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Clarification of Murli dated 17.02.68 (for bks)

Om shanti. This is the morning class dated 17th February, 1968. The spiritual Father sits and tells the spiritual children: Look, I have come to make all of you children equal to Myself (*apsamaan*). In what way have I come to make you equal to Myself? All of you children. What does it mean? I have come to make how many children equal to Myself? 'All of you' means how many? (Someone said: four and a half lakh) Four and a half lakh (four hundred and fifty thousand)? Will four and a half lakh become equal to the Myself (the Father)? '...I have come to make all of you children equal to Myself.' How will He make us equal to Himself? He is incorporeal and the children are corporeal.

He says: I am incorporeal. I have come to make you children as well, equal to Myself, i.e. incorporeal, to teach you how to die while being alive. The Father considers Himself to be a soul, doesn't He? There is no consciousness of this body. Even while living in this body He does not have any consciousness of the body. This body indeed does not belong to Him. So, you children too, remove the consciousness of the body because you souls have to go with Me. Otherwise you will not be able to go with Me. I have taken this body (as if) on loan. Similarly, you too think that you, a soul, have taken this body on loan to play the part. You have been taking bodies for many births. Now it is as if I am alive in this one, but I am certainly detached (*nyaara*).

Leaving the body is called dying. You too have to die from this body while being alive. I too am a soul. You are a soul too. You too have to come with Me, or do you have to sit here itself? You have an attachment for the body for many births, but I do not have any attachment (to the body) for many births at all. I come in this one birth. I take this body on loan. There is no question of attachment at all. So, just as I am bodiless (*ashareeri*), you too, consider yourself bodiless while being alive. Now we have to go with Baba. Just as this is Baba's old body, this body of us souls is old as well. We have to leave this old shoe (*jooti*). Just as I do not have an attachment to this one, you too, remove the attachment from this old shoe. You have become habituated to having an attachment (but) I don't have the habit.

I am dead while being alive. You too have to die alive. If you wish to come with Me, then practice this now. There is so much consciousness of the body, do not ask about it. Even when the body becomes diseased, the soul does not leave it. We will have to remove the attachment to this body because we certainly have to go with Baba. We have to consider ourselves to be detached from the body; this itself is called dying alive. We remember only our home. You have been living in this body for many births. So, you develop this habit. As far as I am concerned, I come in this one temporarily. So, if you live being dead i.e., if you consider yourself to be a soul while living, you will not have attachment to any bodily being.

Often at all the centers, someone or the other develops attachment to someone. Not everyone develops it, but at all the centers someone or the other develops attachment. Then what is its result? That's it! They will not be able to live without seeing him/her (the ones with whom they develop attachment). This remembrance of the bodily being will make them fall down completely. The goal is very high. While eating and drinking, (you should feel) as if: I am not in the body at all. You have to make that stage firm. Only then can you become a part of the rosary of the eight gems. You certainly cannot attain a high post without working hard. Seeing

[everything], while being alive, think: I am a resident of that place (i.e. the Supreme Abode). Just as Baba is sitting temporarily in this one, I too am temporarily in this body. I too have to go home now. The home appears to be dear and the kingship appears to be dear as well. Until the consciousness of the body is gone, how can you achieve *mukti* (liberation)? So, leave the consciousness of this body completely because you certainly have to go with Me.

What if you do not leave the body consciousness? Do you have to go (with the Father) even then? Don't you have to? Even if you do not leave the body-consciousness, I will take you along with Me. The very meaning of achieving *mukti* is that we should leave this body and go to our home. You children do know that Baba has come. Now He has come to take us home. So, the Father says: Leave the attachment to the body. Now we have to go home. This Baba does not have attachment (to his body). We too should not keep an attachment to it (i.e. the body). The Father certainly has to sit in the body. Has to sit? Does it mean that He does not want to sit voluntarily? What is the compulsion? He has to take you children back home. He has to sit because He has to teach you, how to become bodiless (*ashareeri*). You too have to come along (with Me); that is why there should not be any attachment to any bodily being.

