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Clarification of Murli dated 28.09.68 (for pbks)

Om Shanti. Today's morning *class* is dated 28.09.68. The Father draws the *attention* of the children again and again: are you sitting [here] considering yourself as a soul and in the remembrance of the Father? You are not sitting in the remembrance of someone's body, your body or things related to the body, with body consciousness, are you? Do you remember the soul, a point of light? Your intellect doesn't wander anywhere else, does it? The very reason for calling the Father is that He comes and purifies us. The body will not become pure; in fact, the body is perishable. No matter how much you take care of it, you adorn it, finally, the five elements of the body will merge in the five elements [of nature], the soil will merge in the soil. And you certainly can explain [this] *knowledge* to anyone. What is the very first topic of *knowledge*? We are souls, we are not bodies. The body will not become pure, it is the soul that has to become pure. The soul has become dirty because of coming in the colour of the company. While enjoying the bodily pleasures in the 84 births, it has become *tamopradhaan*¹.

You can explain to anyone how the *part* of the soul rotates in this world cycle. If you explain it to anyone, they will understand it immediately. Even if someone is impure, he will definitely understand the *knowledge*. It is not a big deal. This is the cycle of 84 [births]. Had it been a cycle of 84 lakh (8.4 million) [births], it would have been difficult to understand, but this is the cycle of just 84 [births]. Each age has a duration of 1250 years; it does not have a duration of millions of years. So, is it easy to explain or is it difficult? It would have been difficult to explain if the duration had been millions of years. Now the Father has explained that there are these many births in each age. So, it is so easy to explain! This explanation is not connected with the remembrance. In fact, this is the study. They have made stories of millions of years in the scriptures. In order to pull out the intellect of those stories it is explained: saying the duration of the world to be millions of years is actually *blind faith*. What is the truth? [The truth is] that the *history* of [only] 2500 years along with *proof* and evidence is contained in the intellect of the human beings.

The dates of every religion [that arrived in] the 2500 years are contained in the intellect [of humans]. The humans have counted each and every day. Whether it is the Christ era, the Hijri era of the Muslims, the Vikrama era, Shaka era or Nepali era, have they counted each and every day or not? Or was it possible without counting [them]? Each and every day has been counted. So, are the days counted in [the times of] sorrow or in [the times of] happiness? The days are counted in [the times of] sorrow. So, it is the age of sorrow ever since many types of eras have been established, the eras of many religions have been established, many religions have come into existence. Earlier, when there was only one religion, when there was only one kingdom in the world, when there was only one clan, only one opinion, everyone was happy at

¹ Dominated by darkness or ignorance

that time. There are no dates for that period. It was the world of happiness and in the [last] 2500 years, it is the world of sorrow. The world of sorrow means the world of ignorance. [Human beings] suffer misfortune because of ignorance. Do they suffer misfortune in daylight or in darkness? They suffer misfortune in darkness. So this is the night of ignorance of 2500 years. If night is of 2500 years, how long will the day be? Do the days and the nights [have] equal [duration] or do they have more or less [duration compared to each other]? They certainly [have] equal [duration]. It is day for half the time and night for half the time.

So, in the world of sorrow, when each and every day is counted, it is night. And the world for which no dates are available [to us], [when] the *time* of happiness passed away with great joy, the duration of that 'day' was also 2500 years. We don't come to know at all when the days slip away in the times of happiness, and what happens in [the times of] sorrow? In [the period of] sorrow, the *time* stops. That is why people have made songs: 'O time, pass away quickly. In [the time of] happiness, you don't stop at all; though millions of guards are placed on you [and] in [the time of] sorrow, you stop completely! What are your ways! O time, pass away quickly.' They have composed such a wonderful song! When the composer composed this song, he did not know that no dates of the world of happiness are available to the human beings. No one counted the days in the world of happiness; and in the world of sorrow, the people of every religion have counted the days.

So, it was said that they have made stories in the scriptures [mentioning] that the world has a duration of millions of years. No. The day is of 2500 years and the night is of 2500 years each. This world has the duration of 5000 years. Just like the day and the night pass in the 24 hours and the cycle repeats, it will keep passing away in the same way. Does any difference arise in the days and the nights that pass away? Does [any difference] arise? It doesn't. Similarly, the unlimited day and the unlimited night in this world of 5000 years are known as the day of Brahma and the night of Brahma. It is famous in the scriptures as well, yet, people fail to understand. They say that the world has [the duration] of millions of years. So, in order to come out of this *blind faith*, this Divine (*Ishwariya*) knowledge is explained, because God does not come in the cycle of birth and death at all and we souls come in the cycle of birth and death; that is why we forget everything. So, human souls do not know what the duration of the world cycle is. God does know everything, because He does not come in the cycle of birth and death.

