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Dated 04.01.15, at Kanpur.
Clarification of Murli dated 07.09.65 (for pbks)

A morning *class* dated 07.09.65 was being narrated. On Tuesday, in the end of the middle part of the ninth *page* the subject being discussed was: *Accha*, someone may earn 100 or 500 or 10000 [rupees] daily. That's all. Then whatever is left should be invested in *service*. There is a very big income. So, there is a tremendous income for 21 births. There is a tremendous income. Only then Baba says: Do that as well. There is a lot of *time* left, isn't there? Rest for eight hours for your body. Also, undertake worldly *service* for eight hours. Do everything; still, a lot of *time* remains, doesn't it? Twenty four hours in a day are not little.

Now many children should go to the *satsang* (spiritual gathering). They sing many songs, such that, just don't ask. *Accha*, Baba gives further advice. The *sensible* children, the intelligent children should take leave and... they do take leave, don't they? So, what should they do during holiday (leave)? They should go to ashrams. Go brother. Today go to the ashram of Arvind Ghosh. You have heard the names of many ashrams, haven't you? You should go there and listen to what they explain, what they do.

Tenth *page* of the *vani* dated 07.09.65, Tuesday. You have been asked to visit which ashrams? Was it said for the Arvind Ashram of the path of *bhakti* or must there be an Arvind Ashram of the path of knowledge as well? Who will it be? The lotus is called Arvind. One lotus flower is non-living, whose example is given; it is the one with an inert intellect. One is [the lotus] with a living intellect. So, He must have asked you to visit which one? It is because if you go there, nobody will be able to know who you are. You should ask them, tell them: is whatever we say correct or not? He must have been spoken about which Arvind Ashram? *Arey*, will there be the Arvind Ashram with an inert intellect, [the one] that will perform the *shooting* of the path of *bhakti* in the Brahmin world as well or not? (Student: There will definitely be Baba.) There will be. So, you should ask them, 'whatever we told you, is it correct or not?' You should take that opinion.

You do as you wish; Baba doesn't know. Did you listen? A brother said: Baba, Jagadish bhai does such *service*. *Arey*, it isn't about Jagadish bhai here. Here, it is about Baba, isn't it? Whose topics will you narrate? You will narrate Baba's topics. So, who is called Baba? The combination of the corporeal and the Incorporeal is called Baba. So, Baba, the One who is the combination of the corporeal and the Incorporeal is the unlimited Arvind Ghosh with a living intellect. What does He do? He makes a declaration (*ghoshana*) of knowledge. Now look, He keeps saying even now, doesn't He? Why? Go to the Ashram of Arvind Ghosh. Where was the *Head office* of Arvind Ghosh's Ashram in the path of *bhakti*? In Panduchery (Pondicherry).

Panduchery means... What is meant by *ceri*? *ceri* means maid. *Pandu [ceri]* means the maid of the Pandavas. Panduchery means the place where there is the maid of the Pandavas, the maid of Pandu, the Father's maid. Who is the maid? Who is the Father's maid? (Student: Jagadamba.) Jagadamba? She will listen to this *cassette*! She takes on the form of Mahakali. She will definitely come to know who spoke! ☺ So, the one who is the maid of Pandu or the Pandav children, how is she a maid? Hum? No one knows this. (Student: She is a mother, isn't she?) Whose mother? (Student: Of the Pandavas.) The mother of the Pandavas; isn't she the mother of Pandu? The one who is the *panda* (guide) who shows the path of liberation and liberation in life and who is sitting on the top of the tree... Is he sitting [there] or not? In which

form? (Student: In the form of Shankar.) Yes. So, how is she his maid? *Arey!* (Student: she is the mother.) Yes, was that mother present in the beginning of the *yagya* or not? (Student: she was.) Whose mother was she? *Arey*, how can anyone be Prajapita without being a Brahmin? It has been said in the murlis. So, who is the first Brahmin? Prajapita. How is she the maid of that Brahmin? In the form of a mother. As regards Brahma, who is called Brahma? (Student: The senior mother.) That is correct. There are many mothers Brahma but how is it only for that mother? It is because among the mothers, the one mother who took the form of a mother in practice, from whom the topmost Brahmin is born... so, is he born through the mouth or through the body? (Students: through the mouth.) So, he is a Brahmin, the mouth born progeny of Brahma, isn't he? So, she is Brahma, isn't she? Who is the first Brahma? Jagdamba.