This one (i.e. a woman) has a very sweet nature. [Thinking] in this way, the intellect goes towards her, doesn't it? But instead of soul they look at the body*. The Father says: you have to see only the souls. You will entangle [yourself] by seeing the body. It is a high goal. You must practice to see the soul. Yours is the old attachment of many births, and Baba does not have attachment. Only then is Baba worthy of teaching the children. The Father Himself says: I do not entangle [Myself] in this body and you are certainly entangled in it. Now I have come to liberate you. Your 84 births are completed. Now remove the consciousness of this body. If you do not remain soul conscious, you will keep entangling [yourself] somewhere or the other. If you like someone's versions, then you will like his body as well. Then you will keep remembering him at home as well. The memories of the one whom you love will keep coming to the mind. Then you will suffer defeat. Many even become spoilt like this. Leaving the relationship of female and male, consider yourself to be a soul. While you continue to consider yourself a soul, you will go on losing the consciousness of the body.

The second page of the *Vani* dated 17th February 1968. The sins will be destroyed only through the remembrance of the Father. The consciousness of the body will also be removed. Along with the removal of the consciousness of the body, the sins of the past births will also continue to be burnt into ashes. Think and churn very nicely on this topic, how are the sins burnt into ashes by remaining in a soul conscious stage. If you remain in a soul conscious stage, then you will remember the Father as well. If you don't, if you remain in body consciousness, then you cannot remember the Father. You will not be able to leap without churning the ocean of thoughts. It will not become firm (in the thought): we certainly have to go to Baba.

The main issue is certainly about remembrance. Now our cycle of 84 (births) has completed. Now it has to start again. We certainly have to go home. If we didn't shed the attachment for this old body, then we will become entangled in it. We will become entangled either in our own body or in the body of any friend or relative or in any brother or sister from outside. It also happens like this: Despite having a first class wife, somebody falls in love with another dark woman, [and] then they become entangled in her. There is also a saying on this: *Dil*

lagi gadhi say toh pari kya cheez hai? (If someone falls in love with a donkey, then what is an angel for him in comparison to it?!) Baba is very experienced. Now you should not ever give your heart to anyone here. Considering yourself to be a soul, you have to give your heart to the Father. We souls are incorporeal as well as the Father is incorporeal.

You have been remembering the Father alone in the path of devotion (*bhakti marg*) for half a cycle, haven't you? But over there, you did not know, you did not recognize (the Father). On saying, 'O God' (*Hey Prabhu*) only the *Shivling* used to emerge in front of you (in the mind), but no bodily being can be said to be God (*Prabhu*). Everyone goes to the temple of Shiv. They consider Him to be the Supreme Soul (*Paramatma*). The highest on high God is only one. The highest on high means the one who lives in the Supreme Abode (*Paramdham*). *Bhakti* (devotion) is also initially unadulterated (*avyabhichaari*). Then they become adulterated devotees [devotees who carry out adulterated worship] (*vyabhichaari bhakt*).

So, the Father explains to the children again and again: If you wish to achieve a high position, practice becoming incorporeal. Leave the consciousness of the body. The *Sanyasis* too renounce the vices, don't they? Earlier, the *Sanyasis* too were *satopradhan* (consisting mainly in the quality of goodness and purity). Now they too have become *tamopradhan* (dominated by the quality of darkness or ignorance). What is the sign of a *satopradhan* soul? A *satopradhan* soul attracts because when a soul is pure, it attracts impure souls. Although they take rebirth, they attract [the impure ones] because of being pure. So many people become their followers. The more the power of purity they possess, the greater the number of [people] will become their followers. And this Father is indeed ever-pure. Then? When the Father comes, why don't numerous people become His followers because of His ever-purity? But this one is double [two souls], isn't he? Just as this age is the Confluence Age (*Sangamyug*); it is the confluence of the Iron Age (*Kaliyug*) and the Golden Age (*Satyug*). Similarly, it is a confluence of the ever pure and the ever impure.

