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**Dated 13.10.08 at Gharvari Tol (Nepalgunj)**  
**Clarification of Murli dated 24.06.68 (for BKs)**

Today's morning *class* is dated 24<sup>th</sup> June, 1968. There is a journey of knowledge and there is also a journey of remembrance. When does the journey of knowledge finish? And when does the journey of remembrance finish? The journey of knowledge ends when the parts of many births of our soul are revealed. We souls are actors, aren't we? So, if an actor who plays his *part* on the stage forgets his *part*, he will be called a fool. He will certainly not be called knowledgeable. Knowledgeable means informed; he will be called *jaananhar* (the one who knows) when he remembers his *part* well and plays it. And we are souls, a soul has many births. It changes costumes many times, just as they change their costume on a stage; they change their clothes, don't they? Similarly, we souls have 84 [different] costumes, in 84 births and play our parts. We keep playing our parts sometimes at some place and sometimes at other places. So, we souls should remember our *part*, shouldn't we? Then it will be said that the knowledge is complete, the journey has ended. Similar is the case of the journey of remembrance.

When all the sinful actions of the 63 births are burnt, [when they] are burnt into ashes through the journey of remembrance, then will we face any difficulty in remembering? Will there be any problem in becoming constant in the soul conscious stage? No. Why? Now we face difficulties because the *reel* of the karmic accounts of the 63 births is revolving. Whether those karmic accounts are cleared through the journey of remembrance or through karmic sufferings, like diseases etc. or through the punishments of *Dharmaraj* (the Chief Justice), as soon as the karmic accounts of the 63 births are cleared, the soul will become constant in its place. The awareness [of the soul] will become firm. That will mean the completion of the journey of remembrance. Then where will we experience ourselves to be? Someone who remains constant in the soul conscious stage will experience himself to be beyond this world of the five elements, [he will experience being] in the Soul World (*muul vatan*); his *avyakt* stage (subtle stage) will remain constant, and what about the journey of knowledge? That is a journey to the abode of heaven (*vaikunth vatan*). When the thinking and churning about the new world takes place in the intellect, then will it be called the journey of knowledge or the journey of remembrance? What will it be called? It will be called the journey of knowledge. So, it is as if you are on both the journeys.

Well, the children know that the One who teaches us is God (Ishvar). What? Our Teacher is not an ordinary ruler (*shaasan karta*). **Ishvar**, *ish* means ruler, *var* means highest. Among all the rulers who have ruled He is the highest ruler in the world. The rulers mentioned in *history* used to be very strict. They used to even hang people. If someone did not obey them, they used to give the punishment of being hanged to death or banishment or anything else; and how does God rule here? More than 70 years have passed, He speaks the same thing again and again. He gives directions: Children, do this, do that and the children forget. Even so, does the Father punish them immediately? No, He sits and teaches them affectionately.

So, our Teacher is the highest ruler. He is called God (Ishvar). Now you receive the directions of that Ishvar. In the *history* of 2500 years, the kings used to give their directions. They used to give their own opinions. Whatever kind of king came [on the throne], he started a language of his own. The subjects had to speak that language. So, now you receive the directions of God. They are the highest directions. Later on, which directions will you

receive? *Arey*, in this very Confluence Age, in the later part of it, which directions will you receive? *Arey!* Will God remain [here] even till the year 2036? (Someone said: Divine directions.) You will receive divine directions (from deities).

God is present in this world until... the One whom we call God is Shiva, isn't He? He is beyond the cycle of birth and death. He is giving directions until the first *pair* which studies His knowledge becomes ready. He comes only to transform a man to Narayan and a woman to Lakshmi, to establish the household path (*pravritti marg*). So, as soon as the first pair is ready, His task will be finished. Then you will not receive God's directions. Then, whose directions will you receive? [You will receive] divine directions; [you will receive the directions of] the highest deity, who has not been defamed in the scriptures or by any person in the world. Otherwise every human being in the world is defamed.

