul Father is revealed in the form of the Father and teaches the highest on high study of the *university*, those souls are deprived of that knowledge, they become distant. Hence, our clan is the highest. They keep the deities at higher [position] because, they think that deities have existed in the beginning of the Golden Age. The children of Prajapita Brahma are certainly Brahmins. No one knows this except for you children. How will they even come to know [about

this] when they consider Brahma to be in the subtle world? How will they come to know? When will they come to know? Baba has asked a question in a *murli*, “Ask those Brahmins, when you call yourselves Brahmins, the mouth born progeny of Brahma (*Brahma mukhvanshavali*), where is your Brahma?” Though such great versions (*mahavakya*) are not printed now, because they are not applicable at this time; [and] if they are printed someone might point at them that Baba has said, ask those Brahmins. So, if they ask those Brahmins, someone might ask us too: where is your Brahma? They will say Gulzar Dadi. Gulzar Dadi is not given the name Brahma. In the *murli* it has been said, ‘Whichever body I enter will have to be named Brahma’. It is not that if this Brahma leaves his body, the task will not be accomplished. Even if this Brahma departs, the task of the *yagya* will certainly continue. I will take you children along with Me. We will live together, die together and go together. We will play together, eat together, drink together, stand together, and sit together. The glory is of togetherness. (Someone said something.) Yes, when he went away, when in reality, your Brahma himself went away, where did the mouth born progeny of Brahma come from? When you are the mouth born progeny of Brahma, he (Brahma) should certainly be present here, shouldn’t he? (Students comment.) Yes, those bodily Brahmins are different; [they are those who] conduct worship and eat feasts. What do the different Brahmins do? They will worship non-living pictures and eat feasts. They enjoy the aspects of just eating and drinking and even if others come, when they welcome them, they will keep eatables and drinks in front of them, 36 varieties of food and make them happy; because they don’t have the wealth of knowledge at all. You don’t eat any feasts etc. What was said? You don’t eat any feasts etc. You don’t have interest in 36 varieties of food. You have to thoroughly understand the secret of Brahma now. Except the *Raja yogi* Brahmins, no one can know this secret. Say, leave aside other topics and at least remember the Father first through whom you have to become pure from impure.

When they call [the Father], they don’t say, “O, Purifier of the sinful ones (*patit-pavan*) come; come and narrate the knowledge to us”. What do they say? When the *title* ‘Purifier of the sinful ones’ has been given, when they are calling Him using a title, what do they call Him for? Do they call Him to narrate the knowledge? No. “Come and purify us, the impure ones”. Knowledge is just a *media*; it is an instrument, not the goal. Therefore, first, at least remember the One, through whom you have to become pure from impure. So, through whom do we have to become that? We have to become pure from impure through whom? *Arey*, through whom did we become impure? Alright, if you understand the opposite of it, you will understand the right way as well. We became impure by coming in the colour of whose company? (Student comments.) Who is Ravan? Who is Ravan? They make pictures of Ravan too, [don’t they]? They make pictures, so there would have been someone who performed such acts as well. But they think, a man with 10 heads might have existed. The meaning of 10 heads coming together is, there are some 10 personalities. There is a personality which is 100% lustful; there are some personalities who are 100% greedy, lustful, angry, and egoistic whose *yadgaar* is shown in the form of pictures, the picture of Ravan. If there wasn’t any person who did such acts, how did they make the picture [of it]? They will be vicious number wise indeed, will they not? Or will everyone be equally vicious? Can everyone be equally vicious? No. Then there must be someone who is even 100% vicious, [won’t there]? *Arey*? Thus, the ones who are 100% vicious, the vicious ones in whom the pure souls coming from above entered... because the souls of Abraham, Buddha, Christ who come from above enter whom? They certainly enter impure bodily beings.

They become impure first as compared to the souls of the Ancient Deity Religion (*Devi Devta Sanatan dharm*) who have 84 births because they didn’t study the knowledge completely. They didn’t become completely pure, complete with 16 celestial degrees; that is

why they degrade first. Thus the religious fathers who come from above take the support of those very weak souls. They *convert* and take them to their countries. So, the glory is of the Purifier of the sinful ones because He comes and purifies the sinful ones. He will purify the impure ones only through the colour of His company or will He narrate the knowledge and go away and we will keep becoming pure from impure [by ourselves]? When we have become impure, the various religious fathers of other religions who came, we *Bharatwasis* have become impure by coming in the colour of their company. Then, how will we become pure? We became impure by coming in the contact and connection of many, by being influenced by the colour of [their] company. So, how will we become pure? The one who is the highest of the high, who is the father of even those religious fathers, he is the father of all the fathers and the husband of all the husbands; we will become pure through the colour of his company. Otherwise there is no other way to become pure. If someone says, we have heard the knowledge, so we will become pure through it... No. The Purifier of the sinful ones is certainly required. Only the Father – the Purifier of the sinful ones makes this impure world pure. No human being can make it pure from impure. Therefore, at least remember Him first, then you will understand these topics as well.

