

**VCD No.1393, Audio Cassette No.1879,**  
**Dated 23.11.2010, at Satna (Madhya Pradesh).**  
**Clarification of Murli dated 20.12.1968 (for pbks)**

Om Shanti. A night class dated 20.12.68 was going on. The topic being discussed in the end of the middle part of the first page was: human beings have 84 births. They don't go in 84 lakh species, i.e. human souls can perform actions just the way the 84 lakh species perform them. But they do not go in 84 lakh species. There are indeed 84 lakh species, but a human soul has at the most 84 births. You children can explain easily by selecting many of such topics. Tell them: what God teaches us and how God Shiva teaches [us]. When He is God, He will definitely tell us new things. And He will not speak like other souls because God is incorporeal; He will certainly enter some or other body and speak. A bull<sup>1</sup> is also shown at some places in temples as a memorial. And the chariot is famous in the Gita too. Shiva is incorporeal, a Point of light. The big form of the point of light has been made [in the form of] the *Shivling*<sup>2</sup>.

That *Shivling* is also a memorial of the incorporeal *stage*, because in whichever chariot like human being He enters, he goes beyond the awareness of parts of the body like the hands, legs, nose, eyes, ears, etc. That is why the *Shivling* is shown as the memorial of the incorporeal One in the temples. But how will the incorporeal *Shivling* ride on the bull? So, Shankar has been shown to be riding on it. There is only one such idol which is shown more than any other idol in the world in the form of a naked idol. Even in excavations, that naked idol has been found in the greatest number. Call it the idol of Shankar, call it the idol of Teerthankar, only one idol has been found in the greatest number in the form of idols (*murti*), statues (*vigrah*). As for the rest, the *shivlings* have been found in a far greater number than those.

There is a difference between a *ling* and a *bindu* (point). For example, Baba says in the murli: If you cannot remember the subtle form, remember My big form. My subtle form is the subtlest point of light. And as regards the *ling*, you may make it as big as you wish because there will be glory when that point performs some task through the *karmendriya*<sup>3</sup>. So, how can the great glory be shown? So, in order to show the great glory, they have given a big shape to the *ling*. The memorial of the souls i.e. the *shaligrams*<sup>4</sup> are shown to be small. And when the *Rudra yagya* is organized, the *ling* is shown to be big. That big form is certainly a memorial of the corporeal form who achieves the incorporeal *stage* like the Father Shiva, after the completion of his *purusharth* (spiritual effort). It is as if the hands, legs, nose, eyes [and] ears are not present at all. But it is not that Shankar does not have the *karmendriya* at all. The remembrance is so intense that there is no awareness of the *karmendriya*.

In order to show that *stage*, a *Shivling* has been depicted. And the point is also shown in it, in a very subtle *stage*, which is a memorial of the entrance of Shiva. After attaining such an incorporeal *stage*, it gets the power to transform the activity of any soul with any kind of animal instinct, or any kind of devilish soul in the world, by entering them. For example, the big scientists who generate *atomic energy* have a very subtle intellect, but they have a

<sup>1</sup> Literally ox, but Baba means bull here, the one that is let free and not domesticated.

<sup>2</sup> Oblong stone representing Shiva and worshipped in all India

<sup>3</sup> Parts of the body used to perform action

<sup>4</sup> Small round black pebbles considered sacred in the path of *bhakti*.