He comes and explains [to us]: look, it is written in the scriptures that God Krishna comes and wages the war of Mahabharat. He brings about a war between the Kauravas² and the Pandavas³. How many years have passed away? Knowingly or unknowingly, it has been written in the scriptures; what has been written? How many years have passed since the war of Mahabharat? (Someone said something.) Seven? It has been 5000 years. It is written in the scriptures. Then it has [also] been written that God Krishna came in the end of the Copper Age.

² The descendants of Kuru

³ The descendants of Pandu

They created this confusion. One thing that they have written is true and another thing that they have written is false. If God came in the end of the Copper Age, did He come to establish the sinful Iron Age? Does God come to increase the sins or to destroy the world of sins? What is written in the Gita? *Yadaa yadaa hii dharmasya, glanirbhavati Bharat*⁴. It is written just like this. When the religion is defamed, when the sins rise, it is then that I come to destroy the world of sins and I establish the world of noble souls, the deities.

So look, they have created confusion even in the scripture of the Mahabharat [by mentioning] that God comes in the end of the Copper Age. In reality, they also sing hymns [for Him]; they say in those [hymns]: ‘O Krishna Narayan Vasudeva’. It means, are Krishna and Narayan the same personality or are they different [personalities]? They are certainly the same [personality]. It is said that there was the rule of Narayan in the Golden Age. It is written in the scriptures that Narayan was complete with 16 celestial degrees. Then, Krishna is also said to be complete with how many celestial degrees? He is said to be complete with 16 celestial degrees, isn’t he? Then it is said that the Golden Age is complete with 16 celestial degrees, the Silver Age is complete with 14 celestial degrees, the Copper Age is complete with 8 celestial degrees and the Iron Age becomes devoid of celestial degrees because of the continuous fall of the celestial degrees. So see, they tell one truth and they also tell a lie. What does it prove? Did Krishna exist in the beginning of the Golden Age or in the end of the Copper Age? He is supposed to exist in the beginning. They have mentioned him to be in the end of the Copper Age. Then they said that Krishna is God of the Gita. Well, if Krishna is [considered to be] God of the Gita, they have added another big gossip [to it]. If Krishna, who has been mentioned in the scriptures to come in the cycle of birth and death, is God of the Gita, so, we all come in the cycle of birth and death as well. Therefore, we are God, you are God, this one is God [and] everyone is just God.

Now, if Krishna is considered to be God of the Gita, everyone will have to be considered to be God. [In this case] God also comes in the cycle of birth and death. In reality, God is beyond the cycle of birth and death. If He too starts coming in the cycle of birth and death, there will be no one to liberate us. That is why it was said that the Father alone comes and explains the truth. [He explains] that the world cycle is just 5000 years and not millions of years. The topic that is left is of becoming *satopradhaan*⁵. The Iron Age is a *tamopradhaan* age. When someone becomes *tamopradhaan*, he will fight, quarrel and beat, won’t he? So, there is fighting, quarrelling and beating in the Iron Age. The age of fights and quarrels (*kalah-klesh*) has been named the Iron Age (*Kaliyug*); and what about the Golden Age? There are no fights and quarrels at all in the Golden Age because it is the age of truth.

Wherever there is truth, it is as if God resides there, ‘*Sat citta anand*’ (the Embodiment of truth, life and bliss) resides [there]. It is the kingdom of Narayan. But Narayan is a **deity**. God has **transformed** man (*nar*) into Narayan. Narayan is not God, but in order to respect

⁴ O descendant of the family of Bharat! Whenever the religion is defamed and there is a rise in irreligiousness [at the end of the Iron Age, I come].

⁵ Consisting in the quality of goodness and purity

them, they just say that Lakshmi-Narayan are god and goddess. It is because, what will God create when He comes? He will create gods and goddesses. What will a *doctor* make [his students into]? A *doctor* will make [them into] doctors and surgeons. What will a lawyer make [his students into]? He will make [them into] lawyers and judges. A *master* (teacher) will make [his students into] a *master*; a *doctor* will make [his students into] a *doctor*. As is the person, he will make [someone into] just like that, won't he? So God creates gods and goddesses then, through those gods and goddesses, the female and male deities (*devi-devtaayein*) are created. They are the deities in the Golden Age.