Due to having doubt over a small issue, they forsake the Father Himself. The first main thing is *Alaf* and the Father. The main thing is *Alaf* who is called the Father. *Alaf* and *Be* are the two letters of Urdu [alphabet]. *Nukta*, a point (*bindi*) is a different thing. [As regards] a point, put hundreds of points (zeroes) [but] it will not have any value unless we put a number [before it]. There is no value of a point without the number. That *Supreme Soul*, the point of light takes the support of *Alaf*. *Alaf* means the first word. The point is a different thing. Hence, recognize that *Alaf*. It was not said recognize the point. How will you recognize a point? How is recognizing a point possible? All the point souls are alike. The souls of insects, animals, birds and moths are points; 5 billion (500 crore) human souls are also points. Well, how will you recognize the point which you should remember? Is there any criteria as to which point we remember? Therefore remembering the point is not remembering the highest of the high Father. When it is said the highest of the high Father, definitely that *Supreme Soul*, the Point of light enters some body and does a highest on high task before going. As such all the religious fathers came, gave their *knowledge* and went away. Even then, the world continued to degrade.

Like the *knowledge* was given through Brahma; still, did the world of Brahmins elevate or did it degrade? Is the affection amongst each other decreasing or is it increasing? The affection is depleting. So, will there be the world of the affectionate ones in the Golden Age or will there be a world of *latsang* (the gathering where one receives kicks)? *Arey*, *satsang* means the company of the truth. No one except the true Father can give the company of truth. No human being can give the company of truth. They will kick you, they will push you away. [As regards] *satsang*, there is no one in the world who would have given the company of truth (*satsang*) except the One true Father. Therefore it was said, the first main thing is *Alaf* and *Be*. *Alaf* means *Allah*, the one who plays the highest on high role. Remember *Allah*. When it is said, [remember] *Allah*, even the Muslims think that He is incorporeal.

The first main thing is of *Alaf* and *Be*. *Alaf* means creator, the father and *Be* means the creation, the *first* creation. The creator father is the father Ram and the first creation is the child Krishna. Child Krishna will be in the Golden Age but there will be someone who gives birth to the first *prince* of the Golden Age as well, [won't there?] Or will he be born from vicious ones? Will his parents be vice-less or will they be vicious? They will certainly be vice-less. The birth, the creation of a vice-less one can take place only through the vice-less ones. A vicious one cannot give birth to a vice-less creation. The creator is always *powerful* than the

creation. It is not possible that the creation is complete with 16 celestial degrees and the creator is devoid of celestial degrees. No. It has been mentioned, it has been written in the old pictures *Maharajkumar Shri Krishna* (Crown Prince Shri Krishna) for Krishna [and] *Maharajkumari Shri Radhe* (Crown Princess Shri Radhe). Then, whose son is he? Surely a soul has already become *Maharaja* (emperor), who has attained the emperorship of the world directly from the *Supreme Soul* Father through the power of remembrance (*yogbal*). Thus, the creation who attains [the emperorship] directly from the Father is different and the one who attains [the kingship] from the deities is Krishna. The attainment of kingship which Krishna attains in the Golden Age will not be directly from the Supreme Father Supreme Soul. Those who make *direct* attainment will rejuvenate their body (*kanchankaya*) in this very birth, through this very body, which means they will control the 5 elements of the nature too. This is why, it was said in the *avyakt vani*, ‘unless you have gained victory over the 5 elements of nature, the transformation of the world cannot take place’. The world will said to be have transformed when even the 5 elements of nature *change*. So, first, will the 5 elements of the world change or will the 5 elements of our own body change? What is the first thing which is in contact and connection of the soul? Is it the 5 elements of the outside world or the 5 elements of our own body? First, this body should rejuvenate (*kanchankaya*). But this body cannot rejuvenate as long as this vicious world of 5 billion exists. On one hand we make *purusharth* [and on the other hand] the vibrations of the vicious world of 5 billion [people] in the form of crowd, in a collective form ruin our *purusharth*. So, when will the body become vice-less, free from diseases like gold? It will be made only when the world of 5 billion which spreads opposite vibrations, which spreads vibrations contrary to God, which behaves opposite to the directions of God, is destroyed. So, won’t the world of 5 billion [people] recognize the Supreme Soul Father? It will recognize but it will be *too late* by the time it recognizes. Then they will not be able to make the *purusharth* of reforming themselves at that time. This is why they will have to go back to the Supreme Abode. This is why it is said in the *vani*, the soul of you children will continue to become *powerful* and these bodies will go on decaying. Until when will they continue to decay? Until the world of 5 billion [people] is destroyed, no matter how much effort you make, there will certainly be the effect of the crowd on this body to some extent or the other. It is not possible that the eyes become like lotus (*kamal nayan*), as that of the deities.

