

VCD No.1205, Audio Cassette No.1691,**Dated 16.11.09, at Bangalore.****Clarification of Murli dated 08.09.68 (only for PBKs)**

Om Shanti. Today's night *class* is dated 08.09.68. God is the Highest on high and the loveliest. This is right, isn't it? The Father who is the Highest on high and the loveliest is called the Unlimited Father. And only you children, who are Brahmin children, do know this. Except you Brahmins, nobody knows [this]. And this is known through the one Unlimited Father. What? That the Highest on high and the loveliest is God alone. He Himself says: I am the Father of all the souls and I Myself am God. The Father explains: there is just one God, [it is] not that everyone is God. It is also praised: *God is one, God is truth*. He is *Sada Shiv* (always beneficial), He is called *Satt, Citt, Anand*, He is always true, always living and always an embodiment of bliss (*anand swaruup*). There is this praise for Him: '*God is one*'; and there is one creation of Him as well. What is His one creation? (Someone said: Prajapita.) Is Prajapita the creation? Then who is the creator? If Prajapita is the creation, who is his creator? *Arey!* (Someone said something.) Shivbaba? The Father Shiva? Is He the Creator? A creation is created. Today it is created and tomorrow it is destroyed. The relationship between the creator and his creation is in the corporeal form. The Incorporeal Shiva, the Point of Light is neither the creator nor the creation. Is it ever created? Just as the souls are eternal, the Supreme Father Shiva is also eternal. So the one who is praised as [in the statement:] '*God is one*', He has just one creation. Who is he? (Someone said: Prajapita.) Again [you are saying] Prajapita!

The story of the beginning, middle and the end of the creation has been shown in the [picture of] the Ladder as well. The story of the beginning, middle and the end of both, the Creator and the creation has been mentioned in the picture of the Ladder. Who is the Creator? (Someone said: Prajapita is the creator and the child Krishna is the creation.) Alright. The permanent chariot whom Shiva, the Point of Light enters, through that chariot... Prajapita will be said to be the Creator and Krishna is his creation. It is about which age? There is the Creator Father in the Confluence Age and there is his *first class* creation in the Confluence Age [itself]. Jagadamba is the *first* creation but she won't be said to be the *first class* creation. The Father also explains the secret of the *repetition*. [He says] that the *repetition* of the role of the Creator and the creation takes place the same way after a *kalpa* (cycle). The Spiritual Father tells the spiritual children and you children know that you have completed 84 births. Now, the old world is being destroyed [and] the new world is being established. Is it **being** established, has it **already** been established or **will** it be established? It is **being** established. It **hasn't** been established. Has the new world been established, is it **being** established or **will** be established? It is **being** established. And Baba is teaching us Raja yoga. This is a *school*. What is taught here? Raja yoga. And what are they made [into] after teaching [them] Raja yoga? They are enabled to acquire the *title* of a king [or] a queen. There are big *schools* and *colleges*, aren't there? They (the students) get *degrees* there, don't they? [For example] B.A. (Bachelor of Arts), B.Sc. (Bachelor of Science), B.Com. (Bachelor of Commerce). Then they [go for] *training*. They obtain big titles. So, this is also a *school*.

You all know that we learn Raja yoga again just like 5000 years ago. There is no need to get confused in this. Ask the *students* at all the *centers*: do you have *aim* and objective in front of you? Everyone will say: we have come to become the masters of the new world. What is their *aim* and objective? We will become the masters of the world in the new world that is being established. These Lakshmi-Narayan became [the masters of the world] after