So, what the Father says is the truth. The Father says: You will become *satopradhaan* from *tamopradhaan* by remembering the true Father. He alone is true. No one in this world can say openly: I am 100% true, 100% true thoughts are generated in me, I speak 100% truth, I perform 100% true actions. If he is true, will he be a giver of happiness or a giver of sorrow? A true person is certainly the giver of happiness and a liar is a giver of sorrow. God is indeed true. Even those belonging to the other religions say: *God is Truth*. We Hindus also say: God is *Sat citta anand*. What was the first quality that was said? He is true; He narrates the truth and establishes the land of truth. Or does He narrate lies? Rather, these gurus narrated false things; they have narrated false things for the last 2500 years. So, was the land of truth established? As the days pass, the world becomes [more and more] false. The land of truth is established only through truth. That is why the Father says that if you remember the true Father, you will attain a very high status, and if you don't remember [Him], you will attain a very low status.

The Father has come to distribute positions. There are five to seven billion (500-700 crore) seats; whoever wants to attain whichever seat, he can. If someone wants to attain the first *number*, he can. The Giver is God the Father and He makes us have attainments for many births. He doesn't make us have attainments for [just] one birth. If we don't remember [Him], we will not be able to attain such a high status! Where did He indicate? He indicated Lakshmi-Narayan [and said:] these ones are the masters of world. Otherwise, there have been many big ambitious kings in different religions in the world who wished to conquer the whole world but the *history* tells [us] that no one gained victory over the whole world through physical power (*bahubal*). It is only through the power of remembrance that Narayan becomes the master of the world. Another name of his is... he is also called: Shankar-Narayan, Vishwanath⁶. Is Krishna called Vishwanath? He isn't. The one who gains victory over the whole world is the world biggest Raja yogi.

So, the Father says: Remember Me if you wish to attain a high status. The knowledge is taught in *school*. With whom should the student have *yoga* (connection of the intellect)? With the *teacher*. The Father comes as the Father, He teaches in the form of the *Teacher*, and then He also brings about the true liberation after becoming the *Sadguru*. So it was said: You will become *satopradhaan* and go to heaven only through the journey of remembrance. As for the rest, the study is absolutely easy. Any child can understand it. But in which *subject* does the

⁶ The controller of the world

battle with Maya take place? There are four subjects of the Divine studies: *Gyaan* (knowledge), *yoga* (remembrance), *dhaaranaa* (virtues) and *sevaa* (service). And there is the battle with Maya only in remembrance. You remember the Father, you want to be pulled towards the Father, you want to connect your intellect towards the Father and what does Maya [do]? Maya pulls you towards herself. This is the tug-of-war game. What? Have you seen the tug-of-war game? Haven't you seen it? There is a rope. Half the people pull it in this direction and the [other] half pull it in the other direction. When the group on this side is united, they continue to pull [the rope towards them]; when the group on that side is not united, these ones pull them. When the group on that side is united, these ones are pulled and they (those ones) pull it towards them. So, who wins in the tug-of-war? Those who have the power of unity win. Why? From where do they receive this power? *Purity* comes through the remembrance of the Father, *unity* comes through *purity* [and] *unity* is called the power of the gathering (*sangathan shakti*). The Father is increasing our power of the gathering, the *power of unity* after coming. How will it increase? The more we assimilate *purity*, the more our *power* will increase gradually. You remember the Father.