This is why you should never understand this concept in a wrong way [and think] that we have become *Raja yogi*. [In that case] whose body will rejuvenate? The body will not rejuvenate here, on this world. The body will rejuvenate only when not even a single human soul, human being who *pollutes* nature remains in this world. Now nature is being polluted. *Pra krati* (nature); ‘*krati*’ means creation, task and ‘*pra*’ means the best creation; the first and best creation of the Supreme Soul is indeed the mother. But as a result of the arrival of foreigners, because of the cultivation of foreign ways (*videshiyata*) no one cares about the *pollution* of Mother Nature, [no one thinks,] ‘we should not *pollute* her (the nature)’. *Prakriti* means the five elements. The five elements are inert. As we can see inert things in this world: the stars, the moon, the earth, the ocean; we can see these inert things. But, just like these inert things exist, there are also some living forms of them. There are also some living forms of the inert five elements, which are shown in the scriptures as the deity of fire (*agni devta*), the deity of wind (*vayu devta*). Deities were tied to the bedstead of Ravan. Ravan had kept them under bondages to serve him. Ravan is not some other person, [but] the intelligent people of today have bound nature, wind, water, fire; they are trying to bind them. They are taking work out of them. What is this *fan*? This too is an appliance of nature, isn’t it? They have bound nature, haven’t they?

It is scorching hot and still they have bound it (deity of wind); so, it gives us air, it gives comfort. These are appliances; these are the appliances of science. This nature is not in the pure (*satvic*) form. We have to make the nature pure so that we don't need these appliances which are [made by] intelligent [people] at all. When nature becomes *satopradhan*, how will the weather be? (Someone said something.) Yes, the weather will always be pleasant (*sadabahar*). In that forever pleasant weather there will be no need for us to construct walls. When are these walls constructed? When it is winter, summer monsoon, to save ourselves from them, we make walls. When there is more body consciousness, we make walls, we wear clothes to hide the body consciousness that we develop. There will not be the necessity of all these things in that free (*unmukt*) atmosphere.

So, first *Alaf* and *Be* are the main topics. The Father says, remember Me alone. What is this? Just a while ago He said, '*Alaf* and *Be* are the main topics' and now He says, '*Mam ekam yaad karo* [i.e.] remember Me alone'. *Arey*, should we remember [only] the one or should we remember two, the two main ones? (Student: we should remember the one). We should remember the one, then why did He say two things? That is why the so-called Brahmins say, Baba keeps on surging waves. Sometimes He says one thing and sometimes something else. (Someone said: it happens so in the *murli*). It doesn't happen so in the *murli*. The intellect of the people who understand it, who explain it is such. [As regards] the Supreme Soul, it is said, '*God is one*'. If '*God is one*', even His words will be one, it will give just one true meaning; all the other meanings [which people give] will be false. When the Supreme Soul Father says, remember *Alaf* and *Be* then certainly, *Be* meaning the *soul* of Krishna who becomes the emperor (*badshah*) in the Golden Age and the *Alaf*, the *soul* of Prajapita both, will be merged in a single body. So, when both the souls are in one body, is he one or are they two? He is one, isn't he? Remember the Father and the inheritance and remember the Home. *Arey!* This moment He says, remember Me alone, then [in the next moment] He says, remember the Father, the inheritance and then [remember] the Supreme Abode; take your intellect above! Why these three or two different directions? [Why did] He say, 'remember heaven' one moment, then 'remember the Home' the next moment, and then 'remember Me', 'remember *Alaf*, remember *Be*'? Say just one thing, won't you? He says just one thing but because of not recognizing the form of the Supreme Soul which is going to be revealed in the future they aren't able to draw the correct meaning. The very meaning of *maam ekam* (Me alone) is, the one corporeal form of the Supreme Soul in this world, who is in the incorporeal *stage*, remembering that form with an incorporeal *stage* means all the pleasures of the world are contained in him. We have achieved what we wanted, there is nothing more to achieve now. When we have achieved everything, we have achieved happiness too [and] we have certainly achieved heaven as well. When we experience the pleasure of all the relationships in [just] one, which happiness remains unattained?