learning Raja yoga, didn't they? You have been listening to the story of *Satya* Narayan (the true Narayan) for many births. It isn't that you have been listening to this story just from the time when *bhakti* (devotion) starts. No. *Bhakti* starts before and the stories are made later on. Stories have been made (mentioned) in the scriptures. The scriptures have been made later on. Were the pictures of Lakshmi-Narayan made first or were the scriptures made [first]? The pictures were made first. So, will the acts have been performed first or will the stories have been made first? (Students: The acts will have been performed first.) When God the Father comes, He transforms man (*nar*) into Narayan. First [man] becomes Narayan and later, the stories start [to be made]. So the Father says: By becoming the ones with the Master (*dhani ke*), you have experienced happiness for half a *kalpa*. This is firm that when you become the ones with the Master, you receive happiness for half a *kalpa*. If you become the ones without the Master (*nirdhan ke*), you suffer sorrow for half the *kalpa*. When is the *shooting* performed? The *shooting* of becoming the ones with the Master or without the Master is performed in the Confluence Age. How do you become the ones with the Master and how do you become the ones without the Master, because of which the *shooting* of sorrow is performed? (Student said something.) There is just the one Unlimited Father who is praised to be incorporeal (*nirakaar*). Is something [existing] in a *practical* [way] praised or is something *impractical* (not real) [praised]? (Students said: Of the one who is "practical".) Then, how the Incorporeal One will be praised? The Incorporeal One is revealed through the corporeal one, He is revealed in the incorporeal *stage*. He is revealed in the incorporeal, vice less and egoless form. If you belong to that one Master, happiness for half the cycle is certain. You belong to the one Father through the body, mind and wealth in this very birth, so you experience happiness for half a *kalpa*. And if you don't belong to the One or become the ones with a doubting intellect while belonging to the One, so, the ones who have a doubting intellect or whenever they have a doubting intellect in between, do they sacrifice (*swahaa*) their body, mind, wealth, time and contacts or do they collect [them]? They don't sacrifice [them], then to whom do they sacrifice [them]? And if they collect [them], why do they collect [them]? They don't sacrifice [them]. Then to whom do they sacrifice [them]? And if they collect [them], why do they collect [them]? (Student: They have doubt on the Father.) What is the reason of having a doubting intellect on the One Father? Who creates doubts? Maya-Ravan.

What does it mean? Does Maya-Ravan exist in practice? Does he create distrust on the One Father? He creates doubt. Does Maya-Ravan exist in practice? Doesn't he? If there is a picture [of him], isn't there someone who performs that act? There is. Yes, he can play the role of any small or big [head] among the ten heads. It can be Ravan. *Acchaa*, if not the Ravan, the male face then it can be Maya. Some or other human being himself in the form of Maya-Ravan becomes the instrument to make them the ones with a doubting intellect. So, the one who becomes the instrument, is he poor or rich? He is poor. He doesn't possess the wealth of knowledge to recognize the Father. So, those who belong to such poor ones, they suffer a lot of sorrow. The *shooting* of sorrow for 2500 years in the path of *bhakti* is performed here and the *shooting* of happiness is also performed here. In the path of *bhakti*, we suffer sorrow for half a *kalpa* and in the path of knowledge, we experience happiness and only happiness for half a *kalpa*, there isn't any kind of sorrow there. It is called the Abode of Happiness (*Sukhdhaam*). The abode of what? It is called the Abode of Happiness. This [world] is called the Abode of Sorrow (*Dukhdhaam*). The Father is unlimited, [He is] the unlimited Giver of Happiness (*sukhkartaa*) and unlimited Remover of Sorrow (*dukhhartaa*). The unlimited Father comes just once and when He comes, there will be nothing at all left to ask that Unlimited Father, because He comes just once and narrates the knowledge of the

beginning, middle and end of the entire world; nothing remains [to explain]. If the Father is unlimited, definitely, His inheritance is also unlimited.