Certainly, no one will say that Shivbaba is sitting in him. *Arey!* Do you remember Shivbaba or is He sitting [in you]? You remember [Shivbaba]. You considered yourself as a soul, [you considered:] I am a point of light soul and the Father is with me. Is [He] with you or has He entered you? He is with you; you remember [Him]. If someone says: Shivbaba has entered me. I, the soul am a point and Shivbaba, the Point is in me, He is sitting along with me, He has entered me, then what will be the difference between those gurus and us? Those gurus also say, '*Shivoham*' (I am Shiva) and if we also say, '*Shivoham*', will there be any difference? No. Those gurus also created several gods and if we also say *Shivoham*, you as well as these ones and everyone will say *Shivoham*. Then it will be the topic of [God being] omnipresent. So, no one can say this. [But] yes, [you can say:] I am a soul. You have to remember Shivbaba. Never think that Shivbaba is in you or Shiva has entered you. What? If someone says: 'Shiva comes in me, He inspires me, gives directions to me, Shivbaba gave *directions* to me', [and] if he is asked: 'How did He give you [directions]?'; [he replies:] 'Shivbaba entered [me] and gave directions', then will you believe him? Will you believe him? (Someone said: No.) Why won't you believe him? It is because Baba has said that the residents of Bharat (*Bharatwaasis*) have attained degradation by [listening to] hearsays. Never believe anything just by [listening to] what someone says. Tell [him]: Give me the *proof*. The Father is the Intellect of the intelligent ones, so, how will the children of the Father who is the Intellect of the intelligent ones also be? They will be intelligent. They will not be so foolish. If someone says: 'Baba said this to us', will you believe him? Don't believe him at all. If someone says: 'Baba said this to us, Baba enters me or Baba inspired me', all these are topics that mislead [you].

You should not be ready to accept anything without *proof* and evidence. Yes, the Father says: I ride this permanent chariot (body) and explain to you children. A permanent chariot as well as a *temporary* chariot are mentioned. [The Father] says: Whichever body I enter, I name it Brahma. So, is there one Brahma or are there many [Brahmas]? There is certainly one Brahma, but there is one permanent chariot, and is there [just] one Brahma? There are many

Brahmas. When there is one permanent chariot and there are many Brahmas, the name of the permanent chariot changes. Which Brahma [is he]? Prajapita Brahma. What is his *title*? Not just 'Brahma', his *title* is Prajapita Brahma. Yes, it is possible that if there is a child with a *dull* intellect and a keen learner comes [to listen the knowledge], then for the purpose of his *service*, I can enter [the child with a dull intellect] and give *drishti* [to the learner]. [The child with] a *dull* intellect cannot explain, he cannot leave an impression of the vibrations, if the learner is *powerful* [and] if the one who explains shows courage, then the Father helps the children who show courage. As for the rest, I cannot sit in anyone forever because no one even comes to know when I come and when I leave. Does the one whom I enter come to know [this]? It has been asked in the murli: [When] I enter this Brahma, does he come to know? Even Brahma doesn't come to know [about] when I come and when I leave. Does [He] always ride on the bull? Will someone always sit on a bull? No. No one comes to know [about] My arrival and departure [but] yes, when the human souls enter [someone], [people] come to know [about] their entrance. For example, when the *soul* of Brahma enters Dadi Gulzar, her facial expression changes. [Everyone] comes to know that the *soul* of some human being has entered [her]. As for the rest, Shivbaba does not come in this way. Why? It is because Shiva does not have His own body at all, He does not even have a subtle body. Is the physical body more powerful or is the subtle body [more powerful]? The subtle body is more powerful. So, when the subtle body of a human being enters [someone], the facial expression of the one whom it enters changes and he also feels powerful. In fact, I am very light. Who? The Father Shiva. He is a very light soul, His subtle body doesn't carry any weight either. He doesn't have a physical body at all and He doesn't have a subtle body either. So, no one comes to know at all when I, a very light soul come and when I leave.

Yes, I temporarily come in this Brahma as well. Till which year did He come [in him]? He came [in him] till 18th January, 1969 [and] after that he (Brahma Baba) left his body. It is the vani of 1968, isn't it? So, a hint was given, that [Shiva] cannot enter him throughout the Confluence Age. At this time, he can take on as many forms as he wants. Who? (Someone said: Brahma.) No; who is famous as '*bahurupiyaa*' (multifaceted) in the path of *bhakti* (devotion)? *Arey*, it has been mentioned in the scriptures as well that... who came in the form of a multifaceted one to wed Parvati? Shankarji came as the multifaceted one. Sometimes he takes on the form of an old man, sometimes he becomes a young man, sometimes his face appears to be glowing brilliantly, sometimes he appears as if his head is dropping. So, he is multifaceted; he takes on several forms. When? At this time, meaning in the Confluence Age.

He can take on many forms and bring about benefit to anyone. As for the rest, no one can say: Shivbaba is in me. What will happen if someone says this and the others start believing him? What confusion will arise? Then everyone will start saying: Shivbaba has come in me; accept **my** words. Should you follow the opinion of one [soul] or the opinion of many? You have to follow the opinion of the most elevated One. And is someone elevated or corrupt in this world or in the Supreme Abode? It is about this world. So, when I come, I also give the information about Me to you children... what? And I give the information about you as well.