The one in whom the Supreme Soul has entered and is sitting, is it not the house of the Supreme Soul? Is he not *Brahm* and Brahma? *Brahm* means the place to live. And what does Brahma mean? Brahma also means a place to live. Who lives in it? *Arey*, even in [the case of] Brahma, 5 billion human souls live in him. If not, where did they originate from? From where did the entire world originate? [It originated] from the womb-like intellect of Brahma. The whole world is born from the mother and father. Therefore, the mother and father themselves are the home of the children. These four walls are not home, the Supreme Abode above is not home. At present, which is the home of us children? The heart-throne of the Father itself is our home. Therefore, [whether you] remember the home, whether you remember *Alaf* or *Be* or heaven, it becomes the same thing. The Father Himself is our inheritance. We have come to know that the Supreme Soul enters the very personality who is going to become Narayan from

nar (man) and changes the world. Therefore, Narayan himself is our inheritance. The Supreme Soul resides in Narayan himself. *Naar* means water and *ayan* means home, the water of knowledge itself is his home. That Father, the Ocean of Knowledge (*gyan sagar*) Himself is our home as well as our inheritance. If we have found Him, we have found everything whereas, if we get the entire world, if the whole world turns in our *favor* but we have an opposing intellect for the Father, we have not achieved anything. So, the children forsake the Father Himself because of having a doubt over a small issue.

So tell [them], leave aside the other topics, remember the One through whom we have to become pure from being impure. The Father says, remember Me alone. I will certainly come in someone, won't I? The meaning of 'Me alone' is not that remember Me, a point. Otherwise, how will you identify which point it is? *Arey*, when all the points are alike, how will you identify [which point it is]? They will say, the point which is above all [the points] in the Supreme Abode is our Father, we remember him. *Arey*, sometimes we are unable to raise our intellect from [the thoughts of] this earth and they say that they remember the highest One. The condition of the intellect is such that it cannot rise high at all, it cannot become detached from this body at all and they say that they remember the highest One, [the highest] Point. Anyways, the Point is not at all above now. Where has the Point come? That *Supreme Soul*, the Point of light has come down to purify the impure ones, the ones who are drowned in the river of the poison of vices (*vishay vaitarni nadi*). If someone drowns, does his rescuer keep flying above? (Student: the *factory* of purifying [the sinful] is here itself.) Wherever the *factory* is set up in this world, will the redeemer of the sinners in that *factory* fly above or will He plunge in? He will plunge in; He will have to go down. So, it is not that He is sitting above. I will certainly come in someone, won't I? In whom will I come? I have to purify the sinful ones. So, in whom will I come? Definitely, I have to come in the most sinful lustful thorn. I come in the most sinful lustful thorn and make him the biggest flower, the *king flower*. Which flower is the biggest? The lotus flower. So, it has been said, I come in the most sinful lustful thorn. It is not that He comes in the lustful thorn and just by entering him, he turns into a flower. If he has become a flower, he may go. No, there is a rule: Brahma becomes Vishnu in a *second*. Until the form of Vishnu is revealed in the world, the Supreme Soul Father cannot leave and go out of that most sinful lustful thorn. He certainly has to play His part. So, I will definitely come in someone, won't I? The name of the one in whom I enter, through whom I purify the impure ones is also required. His name is also required. I come and create him. You need great intelligence to explain about Brahma. Those in the infantry and cavalry become confused. He didn't talk about the *maharathis* (great warriors); those who are in the infantry and cavalry [i.e. those who] are top ahead in a second and are extremely back the second, they become confused. He explains according to the state [of the souls]. Prajapita Brahma is here. The *yagya* (sacrificial fire) of knowledge is organized through Brahmins, so definitely Brahmins are required, aren't they? When Brahmins are required, Brahma too is certainly required. Prajapita Brahma, through whom Brahmins are created, is also required here. Brahmins also say, we are the progeny of Brahma. They think their clan continues as a tradition. What do those Brahmins think? [They think that] the *didis*, *dadis* and *dadas* are the children of Brahma and we were born from them. It means, are they the mouth born progeny (*Mukhvanshavali*) of Brahmins or are they the *mukhvanshavali* of Brahma? They are *mukhvanshavali* of Brahmins, aren't they? Then why do they call themselves the *mukhvanshavali* of Brahma? So, they think their clan continues as a tradition.