So, look, go to Arvind Ghosh's Ashram. You must have been asked to go to the Ashram of which Arvind Ghosh? Must you have been asked to go to the living, unlimited Ashram? (Student: The living, unlimited Ashram.) Which one must it be? Where must it be? Where must it be? In Panduchery. Where will be Pandu's *cery*, meaning maid be? She must be attending a *satsang* somewhere. (Student: Delhi.) Does she live in Delhi? *Arey*, you have found out the complete address! It isn't complete; you don't know where she lives in Delhi.

So, go there and tell them: we have come here to understand. What? We have come to understand what teachings are given here. We should go there every morning. Even if he isn't present there, we should go. It doesn't matter where he is, where he roams, we should go to his Ashram; we should go everyday. We should ask someone, each one who goes there their experience. 'What was your experience?' What? We should ask them: what happened? *Arey*, is there one Arjun or are there many? (Student: Many.) They are many, numberwise (with different capacities). So, will there also be one mother? *Ceri* means mother. What does a mother do? She serves the children like a maid, doesn't she? Who is the biggest *sevadhari* (the one who serves)? The mother.

So, is it about only one such mother, about only one Panduchery or are there other mothers as well? (Student: there are other mothers as well.) Who are the other well-known ones? There is mother Ganga. She is a mother, isn't she? So, go and ask – ask their students – what was your experience? What do you attain here? Where? (Student replied.) Yes, she is also Brahmaputra (the daughter of Brahma), isn't she? So, what do you attain there? (Student: knowledge.) Do you get the attainment of knowledge? Then you shouldn't come here. You have come to the wrong place. Hum? Yes, ask their students there, what was your experience? What do you attain there? Later on someone should check: we should shoot the arrow of knowledge at him. When someone isn't able to give a reply or if he is unable to give a correct reply, then you should shoot an arrow of knowledge at him. So, you should shoot a small arrow because the Gita is narrated a lot at such places. What is narrated? What is narrated? The Gita is narrated at many places like this. So, you should shoot a small arrow. Wherever you go to check... it isn't about just one Panduchery.

Wherever such mothers sit and narrate [the Gita], you should go there and shoot an arrow. Wherever you go to check, sit at the back with someone. If you sit with one person, he will understand. What will he understand? That these people get very good teaching. You should check others. You should check the others as well, shouldn't you? Or will you check one person and just leave? You should check the others as well. You should observe and check each one. You should ask many people, shouldn't you? Or will you ask just one person and leave it there? (Students replied.) Yes. So, this way also you can do a **lot** of *service*. How? More hints have been given in the murlis.

Go to the temple of Jagdamba. What? They will start explaining to you. Also keep this in mind. So, it shouldn't happen that you are influenced by them. Nobody has heard. There is no restriction on going there either. Nobody will stop you [and ask:] why have you come here? Why Shweta mata? Did they stop you? They didn't stop [you], did they? They didn't stop Shweta mata. (Student: Baba, Swati.) Yes, Swati! ☺ Our duty is to ask, 'what kind of teaching is given here? What is the benefit of the teaching given here? What is the *aim* and *object* here?' What is the *aim* and *object*? (Students: to become Narayan from a man and Lakshmi from a woman.) *Arey*, who makes you Narayan from a man? Gangaji, Jagdambaji or does God transform Arjun from a man to Narayan? (Students: God.) God will make you that, won't He? So, ask them, what is the *aim* and *object* here? Look, people come here as well, don't they? So, you should ask, 'what is your aim?' So, go there as well and ask for the aim because you know everything, you know what their aim is and what your aim is.

You have become *jaanijaananhaar* (the one who knows everything), so ask them. That too, you should know this, shouldn't you? You should be active, *sensible* and intelligent; for example, this one says: I went to temples. You did a good job but the *result* should come everyday. 'Today we went to this temple'. So, Baba will understand: no, I should show some other way to this one. He asked: What did you say and to whom? That has a connection with that. Then ask them who God of the Gita is. He asked: What did you say and to whom? He (Krishna) has a relation with Him (God). Then ask them who God of the Gita is. It isn't that only you have a relation with Him. He (Krishna) doesn't have a relation [at present] either. Because the main topic is God of the Gita. The topic of omnipresence will completely vanish with it. This is also right, what is the relation? He is the father, this, that. Along with this, that is also required.

