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**Dated 19.10.2008, at Hisamda (Rajasthan).**  
**Clarification of Murli dated 18.5.67 (for General Public)**

The Murli today is the morning class dated 18<sup>th</sup> May 1967. The record played is: “The dweller of a far off place has come to a foreign land.” To which foreign land has He come? The dweller of His native land has come to a foreign land. Which is His (*apna*) native land? His native land is the abode of peace (*Shanti Dham*) because we souls are embodiment of peace. The peaceful souls come from the Abode of Peace and become restless in this world. Whose abode is this world? Who is the giver of restlessness? Who is the giver of sorrow? Ravan is the one who gives sorrow. Ravan means the one who makes the others weep. When faced with sorrow, the soul residing in the body starts weeping.

We souls as well have come from a far off place. And the Father of we point like souls, the point of light Shiv (*Jyoti Bindu Shiv*) also comes from a far off place. What is the difference? He comes at the end of the cycle (*kalp*) when the four ages: the Golden Age, the Silver Age, the Copper Age and the Iron Age are completed; He comes when one cycle completes whereas we souls keep coming throughout the whole cycle. Some (souls) come in the beginning i.e. in the Golden Age (*SatyugYug*), some come in the middle i.e. the Silver Age and Copper Age (*Treta, DwaperYug*) and some come at the end of the Iron Age (*Kaliyug*) and in the Iron Age (*kaliyug*). The earlier the souls come they are powerful to that extent and the later (towards the end) they come, they are less powerful to that extent. The soul which is more powerful enjoys more happiness and the less powerful soul enjoys less happiness. It enjoys less happiness so it suffers less sorrow as well. The weak souls have a lesser capacity to enjoy happiness as well as to suffer sorrow. The more powerful the soul is the greater powers it has to enjoy happiness so to tolerate more sorrow as well. How is this power available?

Just like batteries, some batteries are big and some are small, some batteries run for a longer time and some for a shorter time. Those batteries are very big. But now batteries are also available in very small sizes, for use in watches. There are small watches and very small batteries are put in them. Similarly, these souls are like watches which play the part for 5000 years in the world cycle (*Shristi Chakra*). The cycle consists of four Ages i.e. the Golden Age, the Silver Age, the Copper Age and the Iron Age. In this watch, we souls come at our own time. Some play the part for a longer period and some play the part for a shorter period. Some play the full part in the cycle of 84 (births) and some take fewer births. The souls who take fewer births are weak souls. And the souls who take more number of births; if they complete the full cycle of 84 (births), they are powerful souls. But how is this power available?

Just as there is a generator and the batteries are charged through the generator. Or the small batteries are charged through a big battery. Similarly, the Father Shiv, who comes from the far off place and who is the Father of we point souls, charges our batteries. Right from the beginning of the Golden Age (*Satyug*), while taking the numerous births and enjoying happiness (in those births), our battery (like) soul becomes discharged. In the Golden and the Silver Ages i.e. in the world of Ram and Krishna, we souls were ourselves deities. Deities had very bright faces. They had large eyes. There was exhilaration (*saroor*) in those eyes. It radiated spirituality. The soul was so powerful that no one ever fell sick.

For example, the seeds that are sown in a field; if a seed is infected the plant that grows from it will also be infected with the germs. Similarly, when the souls become defected after birth, the lifespan of its body also becomes short. And when a soul becomes powerful, when it is connected with the generator, when it is

fully charged it enjoys a longer life span. Who is the generator who gives power to us souls? The point of light Shiva who is the Father of we point like souls. The Shivling which is the enlarged form of the point of light Shiv (*Jyoti Bindu Shiv*) has been made so big for the purpose of worship. Otherwise, how can we worship a point? If you put a small pot of water over point, it will tumble down. So the people of path of devotion have made a bigger form of it. The people of the path of devotion have prepared the bigger form for the purpose of worship. They are not aware of the real form.