That Father is the One with the soul conscious stage forever. He is never enslaved by circumstances (*paristhiti*). He always remains in the soul conscious stage, He never thinks about others (*parcintan*). That very Father, who remains in the soul conscious stage establishes heaven. So it is understood that we become the masters of heaven. Ravan makes us poor. It may be any form of Ravan, it may be the form of Maya [or] the form of Ravan, it can't be [the form that] always remains in the soul conscious stage. Now we are learning Raja yoga to obtain kingship. If we don't make complete *purushaarth* (spiritual effort) and are defeated by Maya, the *marks* are reduced. The Father says: many storms of Maya will come. This is a battlefield. Maya devours many. This Maya is the form of a crocodile (*graah*). [People] have made the story of an elephant (*gaj*) and a crocodile. She (Maya) even catches the feet like intellect of the *mahaarathi* (great warrior) in the form of the elephant who makes a lot of *purushaarth* and takes a tough test by [attempting to] drown him in water. Some are simply gobbled up by Maya, the crocodile. A dangerous aquatic creature that gobbles up all the small and big fishes is called a crocodile. She (Maya) devours even the very good Brahmins. So, the Father says, both, [those belonging to] the community of Ram and [those belonging to] the community of Ravan are big wrestlers. There is a tug of war between both. Both pull anyone on their side. And the Father Himself says: Maya is a great wrestler. Why did He add 'Himself'? If someone narrates the words narrated by someone else or the words heard from someone else, it won't be said that 'he himself says'. When is it said 'he himself says'? When he has himself experienced it. So, He (the Father) narrates His experience [by saying]: Maya is a great wrestler. Is she a great wrestler for the Father of the souls or the father of the human world? Which father says 'himself'? The father of the human world **himself** says: Maya is a great wrestler. She defeats very good *mahaarathis*.

The children also say, Baba, today I experienced the storm of anger [or] lust. Some write [and send to Baba] while some [others] hide it. If they keep hiding it, [the sins] keep increasing. Then, instead of accumulating [merits], they suffer loss all the more. Then, what will be the *result*? The *result* of hiding will be that they will receive punishments and since they keep making *purushaarth* they will also receive some honour (*maani*). The more they receive punishment, the honour and respect for many births will be reduced to that extent. There are many *purushaarthis* (those who make spiritual effort) who make *purushaarth*. They certainly have faith but they become helpless in gaining victory over Maya. There is certainly winning and losing in any game. It is said: One becomes a loser by being defeated by the mind and he becomes victorious by gaining victory over the mind (*man te haare haar, aur man ke jiite jiit*). Now, is it about Maya or about the mind? (Someone said something.) Isn't it about the mind? Mind, intellect and *sanskaars* are the three powers of the soul. Similarly, there are three powers of the Supreme Father Supreme Soul as well. Who are they? Brahma in the form of the mind, Shankar in the form of the *Trinetri* (the one who possesses the third eye) and Vishnu in the form of the power of the *sanskaars*. So, why was it said: 'one becomes a loser by being defeated by the mind'? (Student: Brahma is the mind.) Is it about the mind or does Maya defeat [you]? (Someone said: The mind defeats [us].) Does the mind defeat [you]? Doesn't Maya defeat [you]? Doesn't Maya defeat the mind? (Someone said: ...the mind is made peaceful...) Did Maya make it peaceful (*aman*)?

Brahma is the mind. What? The biggest mind is Brahma. It is said for the mind: one becomes a loser by being defeated by the mind. Then it is said: by gaining victory over Maya,

we gain victory over the world. If we gained victory over the mind, [it is as if] we gained victory over all the ten *indriyaan*¹. Then he will be called the one who has gained victory over the *indriyaan*. The main *indriya* among all the *indriyaan* is the *kaamendriya*². And if you have gained victory over *kaamendriya*, you will be called victorious over lust (*kaamjiiit*). Then it is said: the one who gains victory over lust becomes victorious over the world. [So, does someone become] victorious over the world by gaining victory over lust, by gaining victory over Maya or by gaining victory over the mind? (Student: All the three are the same.) All the three are the same? Is lust itself the mind? (Someone said: Yes.) *Acchaa*, it is right. Desire is the deed of the mind, isn't it? Whose task is to create a desire, meaning to make a wish? It is the task of the mind. Maya is called the daughter. Whose daughter is she? She is the daughter of the Father. Does it mean that she is the daughter of only the Father? Isn't she [the daughter] of the mother? Is she the daughter of the mother? Do the daughters who are born nowadays, in the Iron Age follow their father more or do they follow their mother? There are many daughters in today's world who accept the words of the father and don't accept the words of their mother. Wherever they go, they go along with their father [and] deny going with the mother. What should happen? With whom should the daughter go? She should go [out] with her mother. But, she is the daughter Maya. So, does she have bad intentions or does she have good intentions? Her intentions are bad. So, if she is daughter Maya, she won't like the protection of the mother. Under whose protection will she stay? Under the protection of her **father**.