Just like, what did [God] say to Arjun in the Gita? [He said:] Arjun, you do not know yourself; I tell you about your births. So, I tell you about the many births of you children as well. Do I tell [you about them] or do I give a hint? What do I do? You get a hint according to the knowledge. As for the rest, the Father does not reveal anyone's role. The children who think and churn realize their role on their own and after realizing it, they will present such *proofs* and evidences through their mouth that everyone will come to know what the role of this one is and what the role of that one is, who has the role of a servant, a maid, a wealthy person, a king and an emperor.

When there are exams in schools and colleges, whose *result* is declared first? Is [the result] of those [coming in the list of] the *third class* or *second class* declared [first]? (Someone said: First class.) Even [the result] of those [coming in the list of] the *first class* is not declared [first]. [The result] of those who *pass with honour* [is declared first]. Even among them, their result is not declared all together. Firstly, the name of the one who comes first in the *state* or in the whole *college* is declared. So, whose name will be declared first? *Arey!* What do I make [of you]? I make [you into] the master of the world. So, will there be one master of the world or will there be many? (Someone said: There will be one master.) So, the role of that one is revealed first. It was announced ten years before [the revelation] itself. It was said in the murli in 1966: 'When were these Lakshmi-Narayan born? From today, 5000 years ago less ten years.' So which year does it come to? If we go 5000 years back, it will be the same day as today, won't it? It was not said, 5000 years ago, [but] it was said: 'from today less ten years'. It means, take a complete cycle and stop when ten years are left [for the completion of the cycle]. Then, which year will it be? It was said in 66. Which year will it be? It will be 76. A hint was given for 76, that the birth in the form of revelation of this Lakshmi-Narayan will take place in the world of the Brahmins. Will those who are close [to them] for many births, those who will stay [with them] for many births recognize [them] first or will those who have been far away recognize [them first]? Those who have accompanied [them] for many births, they will recognize [them] first.

So, the name, form, place, qualities, duties and the complete biography of the one who passes in the first position in the *University* of God is revealed in the year 76. Similarly, the other [souls] of different ranks will also be revealed [one after the other]. So it was said: no one can say, not even Narayan, the soul that is going to be revealed in the world in the form of Narayan can say that ... who has come in him? Shivbaba has come in him. Can he say so? And when God comes, will He say through His mouth: I am Shivbaba? He won't. No one will recognize God just on saying. He gives the third eye of knowledge to recognize God. He Himself gives it. Knowledge itself is called 'the third eye'. So, Shivbaba explains to the children: the main thing is about becoming pure from impure. The main thing is about the studies. You will have intense remembrance only through the studies. If you haven't studied the knowledge in depth, you cannot have intense remembrance either. Those who have intense remembrance, the rust of their needle like soul will be removed. That is why it was said that the children whose rust of the needle like soul is removed at the basic level, they will learn [the

knowledge] from Me **directly**. What does it mean? Those who learnt directly from Brahma, from the mouth of Dada Lekhraj, wasn't the rust of their needle like soul removed? Was it removed or not? It wasn't; because he wasn't the permanent chariot.

I come in the permanent chariot and teach you the knowledge in the form of the *Teacher*. It is only through that permanent chariot that the Father is the Father, the *Teacher* and He also plays the role of the *Sadguru*. So, you become pure sooner or later (according to your spiritual effort) and then you go to the new world sooner or later. You also go home (the Supreme Abode) first and then you go to the new world sooner or later (according to your spiritual effort). So you can easily explain the cycle of 84 [births] to anyone. These pictures have been displayed in front [of you] and about these pictures... as regards the topic of giving the knowledge, no one except the Father can give such deep *knowledge* about these pictures. This is also [a point for the] identification of the Father. What is [the point of] identification? There are points for the identification of the Father, aren't there? This one is also a main *point* among those [points]. What? The extent to which the Father can give a deep explanation about these four pictures, no one can give such deep identification and explanation at all. The explanation of all these four pictures to such a deep extent cannot come in the intellect of any of the Brahmins, the extent to which the Father gives it when He comes. The soul receives the *knowledge* of all the four pictures, doesn't it? That itself is called the third eye of knowledge. The soul feels happy when it receives this knowledge. What? What is the sign of [someone who has received] the knowledge? (Someone said something.) Yes, the sign of [someone who has received] the knowledge is that when the soul receives knowledge, it will feel happy. If someone narrates knowledge and the soul [of the listener] becomes sorrowful, then is he narrating knowledge or [the topics of] ignorance? It is ignorance. The *result* of [receiving] knowledge should be happiness. So the soul says: my body received happiness. If the knowledge doesn't sit in the intellect, the soul says: why do you give sorrow to my body? It is the same *advance* knowledge; some souls become very happy after hearing it, and when the same knowledge is narrated to those BKs, the ones whose rust of the needle like soul is not removed at the basic level, do they become happy or sad? They become sad. So, does their body experience sorrow or happiness? Their body experiences sorrow. So it is the soul that speaks, understands and it is the soul that becomes a deity. The body does not become a deity.