demonic intellect. They prepare *atomic energy* to bring harm to the world as well as themselves. But they do not have the true (*satvik*) courage to use that *atomic energy* for the benefit of the world, because destruction is also a benevolent task. But the attitude should be beneficial. It is a big task which nobody else [than Shankar] can perform in the world. All the religious fathers who come, they establish their own religion, they develop them. But they are unable to destroy the old traditions, the old religions, the old kingdoms and the old [in general]. And until the old traditions are destroyed, the new traditions cannot prosper. So, establishment is indeed required. Brahma has been shown for the [accomplishment of the] task of establishment. But Brahma is not worshipped because the task of establishment is incomplete, establishment cannot be revealed in the world as long as the old is not destroyed, the old religions are not destroyed; [as long as] the conservative [minded] sages, saints, *mahatmas*<sup>5</sup>, guides, priests, *maulvis* (someone learned in Muslim law), popes are not defeated. That task is possible only in an incorporeal *stage*. The one who attains such an incorporeal *stage* has been called *aatmanishtha* (the one who is in the soul conscious stage) in the Gita. And it has been said that even if an *aatmanishtha* person kills the [people of the] entire world, he cannot be stained with any sin, because the tasks that are performed in body consciousness lead to the creation of lust, anger, greed, attachment, and ego. If there is no body consciousness at all, the five vices cannot emerge and the sins that are committed due to the five vices cannot be committed either. So, it is shown that the establishment of the true religion takes place through Brahma and the destruction of untrue religions takes place through Shankar, i.e. the task of destruction is harder in comparison to the task of establishment. And that hard task can only be accomplished with hardness. You have to become *strict*.

This is why Baba prepared the picture of the Trimurty. In that [picture], Brahma is shown to be sitting in an easy posture so that it is proved that he remains lenient. His nature is not strict. His nature and *sanskars* are flexible. And Shankar is shown to be sitting in a strict posture. He does not listen to any words of anyone. The versions that emerged from the mouth of Brahma are like lines drawn on a stone; they are the versions of Shiva. This is why, if the children went and asked Brahma: Baba, there is a lot of problem at home; the entire family is sorrowful, troubled; I will **have to** get married; then Baba [i.e.] Brahma Baba's heart used to melt. Although it has been mentioned in the murli: 'Marriage means ruination' (*shaadi barbaadi*). Still, Baba's melted heart could not bear the children's sorrow.

The very name is Brahma. *Brahm* means senior; *ma* means mother; the seniormost mother among all the mothers. It has been said for this mother: this Brahma himself is your Jagdamba. Not the mother of one or two; whose mother? The mother of the entire world. So, he is full of the mother's nature and *sanskars*. How can that nature and *sanskar* of *leniency* bring about the task of destruction? His heart used to melt. If someone asked him [for permission] to construct a house: Baba, I am unable to manage, the house has become old; we are very sorrowful; how long will we continue to take it on rent? The owners who charge the rent trouble us a lot. Then Baba's heart used to melt. He used to give *permission*, although it has been said in the murli: You should not build *property*; everything is going to finish; if you invest in Divine service, you will get palaces, buildings for birth after births. If you invest in *lokik* service, you will get happiness for one birth. Even that is not necessary, you may get it or not. But Brahma Baba's melted heart used to cut (contradict) Shiva's murli as

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<sup>5</sup> great souls

well. Well, Shiva's murli itself is the '*Brahm vakya*' (God's versions). It is famous about '*Brahm vaakya*' – '*Brahmam vaakyam Janaardanam*' (Brahma's words are God's words). The versions of Brahm are not the versions of Brahma. Whose versions are they? They are Shiva's versions. So, it made a big difference. That was a mother's part. There is the praise: *Twamev maataa ca pitaa twamev*. You alone are my Mother as well as my Father. Who is addressed as 'You'? It is for which soul? For Shiva. But that form of Shiva who plays a part in the form of Brahma is not the form of Shankar. Mothers become stubborn even with the husband for the benefit of the children. This is why a bull is shown to have a stubborn nature. They do not even care for the husband's directions. They are unable to see (bear) the sorrow of the children. As regards the father, he has a strict nature. So, Shiva has two parts [to play]. One in the form of Brahma and the other as *Jagatpitaa* (the Father of the world), in the form of Shankar, referred to as '*Jagatam pitaram vande Parvati Parmeshwarau*' (I bow to Parvati and Shankar, who are the parents of the world). The bull that is shown in the temple is not God. He was just a vehicle of God. Brahma is not God. He was just a vehicle of God. God does not come in the form of a mother. God is always revealed in the form of the father in the world. A mother is *controlled* by her husband. God cannot be *controlled* by anyone. He is indeed the controller of the entire world. And He does not govern strictly. He does not govern through violence, just as there have been people [like] Hitler, Napoleon, Mussolini, Alexander in the world.