For example, the father of an ant will be small like an ant and the father of a snake will be long like the snake and the father of an elephant will be fat and bulky in size and shape like the elephant. Similarly, the father of the point (like) souls is a point of light. The point (like) soul is not visible to these (physical) eyes. It is so subtle.

For example, when somebody is suffering from Malarial fever, the doctor extracts a drop of blood and smears it on a small glass (slide) and observes through the instrument to see what type of germs are in the blood. They are not visible to us through these eyes but the doctor observes the germs with the help of the instrument (and identifies) that they are the germs causing Malaria. They appear bigger (through the instrument). Similarly, our soul is not visible to these (physical) eyes. But from the brightness of everyone's eyes, we can know that there is a soul in him.

When a human being leaves his body, the eyes become like buttons. Is the light seen in the eyes? Is the brightness seen in the eyes? So the brightness which has gone is the soul. Brightness means light. It is so subtle that it cannot be seen through these (physical) eyes. Yes, after practicing for a long time and when the practice becomes very firm, a few experience visions and through the intense concentration of the intellect they are able to see the subtle nature of the point of light soul as well, but it is through the third eye. The deities are given a third eye. Mahadev is given a third eye. Also a few female deities are shown with the third eye. (In reality,) there is no third eye. The eye of the intellect opens. Here, intellect means the soul. The soul is not something different. What is a soul? The mind and the intellect are themselves the soul. When a man dies, the hands, feet, nose, eyes, ears and everything stay as it is. But what has gone away? The power of the mind and the intellect has gone away. The mind and the intellect are themselves called soul. Therefore, the point of light soul, in which the power of the mind and intellect is filled...from whom is the power received?

While taking many births, now our eyes have sunken inside, faces have become dry and have started to become black. The face has lost luster. The pictures of the deities, their idols are shown to be so cheerful; the bodies are shown to be so beautiful. Now what has happened to us? The soul has become weak while taking many births and enjoying the happiness through the body. How can we make this weak soul powerful now? For that, the Father Shiv, the dweller of a far off place - the abode of peace (*Shanti Dham*), comes in this world. The point of light, the Father Shiv after coming to this world (enters) the oldest actor among all of us actor-like souls that are there. There are so many actors like souls; amongst them there must be someone who is the oldest. It is the hero actor. He enters him. Why does He enter him? He enters him because we souls have our own bodies but the Supreme Soul Father does not have a body of his own. This is the difference between soul and the Supreme Father Supreme Soul [*Parampita Parmatma*].

We souls take the physical births and enjoy happiness and suffer sorrow whereas Shiv, the Father of we point like souls does take birth by entering but does not enjoy happiness or suffer sorrow through the body. So we souls are *Bhogta* (the ones who enjoy happiness and suffer sorrow). And He is *Abhogta*, he neither enjoys happiness nor does he suffer sorrow. Who will enjoy happiness and suffer sorrow? Someone will enjoy happiness or suffer sorrow according to the actions he performs. If he performs good deeds he enjoys happiness and if he does bad deeds he suffers sorrow.

Well, the Father of we point like souls neither enjoys happiness nor does He suffer sorrow. That means He does not do any deeds at all? What? Doesn't He? Arey! If He doesn't do any deeds how does He transform the world through His drishti (vision)? It is said, "Let God look favourably on us" isn't it? Or "let Mahatmaji look favourably on us", it is said so, isn't it? Then how does God transform the world through His Vision when He comes? How does He narrate knowledge? How does He tell the knowledge of the many births of us souls? We have forgotten it. We come in the cycle of life and death. We keep taking newer bodies and forget about the previous birth. Then how does He remind us? He will have to narrate the knowledge through a mouth, won't He? If He narrates the knowledge through a mouth, He performed an action through the mouth, didn't He? If He sees through the eyes He performed the deed of giving *drishti* through the eyes, didn't He?