Here, in the Brahmin world also, daughter Maya is famous. What? Daughter Maya is famous. And that daughter Maya follows the **father**. Because, Maya certainly doesn't exist in the Abode of Happiness (*Sukhdham*). Does she? Where does she exist? Maya and Ravan exist in the Abode of Sorrow. It isn't that Maya doesn't go to the Abode of Happiness at all. Maya doesn't go in the form of **Maya**; the illusive form of Maya is merged. There, the five vices are also merged. Body consciousness, the father of the five vices is also merged. So, it will be said that [the five vices] do exist [there] in [some] *percentage*. Don't they have wishes in the Abode of Happiness? Do they have desires or not? Is there lust or not? There is certainly lust; they do have desires but, there isn't the **vice** of lust. The desires aren't in a defective form (*vikrit ruup*). In what form is it? In a virtuous form (*sukrit ruup*). Even if the eyes have the desire to enjoy pleasure... if Radha has the desire to enjoy pleasure, she will have the desire to enjoy pleasure [only] through Krishna. She won't have the desire to enjoy pleasure with anyone else even through vision (*drishti*). So, the form of lust is virtuous. It isn't defective. Even the desire isn't adulterated. Why does it happen like this? Because there, the mind is focused (*ekaagra*). It isn't that there is no mind but... (Students: It is *ekaagra*.) In front (*agra*) of whom? (Someone said: In front of one [being].) Who is that one? God doesn't exist there. God, the One doesn't exist there. (Someone said something.) Yes, although God doesn't exist [there], the eternal form of God, the point of light, that soul form, the point of light certainly exists [there]. So the soul is concentrated on the point of light. That is why no kind of defect is created in the mind.

So it will be said that now, it is the Confluence Age. In the Confluence Age, the souls can experience the Abode of Sorrow as well as the Abode of Happiness. The special soul that plays the role of the mind ... who? Brahma. Does even that Brahma have a defective mind or a good mind? *Arey!* Why did you become silent? (Someone said something.) Is he in the subtle form? Isn't he in a physical form? Based on the thoughts, if he has wicked thoughts in