*Arey*, God is the Highest. So, will the first heir that He makes be the highest or will he be low? He makes the highest heir. He is Narayan. That is why it has been said in the murli, the best and easiest *purusharth* (spiritual effort) is to remember Narayan. Why? Just as the task of Shiva... what is Shiva's task in this world? (Someone said: to purify the sinful.) What does He do for that? The question of transforming sinful into pure arises later on. What special quality does He possess [so] that He purifies the sinful? (Someone said: He is always incorporeal.) Yes, that is indeed correct, He is certainly always incorporeal. (Someone said: he teaches knowledge.) He teaches knowledge. He does not have any other *property*; what does He have? He has the knowledge of all the three aspects of time. So, He gives knowledge, the true knowledge of the world; and the number one [soul] that emerges to obtain that knowledge receives a name in the scriptures according to the task performed. What name does he receive? *Naar ayan*, *naar* means water and *ayan* means home. It should become firmer [in the intellect of] the *Nepali* people (people of Nepal) because they have a memorial here. What? A lake has been made. Narayan is lying comfortably in the ocean of milk (*kshir sagar*). Where is His home? His home is in the water of knowledge itself.

Knowledge leads to true liberation (*sadgati*) and remembrance leads to liberation (*gati*). If you remember [the Father], your sins of the 63 births will be washed away. Then, where will the soul reach? Will it remain in a lower *stage* or will it fly in a high *stage*? It will become a resident of the Supreme Abode in a high *stage*. That is just *gati*. And the religious fathers belonging to the other religions like Abraham, Buddha, and Christ also achieve that liberation, but what do they not achieve? They do not achieve *sadgati*. Yes, they too attain an ordinary *sadgati* for one birth like everyone attains it, but they do not attain the *special sadgati* of many births of the soul. It means they also remain in remembrance indeed; they achieve the *gati* of the soul. The soul becomes dynamic, it reaches the Supreme Abode, but there is *sadgati* only on the basis of knowledge. Without knowledge, there cannot be *sadgati* and if there is no *gati*, there will not be *sadgati* either. That is why it has been written in the scriptures, '*Ritey gyaanaan na mukti*'. Without knowledge, they can neither attain *mukti* (liberation) nor *jiivanmukti* (liberation in life). The soul will also become a dweller of the Supreme Abode only when it recognizes the home, when it recognizes the Father living in our home. So, knowledge is certainly required isn't it? Knowledge is required for *gati* as well as *sadgati*.

So, later on you will receive divine directions and now you receive the directions of God; and what will you receive after the divine directions? If you become entangled somewhere even after receiving directions from the deities and if you separate yourself from divine directions, then which direction will you receive? You receive demoniac directions.

You receive them there, in the *broad drama* from the Copper Age onwards and here, in the Confluence Age *shooting* also, if *Maya* shook you during the course of the studies in the end, then as your thoughts in the end so shall be your fate (*ant mate so gate*). ‘This is demonic direction’, if you just say this directly to someone, they become angry.

There are three kinds of directions: the directions of God, divine (*sur*) directions and demonic (*asur*) directions. The highest directions are the directions of God, then, if you have to live in this world...The world is 5000 years old, isn't it? If you have to live in this world properly, then the highest directions are the divine directions and then there are the demonic directions. If you fall from there, from [the directions of] the highest deity Narayan and if you lose your way from there, if you catch hold of the directions of someone else, then, who is lower than the Nar-Narayan (the one who becomes Narayan from a man) in this world? *Arey*, is there anyone [lower than him] or not? (Student: Human beings.) Huh! *Arey*, [it is] the first Narayan of the Golden Age. Is he not? The highest one is the Confluence Age Narayan, the one who transforms from a man to Narayan and after him the next *number* is of the Golden Age Narayan. So, if you follow the direction of the Golden Age Narayan, meaning if you cling on to the soul of Krishna for support and if you remain limited only to that extent, then will you attain a fate like that of the BKs or will you achieve a fate higher than them? You will attain the same fate.

Then, even among the BKs, those who *follow* the No.1 Brahma and do not accept anyone else ... because it has indeed been said in the murli that you have to *follow* Brahma's actions and accept the directions of the Father; so what is the main thing? If someone accepts the directions of the Father, ‘Yes, this is true, what Baba says is true’, he accepts it, knows it as well as understands it and also explains it to the others, but does not follow it in his *practical* life, so, if he did not follow it, then what will be the *result*? Will he go into the *list* of those who *fail* or will he be called [the one who] passes? He will go into the *list* of those who *fail*.