In reality, when the Supreme Soul Father comes on this world to create a new world, He doesn't continue a clan as a tradition. Here, they will have to become a *direct* child of Brahma. [They think] the clan continues [as a tradition] but they don't know when Brahma

existed. Now you are Brahmins. The one who is a child of Brahma is a Brahmin. It was not said, the children of Brahmins are Brahmins. Who are real Brahmins? Those who are the *direct* children of Brahma are Brahmins. A syllable is added to the name of children. Followers of Vishnu are *Vaishnav*, a syllable was added. It became 'Vai' from 'Vi'. Followers of Shiva are *Shaiv*, a syllable was added. Children of Diti (a wife of Sage Kashyap) are *daitya* (demons), a syllable was added. Thus, a syllable is added to the name of children. Here too, which syllable was added to [the name of] Brahma for the children of Brahma? Brahmin; a syllable was added. Only those who are the children of Brahma are Brahmins. They don't know the *occupation* of the Father at all. Who? Who don't know the *occupation*, the business of the Father? Those so-called Brahmins don't know [about it]. They think that the Father comes, He narrates the knowledge and goes away; this is His business. *Arey*, His business is not just to narrate the knowledge; His main business is to purify the sinful ones. No one has become that up until now. When no one has become pure from impure, no Brahmin can say proudly, "I have become pure". When no one can say, we have become pure from impure, the colour of company of the worldly people cannot affect us... will anyone say this? If such a person becomes ready, [a person] who is not affected by any kind of colour of company of the worldly people then, there will be no need for him to wander in the world at all. He will not go to the Ganges (the river Ganga) and have a bath. Who go to bathe in the river Ganges, whether it is the living or inert Ganges? Only those who are impure will go the Ganges of knowledge, the living Ganges and have a bath. If he has become pure, there isn't any need for him to go and bathe anywhere (any river); there isn't the need for him to wander at pilgrimage places.

Earlier, there are just Brahmins in India; the others come into existence later on. The clan of the Brahmins is the highest of high. Those Brahmins also think that their clan would have emerged from Brahma. "It would have emerged"; [it means] they don't know exactly. They think that their clan would have emerged from Brahma. Which Brahmins think so? Those Brahmins also think that their clan **would have** emerged from Brahma. It means that they made an assumption. But they cannot describe how and when it emerged whereas you can describe about this fact, how we are the children of Prajapita Brahma at present. Second *page*... You understand that, Prajapita Brahma himself creates Brahmins. The same Brahmins have to become deities. What? Who have to become deities? The point of light (*jyotibindu*) souls are not to become deities. The Brahmins who become the children of Prajapita Brahma; those very Brahmins have to become deities from Brahmins. The praise is of the Brahmin deities (*dev*). They are worshiped. So, it is not about the next birth. We have to become Brahmins and we have to become deities from Brahmin in this very birth. He comes and teaches the Brahmins. It is said, '*Trimurty*', isn't it? What was said? He comes and teaches the Brahmins. Who teaches? *Trimurty* Shiva, it was not said that one *murti* (personality) Shiva comes and teaches. What do the so-called Brahmins think? They think that He played the part of Brahma, Vishnu and Shankar through Brahma himself. Baba says this in *murl*i as well, those false Brahmins have made the picture of the *Trimurty*. They call it *Trimurty* Brahma.