¹ Parts of the body used to perform actions and the sense organs

² The organ of lust

the subtle form, if he has opposing thoughts, then is the mind itself defective or not? And if the mind becomes defective, the *indriyaan* also become defective. Do the *indriyaan* become inconstant only when the mind becomes inconstant (*calaaymaan*) or do the *indriyaan* become inconstant on their own? The mind is chief among the eleven *indriyaan*. The mind goes ahead. The *indriyaan* follow the mind. So, as long as Brahma in the form of the mind plays the role of desire in the Confluence Age, he is a defective actor. And if the mind is defective, all the ten *indriyaan* are also defective. Does Ravan possess a mind or not? Ravan who makes [others] cry, the one who desires to make [others] cry, that Ravan also possesses a mind. That mind fails to grasp the main point of shrimat. Because of [not understanding] that main point, the entire knowledge turns upside down. Which point? Krishna isn't God of the Gita. God of the Gita is Shiva-Shankar *Bholenath*³. He himself is the corporeal God of the mother Gita. But as long as this fact doesn't sit firmly in the intellect of Krishna: I, the soul of Krishna am not God of the Gita, what will be the *result* till then? (Someone said: Wrong.) Why will it be wrong? [If he thinks:] I, the soul of Krishna am God of the Gita, I myself am the purifier of the sinful in the corporeal form, then who is the instrument in purifying the sinful? Who will be said [to be that]? *Arey*, who is the instrument to purify the sinful, the one who performs the task of purifying the sinful through the colour of the company, in practice? Who is the instrument? Instrument means [the one who is it] in practice. (Someone said: Prajapita.) Prajapita? Is this point seated in the intellect of Prajapita that Krishna isn't God of the Gita? Is this point seated in the intellect of Prajapita? (Someone said: Yes, it is.) Is it? In the intellect of Prajapita? Is this point seated in the intellect of Prajapita, when he is the permanent chariot? So, is this point seated in the intellect of the one who is the permanent chariot as well that 'Krishna is God of the Gita'? (Someone said: It isn't.) It isn't. The role that is played through the permanent chariot is the form of Shiva, God of the Gita in practice. The body of Brahma isn't the permanent chariot. He isn't the one who plays the role from the beginning till the end. This is why he isn't the one who enables us to attain [our] accomplishment either.

So the mind is compared to a horse or a bull. Bulls are also of two kinds. One [kind of] bull is useful for farming and the other [kind of] of bull isn't useful for farming because it can't be reined in, a halter (*nakel*) [can't be fixed in its nose]. The bull that doesn't have a halter fixed [in its nose], it isn't useful for farming. The bull is an indication of the nature of an animal. It is said: a bull like intellect. If a desire arises in the mind of a bull, will it think on it? It won't. That is why [it is said] a bull like intellect. And he (Prajapita) is the permanent chariot... (Someone said something.) It isn't so. No one has become a deity. Is anyone a deity soul now in this world, in practice, in the corporeal form? No. No one is a deity in the corporeal form. So everyone is certainly an animal or they have the nature of an animal. But, there is one [kind of] bull that has a halter [fixed in its nose] and the other [kind of] bull doesn't have a halter [fixed in its nose]. So a pair of bulls is famous. At the time of struggle for independence, what was the sign of the Congress [Party]? A pair of bulls. They are the same souls of Ram and Krishna. Even now, the mind of the soul of Krishna isn't under *control*. To bring it under *control*, the soul of Shiva does enter [him] but does it come under *control*? It isn't *controlled*. It is because he isn't the permanent chariot, he is a *temporary* chariot. He is appointed for the [task of] establishment. The Brahmin clan was established. As for the rest, the task of making the Brahmins into deities by enabling them to imbibe the knowledge was not performed. In order to make them imbibe the knowledge, is it necessary or not to make their mind generate true thoughts? (Student: It is necessary.) If the mind generates true thoughts, we can gain victory over the mind. If they think and churn the

³ Shiva-Shankar, the Lord of the innocent ones

Divine (*Ishwariya*) knowledge, the soul can become a deity from a demon, because it isn't necessary that all the Brahmins are alike in the establishment of the Brahmin religion. What sort of Brahmins were Ravan, Kumbhakaran, Meghnad⁴? Were they the ones who recognized God or were they the ones who didn't recognize [God] till their death? They were the ones who didn't recognize Him. Therefore, they achieve liberation (*mukti*), they don't achieve liberation in life (*jiivanmukti*). This is why, does Brahma also achieve liberation or does he achieve liberation in life? (Someone said: Liberation.) Why? (Student: He didn't recognize the Father.) He didn't recognize the role of the Father while being alive, while being in the body. Although it was also said in the murli: it is *wrong* to write 'Brahmakumari Vidyalaya'. What should you write? [You should write:] 'Prajapita Brahmakumar-kumari'. Write it [before] your name as well as *add* the word 'Prajapita' before the name of the *Vidyalaya* (university). Still, the point didn't sit in his intellect. So, he (Brahma) is the soul who achieves **liberation**. Even now this topic hasn't sat in his intellect, that the embodiment of the Supreme Father Supreme Soul, Shiva-Shankar *Bholenath* is God of the Gita. Does that soul (Brahma) consider **itself** to be God of the Gita even now or does it know the real form of God? He thinks himself [to be God]. If one [soul] does something in a particular way, won't the other leaves (of the world tree, means the souls) *follow* [that] one? They will. That is why it is seen even now in the Brahmakumari Vidyalaya that after Brahma left his body, all the *didis*, *dadis* have a desire to be revealed in the form of the *Trimurti* (the three personalities). Very big posters are also put up. Instead of the *Trimurti* Shiva, the faces of the *didis* and *dadis* are revealed. So, is the Supreme Soul present in one [being] (*ekvyaapi*), is he present only in Krishna alias Brahma, or is he proved to be omnipresent (*sarvavyaapi*)? He became omnipresent. This knowledge of omnipresence takes the entire human world down. That is why it is said: by gaining victory over the mind, we gain victory over the world.