The *Rudramala* (the rosary of *Rudra*) is prepared first. It is indeed Shiva's rosary. What? It is the rosary of the children of the Father Shiva, but in the *practical* life? Do they *fail* in *dharna* (practice of virtues) or do they *pass*? They *fail*. Why do they *fail*? Why do they *fail*? It is because the first practice of purity, Baba's children, who become kings [break] that first practice of purity. What is Baba's *property*? Kingship for many births. Other religious fathers do not make kings, but the Father comes and teaches the knowledge of kingship and makes us kings as well, we also receive birth in the royal clan, according to our *purusharth* (spiritual effort) number wise (with a higher or lower position).

So, we did receive the birth, we did become the kings, but what is the fate of the kings in the end, after coming in the Iron Age? What happens? Do they remain in *unity* or does *disunity* appear? (Someone said : *disunity* takes place.) Why? They break the *purity*. They are unable to remain pure; they become impure and keep breaking the *unity*. They become orphans. So, the fate of those who became orphans is that they fall down the most. What? They experience the maximum downfall.

So, they did obtain the knowledge of God, but they did not use it in the *practical* life. Yes, what is sure is they have become God's children, so they will not suffer any loss. Why? They will not suffer a loss because God comes and establishes the household path (*pravritti marg*) while all the other religious fathers belong to the path of renunciation (*nivritti marg*). What? They do not belong to the household path. *Acchaa*, which religion does Brahma

establish? He establishes the Brahmin religion. Will the Brahmin religion established through Brahma be said to be of the household path? It certainly does not appear to be of the household path. Brahma himself does not belong to the household path, leave aside the other [religious fathers like] Abraham, Buddha, Christ, when Brahma himself does not belong to the household path and when the Father establishes the household path before going, then the knowledgeable souls, the beads of the *Rudramala* convince them. Whom? Those who are the firm followers of Brahma, those who adopt purity in their *practical* life although they do not have a household.

Are all the Brahmakumaris *Sanyasis* or householders? What does their *practical* life indicate? They are *Sanyasis*. So, do those *Sanyasis* have *power* or not? They do have the *power* of *purity*. All the tasks of the world are accomplished through *purity*. Now they do not know the true definition of *purity*. They are blind. So, there is the story of a blind and a lame person. The children of the *Rudramala* who are the Father's children are lame [in the subject of] *purity* and Brahma's children are blind [in the subject] of knowledge. They are *first class* children, they are indeed *first class*, but what about their eyes [of knowledge]? They are blind with their eyes [of knowledge]. So, He enables the meeting of both of them.

What is Shivbaba's tactic? Both... although the rosary of *Rudra* is prepared first, it does not succeed, but what happens when both of them are united is that the lame person takes the support of the blind person and the blind person takes the help of the lame person. It is just that the lame person cannot walk on the path of *purity*, but he can definitely show the path and what about the blind person? The blind person just cannot see, but he can definitely carry the entire burden of the lame person. ☺ So, the *first class* [souls] who follow Brahma, the beads of the rosary of victory (*Vijaymala*) [carry] the entire weight; in a way there are also the Islamic people, Buddhists, Christians [among the root souls] who follow Brahma; there are many such souls among the BKs, but they are not the *first class followers* of Brahma. So, the *first class followers* of the *Vijaymala* take the support... whose? Of the knowledgeable ones. Until he takes the support of the knowledgeable ones, the blind person cannot reach his goal and until the lame ones *support* the blind ones, they cannot cross the river of vices (*Vishay vaitarni nadi*) either.

So, it is fixed in the *drama* that the Father enables the union of both of them and the task becomes successful. Yes, there is certainly this difference that, 'the knowledgeable souls are especially dear to Me'. It has not been said, 'the pure souls are especially dear to Me'. What? *Purity* is praised a lot. No task at all in the world is accomplished without *purity*. Even now, on what basis is today's world working? Even now there is *purity* somewhere or other, which is why the world is functioning. *Acchaa*, leave the [outside] world; how is the gathering of the Brahmins in the *basic* [knowledge] functioning? There are some or other followers of Brahma who are very firm in *purity*; [otherwise] there is nothing but the show of the path of *bhakti* [among them] now. Where? In the world of the *basic* [knowledge] Brahmins, but even so there is a minute percentage of souls which are firm followers of Brahma in *purity*. That is why the institution is working very smoothly.