They say *Trimurty* Brahma. It means [there are] three personalities of Brahma. Actually, it is not *Trimurty* Brahma, it is *Trimurty* Shiva. The three personalities are [of] Shiva. It is wrong to say, *Trimurty* Brahma. Why? They, the so-called Brahmins said *Trimurty* Brahma; then the same thing happened here in Brahmin world too. Look carefully at the old *Trimurty* picture which they have prepared, [the picture that is] 30×40 inches in size; they have shown all the three faces of Brahma. Because they think, Brahma himself plays all the three roles; Brahma's *soul* plays the role of Brahma, [the part] of love, of sustenance, and Brahma's soul itself plays the role of Vishnu, Brahma's soul itself plays the role of Shankar. But it is not so. When it is said *Trimurty* Shiva, there must definitely be three different personalities. A

different task is accomplished through Brahma, sustenance of the heavenly gathering takes place through Vishnu, and destruction of the old world of Brahmins, the Brahmins like Ravan, Kumbhkarna, Meghnad (villainous characters in the epic Ramayana) takes place through Shankar. It is not about the destruction of the outside world. It is not so, that Shankar has those physical atom bombs exploded. If it is so, he became violent. So, He comes and teaches the Brahmins. It is also said *Trimurty*. When it is said *Trimurty* Shiva, the three personalities of Shiva will certainly be present, won't they? This is why it has been said in a *murli*, this picture of the *Trimurty* is not accurate. You children should sketch the *accurate* picture of *Trimurty*. Why not sketch the *accurate* picture of all the three [i.e.] Brahma, Vishnu and Shankar? Why did He say so? Because in the picture of *Trimurty*, they have shown Brahma's face in all the three, it isn't the real picture. The real picture has to be revealed now. That *Trimurty* will be revealed in front of us. Baba has said, whatever you see in visions, you will also see it with these eyes [in practice].

Why did He say so? (Student replies.) Yes, they had the visions of all the three [i.e.] Brahma, Vishnu and Shankar, didn't they? So, [the ones] you saw in your visions with closed eyes; you children will see them with these [physical] eyes. How will you see them with these eyes? Will we see them after going to the Golden Age? Here, on this very world; now that time has arrived when the Brahmin children will see all the three corporeal forms, [the forms of] those who stay in the subtle (*akari*) stage on this very world. When, it is said *Trimurty*... now, it is not *right* to call the Father '*Trimurty*' either. Because He doesn't create the three deities. What was said? [It was said] 'now'. 'Now' means it is about the time when the *vani* was narrated. What did He say? It is not right to call the Father '*Trimurty*' now. Why is it not *right*? "Because He doesn't create the three deities." Doesn't He create the three deities? Are the three deities created? If He creates [them], how does He create Vishnu? How did He create Vishnu? It becomes *wrong*. Because Brahma himself becomes Vishnu later on, then where did He create Vishnu? When Brahma's *purusharth* is completed, he automatically becomes Vishnu. Then where does He create Shankar? Where does He create Shankar? He doesn't have any children. Does anyone call themselves Shankarkumar and kumari? There aren't any children of Shankar. If he had any child, he would also destroy the world; he would destroy the oldness [in the world]. These religious fathers do not destroy the oldness, they just establish their own religion. Only one [soul] causes destruction. This is why, Baba has also given a *direction* to us children in the *murli*, "You children should not *follow* Shankar. Let Shankar do his own job. You should not make the *purusharth* of becoming *Master* Shankar". What should you do? You have to become Brahmakumar- kumari. Why? Because titles of the Father are different; and titles of those who become deities are different. What are the titles of deities? Complete with all virtues, complete with 16 celestial degrees, completely non-violent, the best among all the souls in following the code of conduct. These titles are of you who become deities from Brahmins. And as for the rest, if the Supreme Soul Father takes on these titles and become complete with all virtues, who will destroy all those who are full of bad traits, who are of a devilish nature in the world? Who will exterminate them? If He becomes completely non-violent, if He does not take the form of *Mahakal* (the great death), who will destroy these violent [people]? Who will exterminate them? Therefore, these titles are not of the Supreme Soul. The titles of the Supreme Soul are unique (*nirala*). So, there aren't any children of Shankar. The *dynasty* of Brahma continues. So, you can say, He creates just Brahma. As for the rest, what he... No *dynasty* begins through him. It is the *dynasty* of Lakshmi-Narayan that continues. Does the *dynasty* of Brahma continue? Is there any glory? No. There is no *dynasty* of Brahmins either. There is the clan of Brahmins. *Dynasty* will be said [to continue] when they become king and queen. Like the *dynasty* of King Edward the first, second, third continued among the English [people]. The