He does some work; does He or doesn't He? He does. When He does some work, why He is not *Bhogta*? When He does... when we do some work, we experience (the results of) it. When we do some good deed we enjoy the good result and when we do a bad deed we suffer a bad result. But when He acts, why doesn't He experience (the results of) it? Why does He not become a *Bhogi*? Why is He an *Abhogta*? And why are we *Bhogi*? It is because whatever work He does; through whichever organs He may perform the action, He does not do it with attachment. What? The attachment and affection is felt, isn't it? 'Lagav' i.e attachment. He does not perform that kind of action. How do we act? Whomever we see, we will start to remember him. With whomever we sit, we talk; we will start to remember him. So we develop attachment. But He

does not develop attachment. So when there is no attachment, He does not experience the effects of good or bad deeds either.

When He comes in this world, this is what He teaches us. What? What does He teach? (He teaches us) ‘It doesn’t matter if you perform deeds. Do not renounce the flow of karma like the sanyasis. Do not become a *karma sanyasi* (the one who has renounced karma). But what should you do? If you perform deeds while you remain in My remembrance, you too will not be affected by the effects of that *karma*. You will not develop attachment to the karma. What? Just like when I do any deed, I do not develop attachment towards anybody; I do not remember anyone; likewise even you will not be affected by the effects of *karma*. So He comes and tells you, remember Me. Remember Me? Arey! Just as I am a point like soul, just as we all are point souls, similarly You are also a point like soul. Then, why should we remember Your soul? Why should I not remember my own soul? Both the points are alike. You are a shining star, I am also a shining star, then by remembering you, how will I become an *Abhogta*? How will I become detached?

Therefore it was said, both the souls, the Supreme Soul (paramatma) Supreme Father (parampita) is a point and we souls are also points of light ( *jyoti bindu*). But that point of light comes in this world and enters the hero actor of this world. What? He becomes a bodily being on entering. He enters just like ghosts and devils enter (a body). It is written in the Gita as well: ‘Praveshtum’. I am capable of entering (the body). After entering, He performs deeds through his organs. Whose organs? He enters into the body of Ram who is the hero actor. The one in whom He enters is called the Father of the entire human world. Who? The Father Ram. Having entered into the body of the Father of the entire human world He teaches us to perform deeds, how to perform deeds. He teaches us the dynamics of *karma*, *akarma* (non action) and *vikarma* meaning opposite *karma*.

This kind of karma will give this result and that kind of karma will give that result, He gives us all the details. He teaches us also by practically doing it. What? He shows us by doing the karma practically and He also tells us (how to do it). After telling us, after explaining to us and also showing it by practically doing the karma if we do not reform, then He takes the most fearsome form (*vikral roop*). What? He takes on a frightening form. And He forcibly makes us perform the karma. What? If we do not reform through these easy methods, then through one or the other method... the attachment that has been made with the bodily beings... the attachment... the bodily beings are remembered, aren’t they? The things related to the body are remembered, aren’t they? Suppose somebody likes *rasgulla* [sweets] very much and he has never stolen anything in his life. If he sees the *rasgulla* and if he is hungry, he will certainly steal it. So He [the Supreme Soul] comes to detach us from the body, bodily relative, and the things related to the body. When this attachment is removed, the soul becomes detached. It does not remember anybody. If it does not remember anybody, will the soul go towards the body made up of soil or will it go upwards? It will move towards the abode of peace (*Shanti Dham*).

He has come to take us back to the abode of peace, the far off land from where He has come. What was the record that was played? “The dweller of a far off place has come to a foreign land”. By foreign land it is meant the world of the body. Whose land is the foreign land? When the ‘*Ramleela*’ is enacted Ravan is shown very big whereas Ram is shown small. It means that Ram is soul conscious and Ravan is body conscious. He is proud of his body.