The beads of the *Rudramala* are suffering a loss, but they (the BKs) are progressing comfortably. So, what does it prove? That every task of the world is accomplished through *purity*, even so what does **Baba** say? Do I like the pure soul or do I especially like the knowledgeable soul? They (the knowledgeable souls) are not just dear, but **especially dear**. What? They are not ordinarily dear, they are **especially** dear. It means that the *Vijaymala* is not especially dear; they do imbibe purity in the *practical* life, but they do not have

knowledge. It has not sat in their intellect, what is called real purity. If that had sat in their intellect, then the obstacles that they are creating, the walls that they are erecting in the path of the *Rudramala* (*saying*), ‘*Arey*, they are impure, they are impure, they are impure’, ‘they are very sinful, they are very sinful’, ‘they are very lustful’, ‘they are the heads of the monkeys’ ☺, they would never speak like this.

So, [they will never say this] when this knowledge sits in their intellect deeply, [when they understand] that the true household path is [that] the life should be like a lotus, even while living in mud. The one who is worshipped a lot in the world... who is worshipped? What is the basis of worship? *Purity*. Who imbibes 100% *purity* in this world? [The one] whose maximum number of temples are built in the world? Who is it? (Someone said: Shankar.) Not Shankar, not Shankar, there is just the idol of Shankar. (Someone said: Shiva.) Shiva. The One who is Shiva is Baba. What? The Father Shiva is not worshipped. A point is not worshipped. Who is worshipped? Is a big form worshipped or a small form worshipped? A big form is worshipped, the One who is called Shiv**baba**.

Baba means the combination of the corporeal one and the Incorporeal One. Its first and foremost memorial is the temple of Somnath<sup>1</sup>; the *ling* (oblong stone worshipped in all India) in the temple of Somnath is a memorial of the corporeal one, and whose memorial is the diamond which was engraved on it like a point? It is a memorial of the Point of Light Shiva. Well, a point cannot be worshipped; how can a point be worshipped? A point can be remembered, but what about its worship? It cannot be worshipped. It can be worshipped only when that Point of Light enters the corporeal one. So, the corporeal one whom He enters stabilizes his *indriyan* (parts of the body used to perform actions and sense organs) in an incorporeal *stage*. In the last *stage* of *purusharth*, he attains such incorporeal *stage* that even if he always remains in mud, his intellect... the soul is in the form of the mind and the intellect, isn't it? Where will it remain? It will be a resident of the Supreme Abode. So, will he be called *pure* or *impure*? He certainly remains *pure* because the *indriyan* to which the mind remains attached, that *indriyan* can enjoy its pleasure. If the mind is not attached to the *indriyan*, then that *indriyan* cannot enjoy pleasure.

You must have often experienced that if you go somewhere on a path, your eyes remain open. The eyes remain open, but you are in such deep remembrance [of someone]... because the remembrance in body consciousness is an attachment between a woman and a man; when a lover is lost in the thoughts of his beloved, he forgets everything, the eyes are open, he keep walking on the path, if he is asked ‘who passed before your eyes?’, does he say it? He is unable to say it. Why is he not able to say it? It is because his mind was busy in the thoughts of the beloved although the eyes were open.

It is the same case with the other *indriyan* as well. What? Whether they are sense organs (*gyaanendriyaan*) or *indriyan* for actions (*karmendriyaan*), if the mind is not with the *karmendriyaan* or the *gyaanendriyaan*, then they cannot enjoy pleasure at all. That is why this mind is considered to be the eleventh *indriya*. It is not visible to the eyes; it is such a subtle *indriya*. It is an *indriya* that creates vibrations, and does the world change through the vibrations or through the *karmendriyaan*? (Students: vibrations.) The Narayan of the Golden Age will not change the vibrations. What? Will the progeny born through him, will Radha and Krishna who are born [through him] be born through vibrations or through vision? The first Narayan of the Golden Age? Through which power will he give birth to Radha and

<sup>1</sup> A temple dedicated to Shiva in Gujrat, India

Krishna? (Someone said: through *vibrations*) No. If he had the power of vibrations, then look at the lower portion of the picture of Lakshmi Narayan. Are Radha and Krishna looking at each other or are they looking straight? They are looking at each other, if they do not look at each other, they cannot reproduce. It means that their vision, which creates vibrations, is not perfect.