In fact, He governs with love. Yet, He *strictly* follows the rules and laws of God. He is not like today's politicians who themselves make the laws and [then] themselves break them. The rules and laws of God are such strong laws, rules that if a human being follows them, he can make his 84 births happy, he can make it peaceful. So, it was said that Shiva is shown to be riding on a chariot and Shiva-Shankar, *Bholenath* (the lord of the innocent ones) is shown to be riding a bull as well.

When the Father Shiva comes, He comes with an aim: I have come in this world only to make the children numberwise (according to their spiritual effort) equal to Me. When I am incorporeal, My children should also imbibe the incorporeal *stage* and become residents of My Abode. There is only one child among those children who attains the hundred *percent* incorporeal *stage* first of all. This is why, there is only one name, there is only one deity; as such 33 crore (330 million) deities are famous, but the name of only one deity is added to that of Shiva. It is said, Shiva-Shankar *Bholenath*. Not just *Bholenath*; it is said Shiva-Shankar *Bholebhaale*. Shiva's name comes first and his qualitative name '*bhole*' (innocent) also comes first. Shankar's name comes later so, his [qualitative name] *bhaale* is added later. It means that he is a *bhaalaa* (spear) for the big thorns of the world who give sorrow. And he is the biggest flower, the *king flower*, lotus flower for the flowers which give happiness. This is why Shankar is generally shown to be seated on a lotus flower, too. So, the chariot on which He rides, that chariot takes on a *stage* equal to the lotus flower. Just like a flower, however big it may be, it is very light. It has a light nature and *sanskar*; there is no burden of any kind. If anyone experiences burden, then it is definitely a burden of body consciousness. It is a burden of the sins of many births. Otherwise, they should attain an incorporeal *stage* in a *second*. This is why it has also been said in the murli: if Bapdada wish, they can go back to the Supreme Abode now itself, but they are waiting for the children. The children should also achieve a numberwise incorporeal *stage*. There are four and a half lakh (450 thousand) children who achieve an incorporeal *stage* while being in this body in this world. And while being in the body, they experience the stage of the Supreme Abode. They are known to play an *allround part*. They are the souls who have the complete 84 births. Those who are

*allround* actors in the drama are said to be equal to the *hero* actor. So, the chariot is very famous.

Which picture is shown on the *first page* of the Gita? The picture of the chariot is shown. When God came, on what did He come riding? He came riding on a chariot. People thought it must have been a physical chariot. How did the same people, accept this misconception, **those** who wrote in the scriptures as well: *Shariiram ratham vidhe indriyaani hayaanyaahu?* [This means] consider the body to be a chariot and consider the parts of the body to be the horse. Still, there was a misunderstanding. The vicious intellect of the human being was not able to figure out: which is the chariot like body... the chariot, which the Incorporeal Supreme God rides to *control* its body parts and direct it? Because of not understanding, they have inserted the name of Krishna, the corporeal one. Krishna is indeed a bodily being. Bodily beings can be bound in celestial degrees. God certainly is incorporeal. It is famous about Him, it is famous in the scriptures written by the human beings themselves: *Kalaatiit kalyaan kalpaantkaari*. He is beyond the celestial degrees. He brings an end to the four ages in the form of the *kalpa*. How can God be a human being? The very one whose mind is inconstant is called a human being (*manushya*). If the mind is inconstant, then he can be Prajapita. He can be the child of Prajapita, i.e. *praja* (subjects) among 500-700 crore (5-7 billion) [souls], but he cannot be God. He will be called God only when He controls the mind. God always remains in peace and rest. What is the use of a mind to Him? He teaches even the human souls to *control* their mind through Raja yoga. How can his mind be influenced [by others]? [His mind] will go beyond the influence [of others]. It is said: *mananaat manushya* (the one who thinks is called a human being). The one who thinks and churns is called a human being. *Arey*, does even God require to think? God is always *asoctaa* (the One who does not think), *abhoktaa* (the One who does not enjoy pleasures). That *abhoktaa* God, the incorporeal point of light Shiva enters a chariot like body of some human being. So that chariot is famous. He (that chariot) is also famous in the scriptures as the fortunate chariot (*bhaagyashaali rath*), who becomes the instrument to bring the Ganges of knowledge [on Earth]. Knowledge does not come through the Ganges of water. Knowledge does not come through the living Ganges either. Knowledge comes only [through the one] who is the father of all the human beings in the human world of 500-700 crore, the father of even the religious fathers. The religious fathers also have believed Adam, Aadam. The same Adam or Aadam is accepted in the Indian civilization as Adidev (the first deity) Shankar. He is called Aadinath (the first deity) by the Jains. That Supreme Father Supreme Soul Shiva is born in the form of a revelation in front of the world through that Aadinath. And He is born in the night of extreme darkness of ignorance. It is such a dark night of ignorance, in which 500-700 crore human souls are undoubtedly immersed in the darkness of *bhakti*, but the selected elevated souls among them, whom God makes into Brahmin through the form of Brahma; even those Brahmin souls, despite obtaining the knowledge of God, according to the nature and *sanskars* of [their] 63 births are drowned in the darkness of ignorance once again in the *shooting period*, due to the lack of complete *practice* of remembrance.