If somebody is a multimillionaire or a multibillionaire, what will he remember? He will remember his millions and billions of rupees. Similarly, Ravan is body conscious. He is the one who is always engrossed in the world of the body, in the world of the things related to the body and in the world of the bodily relations. Ravan does not accept what a soul is and what the Supreme Soul is. Ravan does not accept what heaven is and what hell is. He believes, “I am God; that is all, there is no other separate God and it is we who make this world a happy world.” Although the whole world cries, he has the arrogance (to think) that he is the one who is doing everything. He has a lot of arrogance of the body. So that is his world, the world of the body and the bodily relationships, in which all of us are entangled today. In which world are we entangled? We all are entangled in the world of Ravan. Now, in order to take us away from this miserable world of Ravan, the world of the one who makes us cry, the Father, who is bodiless, has come. What? Ravan has a body whereas He is bodiless. He does not have his own body. He comes from such an abode where the body is not there. In the Supreme Abode, in the abode of peace there are point-like souls but there is no body.

What is a body made up of? It is made of five elements: earth, water, air, fire and sky [space]. The body is made by the combination of these five elements. And the body is not there in the Supreme Abode. So to take us to such a land, He removes the attachment of the soul from the body. What have we been doing for many births? When the soul leaves one body.... four to five months before leaving the body... For instance, when somebody leaves the body, so, four to five months before leaving the body, a small fetus gets ready for that soul in a mother's womb. Its house becomes ready beforehand. Its body becomes ready in advance. Hence, the soul has so much attachment in the body for many births. So the Supreme Soul comes to this world to remove that attachment. If the attachment to the body, bodily relations and bodily materials is removed, the soul will become free from the cycle of birth and death. The soul will indeed become free (from the cycle of birth and death) but every soul is definitely filled with the part of its cycle of 84 (births).

If somebody says, let the soul be liberated from the cycle of birth and death forever; that is not possible. What? Just as the sanyasis say that they will be liberated from the cycle of birth and death. Nobody can escape from it forever. If someone would have been liberated from it forever then why is it written in the scriptures, '*kalp kalp lage prabhu avatara*' (God incarnates in every cycle)? In every cycle God comes and takes birth in this world. For the souls themselves they say that they will be liberated from the cycle of life and death forever. And what have they said for God? (That) He will have to take birth in this world in every cycle. Then who is bigger? The soul will be liberated forever and the Supreme soul will come to this world forever and rub His nose (*nak ragadega*: will suffer extra). Who is bigger? Is the soul big or the Supreme Soul bigger? The soul is bigger. This is not possible.

The souls are filled with the part of happiness and sorrow for many births. The Supreme Soul liberates the souls from the part of sorrow and takes them to the abode of peace, nevertheless the part of happiness and sorrow is filled in the soul for many births but when it comes to this world for the first time, it plays the part of happiness, no matter which soul it is.

When God comes, He liberates all the souls from the bondage of the body and takes them (away) at the end of the Iron Age and the beginning of the Golden Age the (time) which is called the elevated Confluence Age (*purushottam sangamyug*). He takes them away, but every soul has a part of happiness and sorrow filled in it. To play that part, every soul has to come to this world. The soul which comes to this world first pause enjoys happiness for a longer period. And the souls which come later enjoy less happiness to that extent and suffer more sorrow. However, every soul enjoys happiness at the beginning (initially). Although some souls are coming down even at the end of the Iron Age now; if the soul which comes down were to take just one birth it will enjoy happiness for half the time and suffer sorrow for half the time. There is not even one soul which would be liberated from happiness and sorrow forever.

For example the records which are recorded in a tape or a CD. It has parts (songs) filled in it. When played, it plays the same songs repeatedly. It does not play any other (new) song. Take another CD and if you play it; it will play only the songs that are filled in it; it will not play any other song. Pick up the third CD; pick up any CD. It will play only whatever is filled in it. It will not play something else. Similarly, in this point like soul....it is such a tiny soul and the part of 84 births is filled in it. What a great natural phenomenon! It will be said it is God's nature. If we say that it is the nature of God, then when did God make it? So it is not this. There is no question of making it. Those records are made, those CDs are made and these tapes are made but the soul is not made. It is eternal and indestructible. If the soul were made then it would be destroyed as well. If the soul will be made then it will also be destroyed. The soul is neither made nor is it destroyed. Therefore the soul is said to be indestructible. The imperishable soul is filled with the imperishable part. It is not only for the human souls. Whichever insects, animals, birds, moths are there in this world; all of them have their own part filled inside the souls. There is not even one soul whose part is not filled in it.