It is the soul that becomes a *barrister* or a trader. So, the Father speaks to all the souls. Whether it is a *barrister*, a trader or it may be anything, the Father gives everyone their [individual] identification. But does He give the identification to those who are body conscious or to those who are soul conscious? Those whose rust of the needle like soul is removed at the basic level, He gives **them** their identification. What will be said for those who become sad? After listening to the knowledge... one [person] becomes very happy while others become sad after listening to the same knowledge, then what will be said [about them]? The rust of their needle like soul hasn't been removed. If the soul is pure, it (the knowledge) sits quickly in the intellect of a pure soul. But you are not a deity at present because you have not become completely pure. You are still impure, aren't you? So, now, you have to become pure to become deities (*devi-devtaa*). That is why nine categories of Brahmins are shown. Is everyone

[from among them] equally elevated? No. There are Brahmins of a higher category as well as Brahmins of a lower category.

[The children] often say just this: Baba, I made this mistake of becoming body conscious. So the Father sits and explains to the children: You should certainly become pure. When you become completely pure, you will never forget the soul at all, you will not remember the body at all. Yes, do not perform any *vikarma* (wrong actions). ‘Vi’ means opposite, ‘*karma*’ means action; if someone performs actions opposite to the actions that the Father has said to perform, [opposite to] the shrimat (the elevated directions) given by the Father regarding what should be done and what shouldn’t, then he will accumulate 100 times burden. You have to become complete with all the virtues **here**. What is meant by ‘here’? ‘Here’ means where? Is it in the Golden Age? In the Confluence Age itself, you have to become complete with all the virtues. Then you will become pure and go to the Abode of Liberation (*Muktidhaam*).

There is no need to ask any other question. What? About what should you be keen? How should I become pure? At first, talk about yourself: how should the impure soul become pure? Do not think about other souls. Thinking about others (*parcintan*) is the cause of degradation (*patan*). [The children] say: if someone asks us, what should we reply to them? Tell them also: First, at least become pure. When you become pure, you will get the answers to all the questions automatically. Some ask: Two crore (20 million) [people] died in a war; where did these many souls go? (Someone said: They were born again.) Where were they born? If 20 million [people] died, [those] 20 million [souls] will also have been born somewhere. Their death was visible; so many dead bodies were found. Then will they be born somewhere or not? Will you be able to say [something] about it? [Tell them:] *Arey*, those souls might have gone anywhere, why are you concerned about it? Why are you involved in *parcintan* (thinking about others)? Why do you *waste* your *time*?

So the Father says: There is no need of [knowing] anything else at all. Your task is to become pure and go to the pure world and to become the masters of the world. By involving [yourselves] into other topics, you yourself will keep becoming confused. If you keep asking a lot of questions, you will get lot of answers, the hairs will be split more and more. As many heads of Ravan are cut, the new ones come up in the same number. It is shown that there was a demon named Raktabij. Even if one drop of his blood fell somewhere, a new one was born [from it] again. It is about which blood? It is the blood of thoughts. If one [person] becomes uncertain, if he has doubt, he implants that thought of doubt in someone else’s intellect. He himself was already a demon and the other one also becomes a demon.