So, look, sometimes children write: Baba, we have had these two riddles printed. Which two riddles? Who is God of the Gita and the second one is, whether God is omnipresent or present in one being. *Accha*. You have had it printed, haven't you? OK. Now get the other one printed. You got one printed 'Who is God of the Gita?' Now have the other picture printed. What? About whether the Supreme Soul is present in one being or He is omnipresent. You will definitely keep getting new ones. This isn't that Ramayana, which is printed once and for all. The Bhaagwat is printed once and that's all. Here, deeper points will keep emerging day by day. What has been said? What happens when the Gita is also printed here? There are new topics in the first edition. Then, when the second edition is printed, again newer topics will be added because your Gita is never *finished*. Their Ramayana, Bhaagwat is printed once and it is final. It is finalized.

So, day by day deeper topics will keep emerging here. So, print few. What has been said? [You shouldn't print it] in a single lot; [it shouldn't be] that when you become enthusiastic, you have lakhs of copies printed. No. Print it in small instalments. Have five thousand [printed] first, then ten thousand, then twenty thousand. Print it in small instalments. Then if [people] like it, have some more printed. Tear and throw away the old one because a new point emerged, then don't give [the old one] to anyone. Even if you give it, there is something good in it. What? There is an old edition of the Gita. Something will be added to the new one. So, even if you give the old one to someone, [there are] some or other good topics in it. When compared to the world, are there good topics in it or not? In what? In the old edition of the Gita. These new topics will keep emerging everyday. It will be printed today. Tomorrow they will say that this *correction* should be made in this. This does keep happening. Later whenever they write their news, 'we did this, we did that, we told one or two people'. 'Very well, you did that, was there any proof? Did one or two people come? What? Did one or two

people come by reading those books? Did any one emerge [in knowledge]?' Baba will understand when you tell Him about it.

To whoever writes letters, Baba explains: you went to such and such person, they did this and this and you should narrate such topics to them. You gave *literature* to someone. He won't understand anything at all. What has been said? If you simply give *literature* to someone directly without explaining to them, he won't understand anything from your book. If you give *literature* to someone, he won't understand anything at all. He took the *literature*. People put it in a corner like this. Then, they don't even remember that someone gave them a book. Make it firm. What? If you give a book of the Divine service (of God) to someone without explaining, it won't have any benefit. So, they don't remember either, then how will they sit and read? Who will explain, narrate that book to them? *Accha*, remembrance, love and *good morning* of the Mother and the Father, Bapdada to the sweet, long lost and now found children. To what kind of children? Is it written 'sweet' in every murli? Is it mentioned? In every murli? It isn't. But it is especially mentioned for Kanpur. ☺ They make the ears full by narrating [the knowledge]. Baba must have also filled the ears by narrating continuously when He narrated [the knowledge] first of all in Kanpur. To listen more... *Arey*, if a *lota* (a globular water bottle used in Asia) is filled with milk and you add milk to it, will it hold that milk? (Student replied.) Yes. When the ears are full, then there is no more capacity to listen.

So, to the sweet, long lost and now found children... to which kind of children? Sweet, long lost and now found children (*sikiildhe*). What is meant by *sikiildhe*? After a long time... 'Long time' refers to how much time? After 5000 years. The souls of which religion met Him in the beginning? (Student: *Sanatan Dharma*.) There are two groups in the *Sanatan Dharma* as well. (Students: The *Suryavanshis*.) Yes. The *Suryavanshi* children of the Aadi Sanatan Devi Devata Dharma met Him first of all. What? It is about which time? Is it about the past birth or about this birth as well? (Student: The beginning.) Yes, even in this birth, when there was uproar in Delhi. There was one, wasn't there? And when He had to run away from there like Arvind Ghosh, then do you know to which city He went first of all? To Kanpur. The message was given first of all in Kanpur. And then later on, when He came, when He made another round, in another *tour*, at that time also where was the *force* of the *course* applied? In Kanpur.