Leave alone the souls, the particles of soil that are there (in this wall)... in every particle (the part is filled). Wherever and whatever part the particle has to play.... just like we souls play our part in the cycle of 84 (births), similarly even that particle plays its part continuously from the beginning of the Golden Age to the end of the Iron Age and then takes its place in this wall again. Did you understand? What? These ants which are moving here, even their souls will complete the cycle of 5000 years and again come and go in the same path. Exactly 5000 years before, the souls of these ants followed the same path to come and go on this same wall. Such a predetermined part is filled (in the soul). It is filled in a living soul as well and the particles that are there in this world, they too are filled with their part. These are such wonderful facts! Nobody in the world gives these facts except for the Supreme Father Supreme Soul. So how much attention we should

pay (to the fact) that the Supreme Father Supreme Soul Shiv who has come from so far, has come for our benefit.

First, will He benefit these ants or will He benefit us? (A student said 'He will benefit us.')

Why will He benefit us and not the ants? (The student said: Baba has come for the children's sake.) Why? Aren't these souls (of ants) His children? (The student said, 'He is the Father of the human beings, isn't He?') Is He the Father of the Human beings? Is He not the Father of the souls? (The student said, 'the Father of the souls is a point.')

Is the Father of the souls a point? Has the Father of the point like souls come from a far off place or has the Father of the human beings come from a far off place? (He has come in a chariot, hasn't He?) Who has come from a far off place? (The student said, Shiv, the point of light has come (from a far off place)). The point of light has come from a far off place, so it is Him we are talking about. The Father of the point like souls, who has come from a far off place, why does He benefit only the human beings first? Why does He not benefit these insects and spiders first? After all, they too are souls? Just touch the ants like this. They are souls, aren't they? If you just do like this (touch with a finger) to an ant, it will wriggle its hands and feet. Doesn't it feel the pain? It feels the pain too. Why does He not benefit them? Why is He concerned about us? He is concerned about us because the mind and intellect (power) in every soul is number wise. What? Each soul has number wise (power of) mind and intellect.

Some souls have a sharp intellect and some souls have a dull intellect. The trees and plants also possess a soul. They have an inert intellect. If you cut the branches of a tree or if you cut one half of the tree apart, the other half wilts as well. It wilts, doesn't it? Similarly, they possess a non living (inert) intellect but we have a living intellect. The human beings are the best compared to all the other living beings. What? What is the difference between animals and human beings? Animals do not use the intellect much. What? Their mind and intellect is not so sharp. And the human beings possess a sharp mind and intellect. And God is called, 'The intellect of the intellectuals'. What? Who is the Father of all the highly intelligent people that are in the world? It is the Supreme Father Supreme Soul. So the one who is Himself intelligent, whom will He benefit first, the intelligent ones or the dull headed ones? (Naturally) the intelligent one will first benefit the intelligent ones. (For example) these ants; suppose red ants come here and if among these ants one of the black ant were about to die; if it falls down and a red ant falls down as well, whom will the black ants lift up and take with them? They will lift the black ant and take it with them and leave behind the red (ant). This is how the world behaves. [This is the way of the world]. What? Every being knows and recognizes its own creed and gives support to it. What? God is the intellect of the intelligent ones. He too, when He comes in this world and He first benefits the intelligent children of the intelligent Father, meaning the human souls. And When the intelligent human beings are benefited, then depending on the (thoughts, speech, actions etc of) human beings the benefit of the whole world keeps on happening. It happens on its own (*automatic*) through the colour of their company.