This mind like Brahma, if a halter is fixed [in the nose] of this bull, if this horse is bridled, the entire task in the Brahmin world is accomplished. That is why, who is shown riding a bull in the pictures? Who rides the mind? The intellect (*budhhi*), the one with the third eye. As long as Shankar doesn't ride Brahma in the form of the mind, God of the Gita cannot sit in anyone's intellect. When he rides it, if the mind is controlled, it means he has gained victory over the world. Among all the actor souls in the world, which actor plays the *number* one role of the child? And which actor plays the *number* one role of the Father? And which actor plays the *number* one role of the mother? And which actor plays the *number* one role of the stepmother (*vimata*)? There is one mother and the other is *vimata*, who plays the role opposite to that of the mother. What is the special quality of a mother? The power of tolerance. The one who is the *vimata*, will she tolerate or face the demons? What will she do? She faces [them], she doesn't tolerate. So call it a horse like mind [or] a bull like mind, there is a saying for this in the path of *bhakti*: by gaining victory over the mind, we gain victory over the world. And if we observe the Brahmin world, who was that special soul to whom Brahma, Brahma in the form of the mind gave a lot of honour and respect? (Someone said: to Maya.) Maya? Maya means who? (Student: Kumarka.) Baba said in the murli, Baba said the name in the murli: Among all these children, Kumarka is given regard the most. Then again, in another murli, it was said: those who are given regard the most in today's world, consider them to be the most corrupted (*bhrashtaacaari*). So, Brahma was given the *title*: Brahma is the father as well. Because of becoming the titleholder Brahma, after Mamma left her body... he is proved to be the father as well. But after Mamma leaves her body... if the mother dies in a house, then among all the daughters, does the eldest sister look after the running of the household or does someone else look after it? It is the eldest sister who looks after it. And she

⁴ Villainous characters in the epic Ramayana

is the most *powerful* among all the sisters as well. Is Maya less *powerful* or more *powerful*? She is more *powerful*. Just as the Father is Almighty, Maya also takes on the *title* of [being] almighty. So, in the Brahmin world, who controls even the intellect of Brahma? (Someone said something.) Who? The daughter Maya. So, she controlled the mind. That is why Baba said, what did He say? Is it about the mind or Maya? Do we gain victory over the world by gaining victory over the mind or do we gain victory over the world by gaining victory over Maya? (Someone said something.) Do we become victorious over the world, by gaining victory over the mind? The *soul* of Brahma, who plays the role of the mind, over whom should he gain victory? He should gain victory over Maya, it is then that he will be called victorious over the world. Otherwise, he can't be said to be victorious over the world. So it is sung: we become a loser by being defeated by the mind [and] we become victorious by gaining victory over the mind. But now it is about Maya. About whom? It is about Maya, not about the mind. Even the mind is dependent on whom? It is dependent on Maya. That is why it is said: we become victorious over the world by gaining victory over Maya. Om Shanti.