So, it was said: to the sweet, long lost and now found children, from the Mother and the Father... From whom? From the Mother and the Father. From the Mother and the Father? The murli was spoken sitting in the body of Brahma; at that time, who were the Mother and the Father? Are both the Mother and the Father in the same body or are they in two different bodies? (Students: different bodies.) Who are the Mother and the Father? Jagatpita, Jagdamba. Which Jagadamba? (Student: Of the beginning.) The Jagdamba of the beginning? It is a murli of which year? (Students : 65.) Was the Jagdamba of the beginning present in 65? Then why was this said? (Student: they became the Mother and Father once.) They did, but for whom was this said? (Student: It was said for Brahma Baba.) Brahma Baba himself is the Mother as well as the Father? (Student: The true Jagadamba entered the *yagya*.) She came but she went. (Student: the old one left and another one came.) Then the one who came was *duplicate*. (Student: The one who came was *real*, wasn't she?) Did the *real* one come? Om Radhe who came... (Student: not Om Radhe.) *Arey*, it is a murli of 65, isn't it? (Student: Om Radhe Mamma left her body in 65.) This is a murli dated 07.09.65. If she too left her body, if she too left her body, then which Mother and Father were mentioned? (Student : Dada Lekhraj Brahma Baba was the mother.)

Remembrance and love of the Mother, the Father and Bapdada. From whom should you receive remembrance and love? (Everyone: The Mother, the Father and Bapdada.) *Tvamev*

mata ca pita tvamev (You alone are the Mother as well as the Father), for whom is this said? Is it said for one [person] or for two [people]? It is said for one; *tvam ev*. *Tvam* means you alone. *Twam ev mata*, You alone are my Mother. *Twamev mata ca pita tvamev* and You alone are my Father. So, is 'You' said for one or for two, four [people]? (Everyone: For one.) So, who is it? (Students: Shivbaba.) Is Shivbaba the Mother as well as the Father? (Student: the soul of Brahma was also present at that time.) Where is the *soul* of Brahma present at that time? (Student: When Shivbaba entered Brahma, then the Mother's part was played.) Yes. Did Shivbaba enter? Did the combination of the corporeal and the Incorporeal enter? Did the Father Shiva enter Dada Lekhraj Brahma or did Dada Lekhraj enter? Or did both of them enter? (Student: the Father Shiva.) No. Prajapita, who was in the beginning of the *yagya*, the one who is Parambrahm, the first Brahma... who is the *secondary* Brahma? (Student: Dada Lekhraj.) Dada Lekhraj! Not Jagdamba? Isn't it Jagdamba? (Student : Jagadamba is the first one.) Is Jagadamba the first one?

Arey, when the Father Shiva comes, He comes with the support of nature, so who is Shivbaba's nature (*prakriti*)? Of the Father Shiva? (Students: Prajapita, Parambrahm, the soul of Ram.) Yes. *Prakritim svaamadhishtay*¹. What has been written in the Gita? I come with the support of My *prakriti*. So, He is *purush* (man, the soul) and she is *prakriti*. *Purush* is the Father and *prakriti* is: *pra* means *prakashth* (special), *kriti* means creation. So, who is Shiva's *prakriti*? Prajapita. He takes the support of nature, the support of **His** nature. So, who is the Father Shiva's *prakriti*? Prajapita, **His** *prakriti*. *Accha*. Then who is Jagdamba's *prakriti*? (Student replied.) Hum? Who is Jagdamba's *prakriti*? (Student: Brahma Baba.) Yes. Whatever Brahma narrated in the beginning of the *yagya*, whatever Jagdamba narrated... Prajapita departed, didn't he? Then who narrated? Whatever Jagdamba narrated sat in whose intellect the most? It sat in the intellect of Brahma the most. So, what is he? Brahma Baba is her nature (*prakriti*). Who is Brahma in the third *number*? Dada Lekhraj Brahma. So, *prakriti* means special creation. So, the special creation of Shiva is Prajapita. *Prakriti* is the Mother, isn't she? Is she corporeal or incorporeal? She is corporeal.