And not just this, just as it is famous in the Gita and in the scriptures: few among crores and a few even among those few. It means that among 500-700 crores, a few Brahmins emerge, who listen to the knowledge from the mouth of Brahma and transform their lives number wise (according to their spiritual effort). A selection is made even among those Brahmins who study the deepest knowledge of God, for which it has been said in the Gita: *Guhyaat guhyataram gyaanam*. I narrate the deepest knowledge. Even those who obtain such deep knowledge, who study the *topmost* knowledge of God, come in the clutches of Maya in the *shooting period* according to the nature and *sanskars* of [their] 63 births and they drown

in the darkness of ignorance. The unlimited world of Brahmins also faces such a condition. Then that night of darkness of ignorance is called *Mahaashivraatri*. Nobody knows that this is the time of *Shiva Jayanti* (the birth of Shiva). This is why nobody celebrates *Shivjayanti* in the path of *bhakti* (devotion). What do they celebrate? (Everyone said: *Shivraatri*.) They celebrate *Shivraatri* (the night of Shiva). The Brahmins who obtain incomplete *knowledge* celebrate the festival of *Mahaashivraatri* or *Shivjayanti* on the day of *Shivraatri* after the year 1936 by copying [the people of] the world. If they are asked, why do you celebrate this festival only on the day of *Shivraatri*? How did you come to know that God comes on this very day of *Shivraatri*? Then they cannot tell [you] about it because nobody comes to know of the *time* of God's arrival at all. *Arey*, when ghosts and spirits and human souls enter [in other human being], everyone comes to know that a ghost or spirit has entered him. The facial expressions change. So, there is a vast difference between the entrance of humans [souls] and the entrance of God.

Human souls have a subtle body. The subtle body is burdened with the burden of sins of many births. This is why it keeps wandering. In whichever human being such burdened soul enters, the soul of that human being is suppressed; even to the extent that he loses his own awareness. For example, when the human soul Brahma enters Dadi Gulzar, Dadi Gulzar loses consciousness. All the facial expressions change. But God does not enter this way.

There isn't any burden of sins on the soul of the Supreme Father Supreme Soul Shiva. He never becomes a sinful soul (*paapaatma*) at all. It is said, *paap aatma* (sinful soul). It is not said, *paap parmaatma* (sinful Supreme Soul). It is said, *punya aatma* (noble soul). It is not said, *punya parmaatma* (noble Supreme Soul). The one who enters the cycle of birth and death will also commit sins or perform noble deeds. *Arey*, the Supreme Father Supreme Soul does not enter the cycle of birth and death at all. Therefore, He does not have any connection with sins and noble deeds. This is why that soul is extremely light and He is always extremely light. In whichever human chariot He enters, whether He has to be revealed in the form of God, or even if He is not to be revealed [as God] in the form of Brahma, nobody can know when He comes and when He leaves at all. This is why it has been said in the murli, how do you come to know that God the Father is in this one? Does this Brahma come to know? Brahma does not come to know it either. So, how will the other souls, the onlookers know when God comes and when He leaves? This is why when they do not come to know about the entrance of God at all, how will they celebrate [His] birthday? His birth is also Divine. His birth is not like the human beings, so that when He is hiding inside the womb He would be hidden and when He comes out of the womb, He would be revealed, meaning born.