He is double, but whose is the entire power? Is it the power of the double pure or the double impure? It is the power of the pure one. It is not the power of this one. In the beginning He attracted you because He is ever pure. He attracted you in the beginning? Then did He stop attracting you in between or did He not remain pure? Hum? Why did He attract you only in the beginning? It is because the part was different in the beginning and what about the later one? Later on the part went on changing. How? The name of my soul is Shiv. The name of the point of light (*jyotibindu*) alone is Shiv. That name never changes, but when He changes the body, the name also changes. And even the task changes to some extent or the other.

So, in the beginning of the *yagya* and then in the middle, did He go on changing bodies or was there only one body of Brahma? He went on changing the bodies. Now you know that you did not run after this one. After whom? You did not run after Dada Lekhraj Brahma. He in fact says: I was a sinful one (*patit*). The one who is a householder will definitely be a sinful one. More than anyone else, this one remained in the path of household (*pravritti marg*) for the complete 84 births. So, this one cannot attract anyone. The Father says: I have attracted you. You should not even remember this one because this one is a corporeal [being]. Whom should you remember? (Everyone said: Shivbaba.) What is this? (Someone said: the incorporeal one) What is being taught here now? Hum? Now it is being taught to remember the incorporeal one in the corporeal one and what was said here (just now)? Hum? The Father says: I have attracted you. Who is the one saying this? The Supreme Soul, the incorporeal point of light Shiv. You should not even remember this corporeal [being]. But here 'corporeal' has been written within brackets.

It is about which corporeal [being]? (Someone said: Brahma.) Whatever *purusharth* (special effort for the soul) Brahma made until [he was alive], he did not achieve the incorporeal seed form stage; that is why it was said: You should not even remember this corporeal one. You should not even keep his picture.

Although the *Sanyasis* remain pure, there is no one pure like Me. Like Me? How will you come to know? (Someone said: by living in His company in corporeal.) No *Sanyasi* can remain pure like Me. Nobody can be as 'ever pure' as Me and nobody can have the kind of purity that I have. How? (Someone said: in comparison.) What is the comparison? (Someone said: even if He comes in the company....) Yes, this is the very comparison, all the others experience downfall after being coloured by the company, but I do not entangle [Myself] in the colour of the company of anyone. All those *sanyasis* etc. narrate the scriptures and so on of the path of devotion but I do explain to you the essence of all the *Vedas* and the scriptures. What does it mean? They take you into the expanse of the *Vedas* and scriptures. Initially the *Vedas* emerged. Then the *Vedas* were clarified again. So, the *Brahmanas* emerged, the *Aranyakas* emerged. Then they were clarified again. So, it underwent expansion, didn't it? The *Upanishads* emerged. When even they were clarified, the *Puranas* emerged. Now look, the scriptures have undergone so much expansion. Hundreds of commentaries were made on just the one Gita. So, those human *gurus* take us into expansion and I narrate to you the essence of the scriptures.

It has been shown in the picture: Brahma emerged from the lotus-like navel (*naabhi kamal*) of Vishnu; then the scriptures have been shown in the hands of Brahma. Well, Vishnu does not narrate the essence of the scriptures through Brahma. They consider Vishnu to be God. The Father explains: Vishnu does not narrate through the mouth of Brahma. I narrate through this one. I am not Vishnu. Just as Krishna has been understood in a wrong way, similarly Vishnu too has been understood in the wrong way and that picture has been shown. There is no comparison between Brahma and Vishnu! What is the difference? The sinful one is called Brahma and the pure one is called Vishnu. This confluence will happen again after 84 births. Which confluence? The confluence of the sinful Brahma and the pure Vishnu will happen.