So, it was said, 'Of the Mother, the Father and Bapdada'. Two words were *used*. One is the Mother and the Father together and the second one is Bapdada. Is this Bapdada one or two [beings]? (Student: *Combined*.) There are two [souls] within one body. It means that when they are addressed as a *personality*, is there one or two *personalities*? One *personality*, one person. This is why it was said, 'Remembrance, love and *good morning* from the Mother, the Father and Bapdada'. Whom should we remember? One or two, four? We should remember the One. Whose love should we receive? Should we receive love from the One, through all the relationships, or should we receive love from many? (Students: from the One.) Shouldn't we receive the Mother's love through all the relationships? The Mother as well as the Father are merged in the One Himself. *Baap* as well as Dada are included in the One Himself. His remembrance, love and *good morning*. He certainly said this. He didn't say one thing; what He generally says in the *last sentence*, 'From the Spiritual Father to the spiritual children...' (Students: ...*namaste*.) Why didn't He say this? (Students replied.) No. Are those from *North India* somewhat different from the foreigners of *South India* or are they alike? (Student: They are different.) How? (Student: the language.) No. Here, even till the end, even till the last birth, the *heroine*, who plays a *part* in the form of the Mother, is she remembered more or is the Father Ram who plays a *part* in the form of the Father remembered more? Who is remembered more? Do people here listen to the story of the Ramayana more or do they listen to the Bhaagwat more? (Students: they listen more to the Ramayana.) Even till the last birth. This is

¹ [I come] with the support of my secret nature

why it has been said: remembrance, love and *good morning* of Bapdada, the Mother and the Father. The One wasn't mentioned [here]. Who? The Incorporeal One wasn't mentioned. What is said? The Spiritual Father... Who is the Spiritual Father? Is it the Father of the souls or the father of the human beings? The Father of the souls, the Father Shiva. *Namaste* from the Spiritual Father to the spiritual children. Not to the physical children. To what kind of children? The spiritual children. What is their number? Four and a half lakh. *Namaste* to the four and a half lakh spiritual children. But are those four and a half lakh spiritual children present now? (Student: they aren't here.) So, why should He speak lies? ☺ This is why ' *namaste* from the Spiritual Father to the spiritual children' this wasn't said now.

Is it just the beginning of the *advance* knowledge in the *gathering* of Kanpur or is there a strong movement? It is the beginning. So, is the *practice* weak or strong in the beginning? It is slightly weak. Then it was said, I certainly tell the children that they should bring benefit to many. What has been said? (Student: they should bring benefit to many.) This was said especially to whom? To the children of Kanpur. Why? Why was it said to the children of Kanpur? (Student: Baba has said, 'There are good *purusharthis* in Kanpur'.) No. This isn't correct. It has been said... (Student: When the *Sanyasis* emerge, you children will gain victory.) No, no. Are all these who are sitting *Sanyasis*? Look, she is degrading them! ☺ She says: we all belong to the *Sanyas* religion. We aren't *Suryavanshis*. Do the *Suryavanshis* firmly belong to the household path or do they become *Sanyasis*? (Everyone: the firm household path.) Yes. They firmly belong to the household path. (Student: there is the seed of the *Sanyasis*.) Is there the special seed of the *Sanyasis*? Aren't there seeds of all the other religions? (Student: It is to emerge from here.) It appears very dear to you! ☺ (Student commented.) You are talking very much in their favour. ☺ *Accha*.

So, it was said that you should bring benefit to many. Who? (Student: those from Kanpur.) Yes. Why should they do this? It is because it has been said especially for U.P.; what? (Student: You have to show the game of Mahabharata.) The word 'Mahabharat' hasn't been used. (Students: *dharmayuddh*...) U.P. has to show the game of *dharmayuddh* (the religious war). And in the case of the game of *dharmayuddh*, also in the *broad drama*, the last *scene*, the war of Maya that takes place, be it in 1857 or 1947... A big war takes place, doesn't it? So, which city goes ahead of the others in that? *Arey*? Kanpur goes ahead. So, it has been said: You should bring benefit to many. Those poor ones (*bicaare*), who belong to Kalyan² ... [among] the four and a half lakhs... Among the four and a half lakhs, there are many of such poor ones; are they in Kanpur itself or are they in other places too? They are more [numerous] in Kanpur. The poor ones are very sorrowful. Why were they called ' *bicaare* ' (the poor ones)? (Student: Baba, once when I was mopping the floor in the ashram, I heard a sound, "Shashi, you have to reveal Ram"...) *Achcha*, the one who sweeps? *Hatt teri ki nahi to!* (Here we go!) ☺ (Student: While sweeping.) While sweeping, it means, the one who sweeps heard the sound? It isn't so brother!