For example, human beings live in towns and villages and animals live in the jungles. Do the animals that live in the jungle fall sick more or do the human beings fall sick more? The human beings fall sick more. The animals of the jungle, i.e. the cow, ox and buffalo are caught and brought to the village or the city by the human beings. Then, do the animals which live in the city fall sick more or do they fall sick less compared to the animals which live in the jungle? They fall sick more. Why? They were colored by the company. So this is the reason that God comes and benefits the best of the living beings. When they are benefited then through the vibration of their intellect and the attitude of their vision all the living beings of the world are benefited. So we will not say that God is partial; (that) He was partial to the human beings and did not give the knowledge to the poor animals. Even if He gives knowledge to animals, will they listen to it? They will not listen to it.

The human beings are the most intelligent beings. He is the best among all the beings. No other animals have as many organs as the human beings have for enjoying happiness and suffering pain. Those animals have less number of organs, so they feel the happiness and sorrow to a lesser extent. There is less happiness and sorrow for them. Whereas we have more organs so we enjoy more happiness and suffer more sorrow through the organs. We enjoy happiness as well as suffer sorrow to more extent. So what method does He suggest? What method does He suggest to liberate the soul from this sorrowful world? Make your soul powerful. What? What should you do to your soul which is in the form of the mind and intellect? Make it powerful. The soul will enjoy happiness for many births to the extent you make it powerful (now). In order to enjoy happiness for many births, it is really necessary for the soul to be powerful. He comes and makes

it (powerful) in only one birth. What? It is not as if He will come again in the other births, He will come again later, as if He will come in the Golden Age, in the Silver Age or the Copper Age. No.

He comes only once at the Confluence Age, i.e. at the end of the Iron Age and the beginning of the Golden Age and tells us “remember Me”. What is meant by “Remember me”? Does it mean to remember a point? What should we remember? Yes! Remember Me, the incorporeal point in the corporeal one, in whom I have entered. If you will remember Me only as an incorporeal point, then a soul cannot do anything without a body. The tasks are performed only when it enters a body. So He too enters a body and performs all the tasks. He narrates knowledge as well. He narrates knowledge through his mouth. He brings about the salvation of the entire human creation through vision (*drishti*). When the human beings attain salvation, through the vibrations of the human beings the entire world is benefited. Well, it is not the fact that He transforms the world only through vision. What? No! He performs actions through all the organs that are there. When He comes, does He perform actions with the children or not? He does. Does He eat food or not? He eats. Arey! He is *abhogta* (non-enjoyer), then how does He eat the food? When He comes in the corporeal form, ‘I will eat with you, I will play with you and I will maintain with you in every breath; we will stay together, we will live together and we will go together’ he comes with this mission. Will everybody experience (company of) the companion alike or number wise? One will experience according to the effort of remembrance that he makes. If you remember intensely, you will experience more. If you remember less, you will experience to a lesser extent. Therefore, it is number wise, according to the efforts.

Some souls are very sharp... in what? In remembrance. Who are the ones who become swift [in the remembrance]. What is special about them that they become swift whereas we are left behind as we are? We get up in the *amritvela* (early morning hours) and (we doze)... what is special about them and what is wrong with us? Are our hands and legs less? Is one eye blind? Why we all aren't able to remember so much?

(Someone said something). Yes, the souls who were more in the color of the company in the previous births, those who had maintained more... with whom? The ones in whom He enters and plays the part of the Mother and the Father. He enters into the souls of Ram and Krishna.