His birth is in an unlimited sense. Certainly there is a chariot like body, in whose womb like intellect He has entered for sure, but nobody can know with a faithful intellect, whether God has come or not. Human beings keep passing through the cycle of faith and doubt again and again [thinking:] *Arey*, is He God or not? One moment it appears as if He is [God] and in another moment it appears as if He isn't [God]. Not even a single human soul is able to develop firm faith that God has come in this very chariot in a permanent form. This is why it will not be called birth; it will be called [the stage of being in] a womb of knowledge. Nothing can be said about the thing that is hidden in a womb. When He is revealed, He is revealed in an unlimited sense just in the same way as a child is revealed in the limited world. In front of whom is a child revealed first? (Someone said: the mother.) He is revealed in front of the mother. Who is the Brahmin in the world of Brahmins created by God, in whom God is revealed first of all? (Someone said: Prajapita.) Prajapita? Just now you said that a child is revealed to the mother. When a child comes in the womb, does the father feel its movements



or does the mother feel its movements? The mother feels it. The mother comes to know. Which is the mother in this world of Brahmins who keeps experiencing this internally through visions? (Someone said: Dada Lekhraj.) Dada Lekhraj has already left his body. Arey, how can He be revealed to the corpses? (Someone said: Jagadamba.) Jagadamba? If it is revealed to Jagadamba first of all that God the Father has come, then is Jagadamba not a bead of *Rudramala* (the rosary of *Rudra*)? (Someone said: She is.) She is. When she is a bead of *Rudramala*, then are the beads of *Rudramala* males or females by their nature and *sanskars*? (Students: males.) And are all the men Duryodhans and Dushaasans or not? All are Duryodhans and Dushaasans (villainous characters in the epic Mahabharat). This is why, how will the Duryodhans and Dushaasans know [first]? Should the pure souls experience it first or should the impure souls experience it first? (Students: Pure souls.) These beads of the *Rudramala* are indeed the kings for many births, they are vicious; how can they experience it? They keep passing through the cycle of faith and doubt again and again. So tell [Me], who can be the pure soul in the world of Brahmins who is the corporeal Mother India (*Bharat mata*), the representative of the virgins and mothers, especially those of India for whom it has been said in an Aavyakta Vani: *Bharat maataa Shiva shakti avataar, ant kaa yahin naara hai* (Mother India, the incarnation of the consort of *Shiva* is the very slogan of the end). So, God the Father is revealed; not in the form of a child, not in the form of a physical child. It is about the birth in the form of revelation. For example, when a child is revealed, he is revealed first in front of the mother. Later on, the members of the family recognize him. The members of the house and the family will recognize him first and then the people of the suburb and neighbourhood will know. Then the people of the village will know, then the people of the district will know and then the people of the world will know. It is not that the birth in the form of revelation will take place in front of the entire world at the same time. The birth in the form of revelation of God is also divine (so are his actions). It does not happen in a worldly way. When He is revealed, the drumbeats (*nagaaRa*) of victory will be played in [the minds of] the ones in front of whom He is revealed. And there will also be some opponents in whose mind there will be cries of despair. Such a scene will also come in front of the world. On one side there will be cries of despair and on the other side there will be sounds of victory. Then it will be said that the Ganges of knowledge has come in reality. The Ganges of knowledge has been revealed hundred percent, i.e. just as it is the praise that the Ganges of knowledge have emerged in the end, so, they must have emerged in the beginning as well. Whatever happens in the beginning happens in the end as well. The Ganges of knowledge is revealed in the end. How will she be revealed? Certainly, she will be the one who does the service of the knowledge of God more than anyone else. She will be the one who reveals God the Father in the world. It has been said in the murlī that when the big *sanyasis* emerge [in knowledge], then the name of you children will become famous. What does it mean? The big *sanyasis*, who are pure souls for many births, inculcate the *sanskar*, the promise of purity, grasp the depth of knowledge to such an extent that they destroy the ignorant people and ignorance in the world. For example, in the land of India, 1200 years ago, 1400 years ago Shankaraacharya destroyed the knowledge, the ignorance of the *vidharmis*<sup>6</sup> in all the four directions in India and established four religious establishments (*math*) in all the four directions in India. So, the destruction of the *vidharmis* is the task of these *sanyasis*. And Ganga is also said to be the mother of the same *sanyasis* among whom Bhishma Pitaamaah<sup>7</sup> is famous. Even today, if you go and see on the banks of [the river] Ganga, when it is the season of the coldness of *purusharth*, then even today, those *sanyasis* sit cross-legged on the