Yes. So, the poor ones are very sorrowful. Why were they called ' *bicaare* '? (Student replied.) No. Their special corporeal father... Are the Incorporeal One and the corporeal one together or not? Who is the only one for the foreigners? The Incorporeal One. And for the firm *Bhaaratvasis*? *Sagunai nirgunai nahi kachu bheda* (there is no difference between the corporeal one and the Incorporeal One). So, they like *sagun* (the corporeal one) as well as *nirgun* (the Incorporeal One). The combination of the corporeal and the Incorporeal is called the Mother and the Father.

² Kalyanpur; a place in Kanpur

So, it was said: the poor ones are very sorrowful. Why are they sorrowful? As is the father, so are the children. Those who don't enter the path of knowledge, as long as they don't enter the path of knowledge, was the Father Prajapita very sorrowful in his life or was he very happy? He is very sorrowful. So, the children are also very sorrowful, the poor ones (*bicaare*). Why was the word '*bicaare*' used? The father was also called the 'poor one'. Poor Shankar is sitting shivering in the cold. (Baba is imitating Shankar shivering) ☺ Why does he sit shivering? (Student: he doesn't have body consciousness.) Does he shiver because he doesn't have body consciousness? *Arey*, you have said the opposite thing! *Arey*, if there is no body consciousness, he will sit comfortably like the angel Vishnu. How does the angel Vishnu sit? He sits comfortably with his legs spread. On what? He sits on a bed of snakes. He doesn't fear the snakes at all. Otherwise, even if one snake enters your bed, how will you feel? It will create a lot of disturbance.

So, it has been said that the poor ones are very sorrowful; whose children are they? *Arey*, if the father is poor, then the children also... (Students: they will be poor.) Yes, before entering the path of knowledge... what is meant by knowledge? When you were in the *basic* [knowledge], weren't you in knowledge? You were certainly in knowledge, but you had a child like intellect. Just as Brahma had a child like intellect, the children had a child like intellect, too. The poor ones are very sorrowful! Why are they sorrowful? *Arey*, in whose kingdom do they become sorrowful? They become sorrowful in the kingdom of Ravan. Nobody knows the Unlimited Father at all. Do they know Him? (Student: They know Him now.) Do they know Him now? *Accha*, did they know Him when He came earlier in the year 1978 and also in 1982? Had they known Him, why would they have left Him? Isn't it so? They didn't know Him, although the Father was touring to search [for someone] [thinking:] I should find someone. (Student: The son was also wandering to find the Father.) Who is the son? (Student: He may be any son of yours.) My son! ☺ Who is My son? (A student: we are your children, aren't we?) Did they use to wander in Kanpur at that time, in 78? In Kanpur in 1978? (Student: I was searching for you much earlier.) Oh! Were you searching in 1968 itself? ☺ *Arey*, very good brother. This one has turned out to be the Father of the fathers! ☺ Nobody knows the Unlimited Father at all. Who? The poor ones who are very sorrowful. When do they become sorrowful? They become sorrowful when they don't know the Father. And what happens when they know Him? Just look, how they are bursting into laughter!