So the Father says: Even if someone does not get a complete answer, they become confused. That is why, just make one thing firm: ‘*manmanaabhav*’. What does it mean? What is its meaning? ‘*Mat*’ [means] My, ‘*manaa*’ [means] in the mind [and] ‘*bhav*’ [means] merge. Who said this? Which Brahma said this? From the mouth of which Brahma was it said? It was

said through the mouth of the Brahma who does become the arm [after becoming] Brahma *so* Vishnu but he does not just become the arm [of Vishnu], he also becomes the one who controls those arms. How many arms does Vishnu have? Four arms; so, the four Brahma become the four arms. 'Arm' means they become helpers. Whose helpers? Do they become the helpers of the Point of light, the Father Shiva [who resides] above? Whose helpers [do they become]? *Arey*, the four arms of Vishnu become helpers of whom? (Someone said: Of the Father.) Isn't He, the Father of the souls, the Father? Yes, isn't the Father Shiva the Father of the souls? He too is [the Father]. So, do they (the arms) become His helpers? *Arey!* Does He come to sustain? Vishnu is the one who sustains. So, they become the helpers of that Brahma who controls all the four arms. Are the arms inert or are they more sentient (*caitanyataa*)? Arms are inert, whereas the soul, the controller is sentient. So is there someone who controls all the four arms or not? Who is he? (Someone said: Prajapita.) Yes, he is that Brahma who is named 'Prajapita Brahma'. He is the one who controls all the four arms.

So, it was said that the Father says: *manmanaabhav*; merge in **My mind**. So who is My mind? Brahma is said to have five faces; [he is called] *Pancaanan*. So, which is **My** face among them? The one who is the *first* one himself is the *last* one. Whom do I enter first of all? I enter the permanent chariot. Why do I enter [him]? Why do I enter the permanent chariot first of all? I enter to sow the seed of knowledge. It is mentioned in the Gita: when I come, whom do I give the knowledge first of all? I give the knowledge to the Sun. So, He says *manmanaabhav*, merge in the thoughts of My mind. What? Does Shiva have a mind or is He *aman*⁷? He is indeed *aman*. Then, for whom is it applicable, 'merge in the thoughts of My mind'? It is applicable to Prajapita. My thoughts are true. What is the job of the mind? The job of the mind is to create good and bad thoughts (*sankalp-vikalp*). The human mind creates good and bad thoughts, doesn't it? What about My mind? Does My mind create good thoughts or bad thoughts or both [kind of thoughts]? (Someone said: Both.) Both [kind of thoughts]? My mind? Who is the one to say this? It is not the Father, [it is] **Shivbaba**. As regards the Father, it is a different case; He is the **Father** of the souls, He is not Baba. All the point souls are [mutually] brothers, and He is their Father. He doesn't say [*manmanaabhav*]. Why doesn't He say so? It is because He is *aman*. It was said on behalf of the one whom He enters: 'merge in My mind', meaning, merge in the thoughts of knowledge that are created in My mind.

Renounce the body along with all the relations of the body and remember Me alone. When it was said 'alone', was it said for one point that you should remember one point? Everyone is a point; all the insects, animals, birds, are points. Which point should you remember? *Arey*, which point should you remember? How will you come to know [about it]? *Arey!* This is why a sign was mentioned [by saying:] the permanent chariot. It is the permanent chariot who is called Shivbaba, so that the intellect should not wander here and there, it should not be involved in many, it should remain stable in one place. This is why it was said, *manmanaabhav*. And you have to come to Me alone. What? If you remember Me alone, you will come to Me alone. How? The method for that has also been mentioned in the murli: if you children remember Me, you will not feel any difficulty. The worldly people will feel difficulty. You will not feel difficulty. I will sit you on My eyes and take you [along with Me]. Which

⁷ The One who does not possess a mind i.e. peaceful

[eyes] are His eyes? Does the Point have eyes? Then, on which eyes will He sit you and take you [along with Him]? *Arey!* (Someone said: Prajapita.) The permanent chariot... the picture of Shankar has been shown at the top in the picture of the [Kalpa] Tree, hasn't it? [It has been shown that] the souls are going [above]. Who is pulling them and taking them [along with him]? Someone is certainly needed as the instrument. [It was said:] I will sit you on My eyes and take you [along with Me]. Is it about sitting on these [physical] eyes? No; He pulls you children through the force of *drishti* (vision), [about] this it has been written in the Gita: He is brighter than even [the brightness of] thousands of suns. We cannot forget Him even if we want to. He is the Ocean of Love.