He enters into Krishna's soul and plays the part of the mother; he is named Brahma. “Brahma” – ‘Brahm’ means big and ‘ma’ means mother. Brahma played the part of the most senior mother among all the mothers of the world. No other human being has played a part of the senior mother to this extent. What is the part of the Mother and what is the part of the Father? What is special about them? The Mother has hands and legs so does the Father. What is special about them? The male (father) does not tolerate to the extent to which a mother tolerates for her children. So He comes and plays the part of the Mother in the form of Brahma, in such a way, that He tolerates the speech and actions of even the most devilish children. No other soul in this world plays the part of tolerance to the extent to which Brahma played it. And everybody understands this: no one else can love to the extent to which Brahma Baba gave us love. The soul of Krishna in his last birth plays the part of the mother in the form of Brahma. The Mother gives more love to the children; the Father does not give love to that extent. Even if the children are of the worst kind, are the most wicked, sinners, hoodlums, thieves, burglars; and the children who bring the worst name in the world; nevertheless the mother wants to keep the child on her lap and wants to see him in front of her eyes. Or does she beat them? No, she doesn't.

Such is the part He plays in the form of the Mother. But, are the children spoiled or are they reformed? Those children who receive a lot of love and who keep committing robbery and burglary, fighting and killing; will they spoil the world or will they reform it? They indeed spoil the world. Then, does God come to spoil the world or to correct it? (students say: to reform it).

At Mt. Abu He came in Brahma's body, and the children gave him a lot of pain. They gave him so much pain, they gave pain continuously and then usurped all the property Brahma had. They had it registered under the Government secretly and peacefully without telling about it to Brahma Baba. They had it registered so that all the property was in their hands. Brahma did not come to know. Just as it becomes the condition of most of the mothers today. What? The children take all the power in their own hands and the mother doesn't know at all where her property has gone.

Such deceitful children went on giving so much pain to the mother and when later the mother came to know: Arey! I had thought this child to be so good and so intelligent and he has been treacherous to me? He had a heart failure. He looked at even those children who were like the ones who caused his heart failure with the vision of love. He never reproached them. But if such a part is played by God, do the children reform or become spoiled? They become spoiled. Even now, what can be observed? Did they go on becoming spoiled or is anyone becoming reformed? There are some who reform through love. What? In a family there are some good souls who

improve themselves through love. And there are also some such souls who become more spoiled with the more love you give them. One set of parents have children of different character don't they? Some reform with love and some become worse with love. Therefore, there are also the children who reform.

In the Brahma Kumaris Iswariya Vishwa Vidyalay there are some who have reformed with Brahma's love as well. But the color of the company of the wicked children affects more. Under the influence of the wicked children, will the children who reform be unhappy or happy? They will be unhappy, won't they? They (the wicked children) will wish to bind them. So the few children who reform themselves with the Mother's love, who are the dear children, come under their control. The tormentors dominate them just like Ravan took Sita in his grasp and she became his captive. They dominate in this way. Then God has to play the part of the Father too. The Father is of a strict nature while the Mother is not able to become so strict because she is emotionally attached to her children: (she thinks) 'the children are born from my womb'. They did not come out of the Father's stomach. Who tolerated them? The mother tolerated. Therefore she has attachment for her children; (She thinks) 'I have brought up these children with so much toleration!' Therefore she cannot take a strict step on them. The Father has a strict nature. The Supreme Soul leaves the body of the soul of Krishna who becomes Brahma in his last birth and then enters into the soul of Ram who is called the Father Ram, the Father of the entire human world. He enters him and then plays a strict part.

What does it mean by strict part? The Law is the law. Just law. He does not become like that all of a sudden. In the beginning he gives love to some extent and at the same time he behaves a little strictly too. For that, the soul of Brahma is in between. Brahma left his body, didn't He? The Brahma, who loves, left his body. The same Brahma enters Ram; the Supreme Soul Shiv also enters Him. All the three souls enter together. That is why he is called Shankar. Shankar means mix. Nobody knows when which soul plays its part. If Brahma's soul is playing its part, it will certainly play the part of love, if Ram's soul plays the part, then he will certainly play the part according to the law. He will work according to the Godly Law. And if the soul Shiv is playing the part, then He will narrate knowledge. All the three souls play their part in one personality. Now He says: If you remember My form (*swaroop*) you will be uplifted. Which one is My form? The body of the Mother is no more. The body of the Father is still existent and it will remain so until the end. He is called the death of the deaths, the Great Death (*kalonka kal Mahakal*). The whole world will be devoured by death but nobody can see with his own eyes the Father of humanity, the bodily being, in whom the Supreme Soul enters and plays His part, leaving his body. He is never to be devoured by death – that is why he is called Mahakal.