<sup>6</sup> vi=opposite, dharm=religion, those who have a (v) religion opposite to the one of the Father

<sup>7</sup> Son of Ganga in the epic Mahabharat.

banks of the Ganges just as a frog is sitting. Just as there is a child, isn't there? A child sleeps on the lap of his mother. Those *sanyasis* have been thirsty for knowledge for many births and are thirsty for purity as well, but they do not find the path. When such souls become the helpers of the Brahmin children, why won't God be revealed in the world? So, Ganga (the Ganges) also emerges, then the other cooperative rivers also emerge. Yamuna also emerges; all the rivers including Gomati, Ghaghara emerge. And in the end, Ganga meets the river Brahmaputra. Whose *putraa* (son)? Brahma's *putraa*. When she is Brahma's *putri* (daughter), she will definitely be a Brahmakumari; and will she be a firm Brahmakumari or a weak Brahmakumari? She will be a firm Brahmakumari, who follows Brahma firmly. That Brahmakumari becomes famous in the world by the name Brahmaputra, which always flows only on the mountains in a high stage. And she goes and meets Ganga in the end. It is then that the fair of *Ganga Sagar* (the Ganges and the Ocean) is organized for which it is famous: *aur mele baar baar, Ganga Sagar ek baar* (other fairs are organized again and again and *Ganga Sagar* is organized [just] once). [Then] the drama ends. Now the last fair of *Ganga Sagar* is going to be organized. God the Father is going to be revealed in the entire world rapidly. So, the name of Bhaagirath is revealed and well-known because he becomes instrument in bringing the Ganges of knowledge. Knowledge does not come from a female body. Knowledge certainly comes from God. Ignorance comes from human gurus; call it ignorance or *bhakti*. Only the one Father gives knowledge. But it will certainly be said that first of all knowledge is a topic of the intellect. It moves in the stomach like intellect at first. So, as long as it moves in the stomach like intellect of Bhaagirath, it is praised about this [phase] that Ganga indeed came, but where did she merge? She merged in the hairlocks [of Shankar]. Actually, she does not merge in the hairlocks; these hairlocks grow on the head like intellect itself. And is the head (intellect) of human beings vicious for many births or is it without vices? It is vicious. A human intellect tells the secret of the Gita, it explains the Gita in its own way. But it is God the Father alone who gives the true explanation. Even in the beginning of the *yagya*, the meaning of the Gita itself was narrated. Even now which book is considered to be the highest among the scriptures in the world? *Shrimad Bhagwad Gita*. Among all the Vedas, scriptures and books in the world, only the Gita is the highest one which is believed to have been sung by God. But by mistake the name of the bodily being has been inserted. The bodily being who is shown to be born from the womb of mother Devaki; who is shown to receive sustenance from bodily beings. Actually, God does not need sustenance at all. In fact, He is the one who sustains the entire world. He is the one who supports and protects the entire world. Who will sustain and give birth to God? He is everybody's Father. He is the Father of the fathers. Everyone calls Him because everyone becomes sinful. So, everyone calls, Come! Make us pure. So, definitely the one in whom He enters first of all, that fortunate human being is called Bhaagirath, in whom the Father enters first of all. As such it is not about the Ganges. It is about the Ganges of knowledge. How do you come to know that God the Father is in this one? Does the water of the Ganges flow? No. When the Ganges of knowledge flows, you come to know that God the Father is present in this one. As such it is not about [the physical] Ganges. That is the chariot of God. God Himself says, I enter in the last birth of many births. 'Many births' mean 84 births and the end *time* of even the 84 births is when God the Father is revealed. Om Shanti.