These are new things. These are so wonderful things to be explained. They prepare such pictures and confuse (people) so much. Then they have also copied from it. They show that Nehru emerged from the navel of Gandhi. So, now the Father says: Children, you have to die from this body and the bodily relationships while being alive. Baba has now come to take us back. So, here, we have to remove the attachment to everyone. It involves hard work to remove attachment while living here. If we see the soul while seeing (anybody) then, there will not be (any) attachment. This is called dying while being alive (*jeetey jee marmaa*). You live in the body, don't you? You understand: we are a soul. We will go along with Baba. This body, etc. whatever exists; we don't have to take anything along. Now the Father has come. So, when the Father has come, we will transfer at least something to the new world, won't we? Now we transfer for the new world everything we possess. There should not be any attachment to anyone. Human beings give donations and perform noble acts etc., to receive the returns in the next birth. You are not going to receive it in this old world. Where will you receive it? You will receive it after being transferred to the new world. You will keep observing it being a detached spectator (*saakshi*). There is no need to say anything either.

Then the Father also explains this: whatever you do, you should not have ego about it either. Arey, do you give or do you give it to take back? If someone deposits money in the bank,

then does he have an ego that he has given to the bank? This [here] is also [a bank] - a Godly bank.

You will take it [whatever you have earned] back after going there, won't you? We souls will go leaving this very body. The third page of the *Vani* dated 17th February, 1968. And after we go there, to the new world, we will take it from Baba.

Will Baba be present in the new world? (Someone said something.) There are many who are going to die, aren't there? Is the number of those who are going to die more or is the number of those who are going to remain alive more? Then they will keep coming number wise. It is even sung, *Ram gayo, Ravan gayo, jinko bahu parivaar* (Ram has gone, Ravan, who had a big family, has [also] gone.) Ravan's family is so big and you are just a handful. All this is Ravan's community and your Ram community is so small. How big is the Ram's community? The *Suryavanshis* (those who belong to the Sun Dynasty) and the *Chandravanshis* (those who belong to the Moon Dynasty). You are the stars of the Earth, aren't you? The Mother, the Father and you children. So, the Father explains to the children again and again: try to become *marjeeva* (i.e. to die while being alive).

It is observed that if they see a nice *Kumari* (young girl) or a young mother, then they develop attachment to their body. [They think] Arey, this one is so nice! They become so tempted (by her). It comes in their mind, she explains so sweetly. *Maya* tempts them, doesn't she? If they are not fortunate enough, then *Maya* comes in front of them. They will not see the soul; they will become entangled to the body. Then, to whatever extent you may explain to them, their anger will go on increasing all the more. They do not understand that these ones liberate us from body consciousness. If they are not fortunate, they break away even more when they are explained with force. That is why the Father keeps sustaining them with affection. If someone falls in love, then just do not ask. It is as if they become mad. That's it! (They say), I will marry only that particular woman. Even here, they come and they say, get me married to that particular woman. They are told, sit silently/quietly. Otherwise run away from here. There are such ones too. It is *Maya*, isn't it? It makes them completely stupid (*besamajh*). That is why the Father says, you should never entangle [yourself] in anybody's name and form. Always think: I am a soul. There is only the one Father who is bodiless. We must have love for Him alone. This is the only hard work.

Baba's *Murli* can be heard at all the centers, but we should not have attachment to anyone's body. It should not even be the case that while sitting at home, the giver of knowledge keeps coming to the mind: This one is very sweet. She explains very nicely. Arey, it is the knowledge that is sweet, isn't it? The soul is sweet. The body is not sweet. The body is perishable. If a soul leaves, then the body will start giving out a foul smell. If a soul leaves...; alright, even if the soul becomes *tamopradhan*, does it give out a foul smell? Body and soul. It is the soul which speaks, isn't it? You should not fall in love with the body. That is why Baba says: Do not keep even photos etc. If you keep photos etc., you will entangle [yourself]. This thought comes in Baba's mind a lot: you should not keep photos. If someone asks: if we do not keep photos, then how will we explain? For the purpose of explaining, the picture is already available in the *Trimurty* [picture]. That alone is enough. There is no need to keep photos etc. separately. Nobody's photo should be kept. We should not think, we have been refrained from keeping the photo of Brahma Baba (but) we have not been refrained from keeping the photos of others. No, we should not keep any single photo of anybody with us. Alright, what if we keep the double photo?