dynasty of Mughals continued after Babur. Similarly the *dynasty* of Lakshmi-Narayan the first, second, third continues. But there is no dynasty of Brahmins. When will there be the *dynasty* of Brahmins? When they become kings and queens. On whom should they rule? Will the Brahmins become a ruler over others? If they say, “follow our directions” ... *Arey!* Are we Brahmins *sevadhari* (those who do service) or are we the ones who make others follow our directions? Brahmins are in fact *sevadhari*. They have to do service. Whether they do service through actions, through speech, or through mind; the serviceable one is called a Brahmin. If he is not serviceable, if he just gives orders, he is not a Brahmin. The one who gives orders is not a Brahmin at all. Only those who stay in the remembrance of the Father are Brahmins. This is *single lock*, and which is the *double lock*? They stay engaged in service, those who have the virtue of being serviceable. The one who does service... [for example] there are servants and maids (*das-daasi*) in the house, parents are the servants and maids of their children, they do service, don't they? Do they keep hitting them (children) with fist and slippers? Do they keep giving orders all the time? No, they handle them lovingly. So, the job of servants and maids is a very high job. What does the Supreme Soul Father Himself say when He comes? [He says] “Children I'm your obedient, most obedient servant”. Then, will the Brahmin children give orders to anyone? No. We should do our job ourselves. If so, whom should we rule on? How will the *dynasty* continue? So, they say... what is the argument of those so-called Brahmins? They say, “if we don't assimilate the *sanskars* of ruling, of giving orders here, how will we rule there?” *Arey*, it is said in the *murlī* that the more you give orders [to others] here, the more you rule here, your kingship will finish [to that extent] over there. You will become servants and maids there. Thus, it is not a question of ruling. If you have to rule, you should rule over your *karmendriyaan*, you should become a ruler over your *indriyaan*, you should *control* your vision. These eyes are the most deceitful; when vision becomes civilized, think that we have become a deity. [It is] then [that] the clan will continue and along with the clan the *dynasty* will also continue. A *dynasty* will be said [to continue] when they become kings and queens. You should not become kings over others. You have to become a king over yourself, you have to become a king of your own *karmendriyaan*. You Brahmins don't have a *dynasty* like the Sun dynasty (*Suryavansh*), the Moon dynasty (*Chandravansh*). A *dynasty* will be formed when you become a *controller*. You Brahmins do not become kings. What? It means that you Brahmins do not become kings, like those in the world, like those who give orders. What sort of king can you become? You can become a king who controls over his *karmendriyaan*, the one who rules over his mind, intellect and *sanskars*. What are even you now? You are subjects. What are you now? At present, your very *indriyaan* are controlling you. Therefore, you are a subject now. The *Kauravas* (the descendants of Kuru) are subjects too. You as well as those *Kauravas* are subjects. They say, there was the rule of *Kauravas* and *Pandavas*; both the things are *wrong*. There isn't the rule of *Kauravas* and there isn't the rule of the *Pandavas* either. Both don't have kingship. There is the rule of subjects over subjects. It will not be called ‘the capital’. Who rules in the capital? There is the rule of the king and the queen. So, is there any king or queen in the world of Brahmins? They say, [Prakashmani] *Dadi* is the king and Manmohini *didi* is the queen. They used to say so at that time. The *sanskars* of king and queen are filled in their souls. She is the main administrator and that one is the co-administrator. *Arey*, where did the words ‘*prashasak* (male administrator)’ and ‘*prashasika* (female administrator)’ come from in the Brahmin world? This is not the language of Brahmins. In reality, the very *dynasty* of Lakshmi - Narayan will be the actual *dynasty*, that alone will be the capital. Now it will not be called the capital. There is no crown. Which crown? There isn't the crown of purity at all. The crown of purity on the basis of which thinking and churning takes place in the intellect; the soul should keep watching its many births effortlessly, [it should realize] this will be my particular birth in this particular age, I will especially have this particular birth in this particular

age. We will play our role especially at this particular place. Until we are able to attain such a *stage* through thinking and churning, there is no crown. This is the false crown that they have worn. Baba explained, earlier, there were double crowned ones in India there and now there isn't even a single crown. Which is the single crown? The physical crown, those kings used to wear physical crowns.

And when we develop firm faith, there is no need to think and churn either. Thinking and churning has to take place as long as the role is not *clear*. And when the role of the soul becomes *clear*, it is in the *stage* of becoming fixed in its form. Then there is no need for him to think and churn. Then, his *purusharth* becomes fast. So now, it is you who know, what was the first birth of this soul. It is about this soul. Now apply it to yourself too. What does 'yourself' mean?