The whole intellect has perished with this knowledge of omnipresence; what? What kind of knowledge of omnipresence? The Father Shiva comes in Brahma and in who else does the Father Shiva come? He comes in Dadi Gulzar as well and the Father Shiva... when Gange Dadi sits, do they take *drishti* from her or not? Yes, so, Baba [says that] the world (*srishti*) reforms through vision (*drishti*). So, the world reforms through whose vision? (Students: The Father.) Or does the world reform through the *drishti* of Gange Dadi? So, they take *drishti* considering [her to be] God, don't they? Then? Then? From whom do they take *drishti* after that? *Arey*, do they take *drishti* from someone after Gange Dadi as well or not? They are even now. (Student replied.) From whom? (Student: From the *didis*.) From the *didis*? Not from the *dadis*? They take *drishti* from the *dadis* as well. [They think:] God is sitting in front of us; our world, our world of 84 births will be reformed through their *drishti*. They take *drishti* like this, don't they? (Student: They take it from the *dadas* as well.) Do they take it from the *dadas* as well? Yes, [as regards] omnipresence won't the *dadas* be included in it? Yes, if there are the *dadis*, then the *dadas* will also be included. (Student: Baba, how is *drishti* given...?) Like this. (Baba is imitating the *didi*, *dadis* giving *drishti*.) ☺ (Student: No, no. They especially teach how to deliver classes in the *basic* [knowledge].) Yes, yes, take it like this. (Ironically) look, until the *indriyaan* meet the *indriyaan*, how will you feel pleasure? Pleasure is experienced

only when the *indriyaan* meet, isn't it? Otherwise, how will you get pleasure? Now, if they take *drishti* from God, if the *indriya* [meets] the *indriya*... although it is a sense organ, an elevated organ, will they get pleasure from God through the elevated organ or not? So, should you take the pleasure of the *indriyaan* after asking for it, should you take it after begging or is it better to die than to ask for something? It is better to die than to ask for something.

So, the poor ones are very sorrowful. Why? It is because nobody knows the Unlimited Father. The entire intellect has perished with the knowledge of omnipresence [of God]. What happened to the entire intellect? They hear everyday in the murli: Krishna isn't God of the Gita. It means that Krishna alias the *soul* of Brahma isn't God of the Gita. Then they hear in the murli everyday: God isn't omnipresent. Yet, they consider Him to be present in Gulzar Dadi. Then they hear everyday in the murli that Ganga isn't the purifier of the sinful; still, they move around *Gangaji*... tell me, did you use to move around her or not? You did. (Student: We were ignorant.) Yes, you used to move around her when you were ignorant. Now you have received the knowledge. Yes, now you don't move around her. Now you understand that He is present in one being. He can't be present in many. Then definitely, you should become merciful like the Father, shouldn't you? You were very sorrowful, so what should you do now? What should the children do now? Those who got the true introduction of the Father should become merciful like the Father. Merciful in what way? He toured Kanpur once, then the second time He toured with Pushpa mata, then the third time He toured once again. Then He toured a fourth time as well. Did He or not? (Student: He was searching for a hunt.) Hunting? (Student: He kept touring but was caught up...) No, no, the prey did fall into the hunter's net. They did fall, but the net might have been weak, so they went out. ☺

So, the children should become merciful. It shouldn't be that if someone didn't listen to you when you narrated [the knowledge] once, he ignored you, so you didn't narrate to him the second time. (Student: Baba, I have been running for months.) For months? (Student commented.) For how long have you been in the *advance* [party]? (Student: Recently, for one or two months.) *Arey*, [and you say that] you ran for months! You have been following [the knowledge] for one or two months. What is this? (Student commented.) So, how have you been running for months? Ever since you entered the *basic* [knowledge]? Did you recognize the Father in the *basic* [knowledge]? (Student: I didn't recognize the Father...) So, then what is the use? So, you kept running needlessly, didn't you? You didn't recognize [the Father] yourself. Then, giving the introduction to the others was a waste.

You should become *knowledge full, blissful*. So, He makes you also equal to Himself, doesn't He? When the Father comes, what does He make you? (Student: Equal to Himself.) How? Does He make you equal to Himself? How does He make you equal to Himself? He Himself goes and sits in the Supreme Abode for 5000 years. So, does He, the One who sits in peace in the Supreme Abode for 5000 years, make you equal to Himself? Then why did He say so? (Student replied.) Yes, He takes you to an incorporeal *stage*, meaning He grants *mukti* (liberation) and then He gives *jiivanmukti* (liberation in life). Does the incorporeal One come in [a stage of] *jiivanmukti* or does the corporeal father come in that stage? The corporeal father does. So, He makes you equal to Himself. [He makes you] *knowledge full*, then *blissful*; [He gives you] just the *knowledge*, how you pass through the world cycle; that's all. *Accha*, Om Shanti.