Whose child should you become? Should you become the child of Brahma or the child of both the Mother and the Father or the Father alone? You should become the child of Baba. Shiv means a point of light and through the corporeal body which He enters, He becomes Shivbaba. Baba means the corporeal one and the corporeal one means the Mother and the incorporeal one means the Father. When Shiv enters, Ram's soul instantly --becomes incorporeal [*Nirakar*.] What? For example, you must have seen the picture of Christ; if you just see the picture of Christ it is clearly visible that it is as if that soul is attached to the Supreme Abode. What? His mind and intellect is not in this world; the incorporeal [*Nirakari*] stage is visible. You might have seen the face of Guru Nanak. From the face of Guru Nanak, it is clearly visible, as if his soul is attached to the Supreme Abode (*Paramadham*), as if he is not in this world at all. The soul of Ram attains this kind of incorporeal stage first, as he is the seed of the entire world. It does not take much time for him to achieve the seed like stage. So he is the Father.

No matter how many pictures of Brahma you collect even one picture does not have the incorporeal stage, because the mother is corporeal and she develops more attachment for the body and bodily relationships. All the mothers may be experiencing: how to get rid of this attachment? It is not easy to get rid of it! So the Mother is corporeal and the Father is incorporeal.

So, the bodily being; the body is corporeal but the souls of Ram and Shiv are incorporeal and the soul of Krishna also enters the corporeal one. So both, the Mother as well as the Father are there. That is why in the path of devotion, a picture is shown: "*Ardhnareshwar*" half male and half female (body). One half of the body is shown as Parvati and the other half is shown as Shankar. There is no one like that but it is about the parts played by the souls. In one body, the part of the Father as well as the Mother is played. This part is going on at present too. Those who become the children of both the Mother and the Father give regard to the parents; become the children following the household path (*Pravriti Marg*). The deities belong to the *Pravriti marg* and those who belong to the other religions are not of the *Pravriti marg*. What? They believe in God the Father, but not in God the Mother. That is why they do not obtain so much happiness because they take undue advantage of the Mother's love. Now, God the Father has come, you can

take love from the form of the Mother as well as the form of the Father. You can also make Him a child. You can make Him a teacher as well as a Satguru. You can enjoy any kind of worldly relationship with the one Father (*Baap*). If you experience it practically, you will remember Him more. And if you do not experience Him practically you will remember by force and you cannot remember that much. It will not be a continuous remembrance.

Those who have a continuous remembrance will make their battery like soul powerful. It is possible now, if we understand properly and deeply on the basis of knowledge where the part of God is (being played), who He is, what He is like. It is not like this that if somebody says, 'He is the God,' and you believed this 'top'<sup>1</sup> (*lattu*) to be God. No. 'This one is God' and you believed him to be God. No. You have to recognize God through the vision of knowledge. Not through blind faith. You must recognize through the intellect. What is right and what is wrong should be understood. If you recognize Him in this way, then it will become easy to have any kind of relationship with Him. When you form a relationship, you will remember Him as well. Relationships are formed through the body only. What? What is meant by '*Sambandh*'? Sam means '*Sampooran*' complete and '*bandh*' means '*Bhandhan*' bond, complete bond; the bond of spiritual love as well as the bond of bodily love. We can have such a relationship with God at present. On the basis of that we can remember God and increase the power of the soul; not for one birth but for many births. Om Shanti

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<sup>1</sup> Top: a toy which is rotated using a thread and left on the ground, it keeps dancing on a pointed end; here Baba is referring to a person who keeps roaming here and there aimlessly.