Will a person be able to see through the eyes if he becomes blind? He will not be able to see. He cannot enjoy the pleasure of sight. So, the mind is certainly required along with the eyes. Although the eyes are very subtle, it has especially been said for the eyes ... what? If the vision becomes pure, then what else is required? The eyes make [us] very sinful and the eyes also make [us] very pure; there is a lot of *power* in them but if the mind is not with them, the eyes will become a waste. This *power* of the mind, the *power* to create vibrations changes the entire world. How will the entire world *change*? It will not *change* with words, it will not *change* through the exchange of *drishti* (looking at each other); how will it *change*? How will the five elements *change*? The five elements do not have eyes. These animals, these worms and insects have eyes, but will they sit and take *drishti*? They will not take *drishti*. They have an animal's intellect, how can they take *drishti*? Then how will they *change*? They will *change* through vibrations.

If the mind becomes focused, it can *control* all the *indriyan*. That is why Baba has given a simple idea. What? There is no need to hang upside down like the *hathyogis* (people who perform yoga by doing tough *asanas*, i.e. physical postures); there is no need to stand on one leg; there is no need to hang upside down; what have the *hathyogis* been doing? They have been controlling the *karmendriyan*, they have been doing *asanas*, they have been doing *pranayam* (breathing exercises) or did they teach how to *control* the mind? They do not know the form of the mind and intellect at all. The Father came and told us about the form of the mind and intellect. The mind and intellect itself is called the soul. The Father has said that your mind and intellect is a point of light, a soul. It has been said in the Gita about this: *anoraniyaamsamanusmaredhyah*. Its form is subtler than even an atom. The mind is very subtle.

So, if the *power* of the mind and intellect is focused, we get the *power* of vibrations. We get such *power* that if a person becomes constant in that stage, then as soon as he creates a thought the task will be accomplished. It is called the success of thoughts. The success of what? The thoughts do succeed. Any task of the world will be accomplished immediately; but who can accomplish it? It can be accomplished only through that person, who has controlled his organ of lust completely. Otherwise, what is the nature of the organ of lust? Especially, the organ of lust of the men does not come under their *control* at all. What has Baba said for men? All the men are Duryodhan and Dushasan (villainous characters in the epic Mahabharata). Why? Why are they Duryodhan? Why do they wage a wicked war? Why are they Dushasan, meaning those who rule in a wicked way? Can't they rule with love? Can't they control someone with love? They cannot.

It is said that the one who gains victory over lust conquers the world. This organ of lust in human beings is not present in the deities. In whom is it present? It is present in the human beings. If you gain victory over this organ of lust, then you can think that you have conquered the entire world. And in this task, the other 33 crore deities are unable to become 100% successful. Be it the eight deities, they are unable to become 100% successful. There is only one [being] whose name is attached to Shiva. Who is it? It is the actor Shankar. Why has his name been joined with Shiva and why was others' name not joined with His name? It is

because he controlled his organ of lust completely in the remembrance of the Father. That is why an idol of that body is not prepared. The one whose temples are found the most in the world... idols are very few, aren't they? Are there fewer temples with idols or are there more temples of the *ling*? There are numerous temples of the *ling*; they are being discovered even in the foreign countries. As regards the idols, there are very few temples of the idols of Shankar. In the ancient temples along with the Shivling... for example there is the Rameshwarnath temple in Kampil, it is a very old temple; the Shivling is placed in it and the idol of Shankar was also placed earlier; it is not present now. Now they have depicted Hanumanji.