If you remember these ones, you will not gain anything. Instead of remembering Shivbaba you will keep remembering only these ones. *Achcha!* Did those, who kept Brahma's photo and considered Brahma Baba to be God in the corporeal form and remained in his remembrance alone, achieve no attainment? Arey, they must have achieved at least some attainment. (Someone said: they become their children.) They will become their children? Does it mean that they achieve an attainment by becoming his children? Don't they achieve any attainment from the Confluence Age here? From here itself, those souls secure their attainment, when they assume subtle bodies and study the knowledge by entering someone's body. They will certainly have to study the knowledge directly from the Father. Otherwise they will not achieve anything. Although they think that this is a chariot (*rath*), if they leave Shivbaba and keep remembering just this chariot, then they will not achieve anything. They will become a more sinful soul instead. If they leave Shivbaba and keep remembering the chariot, then they will not achieve anything. If they leave Shivbaba and remember the photo, then consider that they will experience a downfall even more. That is why you should not keep any photograph. Otherwise, you will be entangled in it.

Nowadays there is a lot of obsession of *bhaktimarg*. *Anandmayi ma* (a mother *guru*). That is all, they will keep saying 'mother, mother' to only the mother. Alright, if she is *Anandmayi Ma* (a mother *guru*), then where is the Father? How will the mother emerge without the father? Do we obtain the inheritance from the Father or from the mother? From where will the mother get money? You obtain the inheritance from ShivBaba Himself. Your sins will be destroyed only through His remembrance. Not even a little bit of your sins will be destroyed by uttering just 'mother, mother'. Then? They keep shouting 'mother, mother, mother' so much in the path of *bhakti*. So, don't they obtain the inheritance of happiness and peace? The Father says: Remember no one else. Remember Me alone. You should not entangle yourself in anybody's name and form. If you keep entangling yourself then you will keep committing more sins because you become disobedient to the Father. Many children have forgotten (the Father). The Father explains: Now I have come to take you children and I shall certainly take you along (with Me). Your sins will be destroyed if you remember Me alone.

You indeed kept remembering many in the path of *bhakti*, but how will the task be accomplished without the Father? The Father does not say: Remember the mother. The Father says: Remember Me. I am the purifier of the sinful ones (*patit-paavan*), ain't I? Your mother is not the purifier of the sinful ones. So, follow the directions of the Father. You too explain to others on the direction of the Father. So, you are not any purifiers of the sinful ones. So, you should remember the One. For us it is, 'one Father and no one else. Baba, I will sacrifice myself to you alone.' Here, you have to sacrifice yourself on Shivbaba alone. The remembrance of everyone else should break. They keep remembering many in the path of *bhakti*. Here it is one Shivbaba and no one else, however some act on their own opinion. Then they become confused. They say: how should we remember a point (*bindi*)? Arey, you do remember your soul, 'I am a soul, a point', don't you? Even your Father is a point.

You obtain the inheritance from the Father. The mother is anyway a bodily being. The Father is called the seed. The seed is incorporeal and the Father is... (Someone said: corporeal.) Hum? The Father is incorporeal, but he requires a support (*aadhaar*). Will a support be corporeal or incorporeal? A support is corporeal. The inheritance is to be received only from that one Father. That is why you have to leave everything else and establish the connection of the intellect

with the One. Everyone's sins will be destroyed through the remembrance [of the One] and through the remembrance of the others not even a single sin will be destroyed; (instead) it will keep on increasing even more. So, there is hard work involved in remembering the Father.

They say: Baba, we cannot remain in *yoga*. (Baba says), Arey! You are a great fool. Can't you remain in the remembrance of the Father? The 4th page of the *Vani* dated 17.02.68. Can't you soul remember your Father? Due to coming in body consciousness you say, 'we cannot remember'. If you have become soul conscious then there is no need at all to say: we cannot remember You. A very broad intellect (*vishaal buddhi*) is required in this. If you lack intellect, then you go out of control (*betala*). The Father does say, remember Me alone. Only then will your sins be destroyed. You have become sinful by remembering the bodily beings. Now consider yourself to be a soul (*dehi*). Remember the Father of the souls.