Is love more visible through the hands, through the nose or through the ears? Through which part of the body is love visible? Love is visible through the eyes. They [just] make songs in the path of *bhakti* [and] keep singing: '*in aankhon ki masti mein, mastaane hazaaron hain*' (there are thousands of people who are intoxicated with the intoxication of these eyes). *Arey*, it isn't about singing a song. Is this something to be experienced in reality; is the *realization course* going on, or will you come to know without realizing it? What is it about? The *realization course* is going on, so each and everyone should *realize*: what stage do we attain? In the everyday life, even if an enemy shows up a smiling face, if happiness is visible in his eyes, then the one who sees [him] knows that he is an enemy, even then, what does he do? He smiles back. He becomes happy even on seeing the enemy. This is the form of God. God is never an enemy of anyone. In fact, He is always the Ocean of Love. He says: Dharmaraj (the Chief Justice) is with Me. What? Dharmaraj will redden the eyes (with anger). (There is a power cut.) *Eh!* It has gone dark! I am always the Ocean of Love. Dharmaraj can become the ocean of beatings [but] I do not become the ocean of beatings. Who is Dharmaraj? Who will be called the king of *dharma* (religion)? [He is] the one who has proved himself by inculcating virtues in life in practice.

Which is the main virtue among all the virtues? Tolerance. Tolerance is the king of all the qualities, all the divine virtues. No one proved himself by assimilating this tolerance as much as Brahma did. And the ones whose actions, words and red eyes (angry looks) he tolerated and gave love even to them in return, do such sinful ones accumulate 100 times punishment or not? Brahma Baba always loved [the children] and what did the children [do in return]? There were also children like this... what did they give in return of the love? There were also such children who even slapped [Brahma] Baba. They established a separate ashram; they established the 'Rambaan ashram' while he was alive. This is about Gaziabad⁸. They were such body conscious children. He gave love to even such ones. They collected the *property* of the whole organization and took it in their possession. They enrolled the names of their own friends, relatives and well-wishers in the *registration* and they themselves sat as the heads. They are sitting as the heads even today after making the '*World Renewal Trust*'. He (Brahma Baba) gave love to even such children. Even today, through Dadi Gulzar, is he giving love to those children or not? He is. At last, will there be a limit to this love, this tolerance or not?

⁸ Name of a state in Uttar Pradesh, North India

When something reaches the extremity, that extremity comes to an end. Then, the same soul [of Brahma] who tolerated, what form does he take on? (Someone said something.) Presently, it is under the influence of attachment, it has a child like intellect, it is in the darkness of attachment. When the darkness of attachment vanishes, the same soul will take on such a form of Dharmaraj that it will make [them] suffer 100 times [punishment] for each and every [sin]. That is why it was said: Dharmaraj is also with Me. Who is called Dharmaraj in [the epic] Mahabharat? Yuddhishtir is called [Dharmaraj]. [It is said:] *deham vaa paatyami, kaaryam vaa saadhyami*, [meaning] no matter if the body perishes, still, I shall complete the task. Is that soul steady in the battle even now or not? It is steady even now. Though he has left the body, he hasn't given up his task. Though Maya is facing [him], daughter Maya is facing [him], still he doesn't lose courage. So it was said: You will come to Me only if you remember Me alone.

When the human beings die, they are taken to the cremation ground. What is done [to them] after taking them there, to the cremation ground? When someone dies [and] their dead body is taken [to the cremation ground], what is done after entering the cremation ground? (Someone said: It is burnt.) *Arey*, no! [People] leave the village, the town [or] the city and step in the cremation ground; then what do they do? You have forgotten. The face (head) of the dead body is turned [in the opposite direction]. What? Yes, the face is turned towards the cremation ground and the feet are turned towards the world. The face itself is turned away. Similarly, your home is above (the Supreme Abode). Does your forehead (intellect) go upwards or downwards at present? Where does it go? In which direction does this head, this intellect go more? Is it going downwards or upwards? Does it go more towards the world of dirt, the physical world, or does it go upwards, towards the world of souls? It goes towards the world of dirt. Later, your face will turn upwards. No impure soul can go upwards. To become pure, you will have to make a connection of the intellect with the Father. You have to go to the Father, in the Abode of Liberation (*Muktidhaam*), haven't you? You are impure, that is why you call [God saying:] Come and purify us, the impure ones; *liberate* us. So the Father says: Now, become pure [and] renounce impurity. Renounce impure thoughts, impure speech, and impure actions through the *karmendriyaan*⁹. There isn't much *time* left now. Om Shanti.

⁹ Parts of the body used to perform actions