Many take photos of Mamma-Baba. I warn them: you will experience downfall. If they persist (on it), if they do not obey (the Father), they fall in a ditch. Even at home, there should be the picture of the one Shivbaba alone. Hum! Should there be the picture of the one Shivbaba alone? How is Shivbaba's picture? (Someone said something.) Hum? He is certainly *vicitra* (the one who does not have any picture). Nonetheless, after explaining this much, the Father says: *Manmanaabhav* (merge your mind in Mine).

This Baba too used to read only the Gita and he used to worship Lakshmi-Narayan. In his childhood, he used to worship Krishna. When he grew up, he started worshipping Narayan instead of Krishna. He removed the picture of Lakshmi as well. Then ultimately, he left the pictures of Narayan as well. Now we have to remember Shivbaba alone. We should not remember the bodily being at all.

Shivbaba is indeed ever pure whereas this one is a sinful one, who takes complete 84 births. That Father is ever pure and this one is ever impure. The complete history of this one was narrated. So, the Father says now, everyone has to return; that is why you must remember the one Father. This involves a lot of hard work. The Father tells the children: you can remain in *yoga* (a connection) even more than Me. Baba himself has many cases to look after. So many letters arrive from so many centers. There are numerous children. Good and bad news keep coming, sometimes from one center and sometimes from another centre. News comes that even a *Brahmani* entangled herself somewhere. *Maya* is very powerful (*jabardast*). They fall into the gutter (of vices) completely. It is Baba who thinks about all these problems. So, it involves a lot of hard work.

All kinds of news come to Baba. That is why Baba says: *Gur jaaney gur kee gothri jaaney* (only the corporeal one and the incorporeal one knows the reality.) Reading so many letters, replying to them; there are so many worries (for him). Don't ask about it. That is why the Father says: You children are very fortunate (*saubhagyashaali*). The Father explains only to the spiritual children. It involves a lot of hard work. It is very certain that whatever happened in the last cycle (*kalpa*), the same has to happen again. Even so, we are defeated, aren't we? If we are not defeated now, then we would achieve the *karmaateet* stage; we can go home right now. We have to suffer a lot of defeats; even so, He (Baba) says: this is predetermined in the drama. I pacify them saying these words.

Many quarrels take place, don't they? We should never trouble anyone. If we have to obtain the inheritance from the Father, then we should follow the Father's *Shrimat* completely. There should be no body consciousness. Some are so body conscious; just don't ask. They cause so

much trouble. They themselves become troubled and they cause trouble to the *lokik* mother and father as well as the *paarlokik* brothers and sisters. They should not cause so much trouble. Otherwise, what kind of a position will they achieve in the future? They create such uproar. The Father has to explain to all. You have to become very sweet, (like) flowers (*gulgul*) and of a joyful nature (*khushmizaaz*) and you have to remain affectionate towards everyone.

At some places (centers), they entangle themselves in the name and form of the *Brahmani* and spoil their name. They become so troublesome. They do not realize: we have to remember the one Father alone. Otherwise, how will we achieve a high post? (Baba says), don't entangle yourself in anybody's name and form. If they entangle themselves then it proves: this one has attachment to this particular woman (*Brahmani*). Then their intellect will keep diverting only in that direction again and again. They feel as if they would die if they don't see her. Their intellect becomes adulterous (*vyabhichaari*). There is a lot of hard work involved in it. Hardly some rare ones become a bead of the rosary. If they do not become a bead then they will have to suffer a lot of punishments.

The Father says: if you do not remember Me and if you remember anyone else, you will become adulterous. You worship Me alone in the path of *bhakti*. That is called unadulterated (*avyabhichaari*) worship. Now, if you too detach the connection of your intellect from others and remember Me, the one Father, then that will be called unadulterated remembrance. It takes time to become unadulterated like this too. Don't remember any bodily being except the one Father. Just the one Shivbaba. He keeps explaining so nicely. You should certainly assimilate whatever the Father explains. *Achcha*, remembrance, love, good morning and *namaste* to such children, who become equal to the Father, obey the orders of the Father, and follow the *Shrimat*. Om shanti.