So, initially, in the ancient temples, Shankar's idol also used to be placed along with Shiva's idol. Even now there are such temples at some places. What does it prove? [It proves] that Shiva's *stage*, the *practical stage* is a *stage* of complete spiritual effort (*purusharth*) whereas Shankar who is sitting in remembrance, is it a *stage* of complete *purusharth* or a *stage* of incomplete *purusharth*? *Arey*, why is he sitting in remembrance? He is sitting in remembrance, it means that he is remembering someone higher than him. There is someone higher than even him. He has not become equal to the Father? Who? Shankar, he is sitting in remembrance; it means that he has not become equal to the Father. When he becomes equal to the Father, then the name 'Narayan' is revealed in the world. That is why it has been said, it is indeed difficult to remember Shivbaba ; many people say, 'We forget Baba's face itself.' *Arey*, how do they forget something seen through the eyes? Why do they forget it? There is no karmic accounts of the 63 births at all [with Baba]. Will the souls who might have come more in contact, connection, in relationship during the 63 births remember Him more or will those who have not come in contact and connection at all remember Him more? Those who have been more in contact and relationship will certainly remember Him.

So, it is due to their karmic accounts that many people say: We do remember Shivbaba; when compared to earlier times, our remembrance has indeed become easier . When we used to go to the Brahmakumari *ashram*, they used to tell us to remember the point; we certainly used to find it difficult; we were unable to become constant [in remembrance] as much; now we do become constant [in remembrance], but we do not remember the corporeal face of Baba. So, the main reason is the karmic accounts of the past births. Well, those who remember more, what kind of karmic account does it prove [to be]? [It proves] that their karmic accounts of the past births are good. They are not bad.

So, [regarding] that personality, the permanent chariot, his *purusharth* in the last stage becomes such that even 16000 gopis have been depicted [with him]; Krishna's name has been inserted in the scriptures, but this is not at all Krishna: Krishna had 16000 queens. It is actually about Shiva's part, that even if He lies in mud ( a vicious atmosphere), He remains in a detached stage through the mind and intellect. That is why He is worshipped.

So, is this worship a worship of the path of renunciation (*nivritti marg*) or of the household path (*pravritti marg*)? The worship of Shiva that has been depicted in the temples, is it a worship of the household path or of the path of renunciation? It is a worship of the household path. It is the worship of the first class household path. Only Shivbaba has given and has explained the highest goal of the household path, on coming. Neither can anyone give such a goal nor can anyone explain it. This is why stories are famous in the scriptures. What? The burning of lust; what did He do? He (Shankar) burnt [the deity of] lust into ashes. The pleasure of the organ of lust should be burnt into ashes.

So, did *kaam* (lust) - *Kaam* means desire - did the desires of the deities end? Didn't the deities use to have any desire? They did use to have [desires], but the *karmendriyan* that used to perform actions in the corporeal form, in practice and the pleasures that they used to enjoy through the organ [of lust], those pleasures ended. That is why it has been said, *hoye hai kaam anang*. The deity of desire (*Kamdev*) will indeed exist, but it will be without the organ [of lust]. That organ of the deities, that organ of lust will not work. It will not attack. This alone is the special difference between the human beings and the deities. The organ of lust of the human beings attacks; if it comes in contact or connection [with another body] it will not spare it, and what about the deities? They also come in contact and connection, they come in relationship too, they also live close, but the organ of lust does not attack at all; the deities have complete *control* over it. And they are called '*sur*'. What? They are in tune with each other. They are not out of tune (*besuraa*). Whatever someone says, everyone else will say the same thing. Nobody can go against Narayan at all. There will be one direction, one kingdom, one language.

So, it was said that the most righteous directions are of God, and does He come and give directions by coming in a corporeal form or does He give directions as a point? He comes in a corporeal form and gives directions. Although the corporeal [being] may or may not have completed his *purusharth*, yet He (Shiva) gives directions [through the corporeal], but when the most elevated divine directions (of the deities) are given, Shiva, God, God the Father is not present. So, the last (lowest) directions are the demoniac directions. But if anyone is told, your directions are demoniac, then they will become angry. Nobody has become a deity at all, to say that their directions are divine. And the Pandavas have to live in secret. What? Or will it be ok even if they are revealed? Will it be ok or not? It will be ok, but it will be slightly difficult. If they continue living in secret, then it will be easy. The more they reveal themselves - some people reveal themselves by accepting respect and position, don't they? - the difficulties will continue to increase to the same extent.

So, the Pandavas certainly have to play a secret *part* till the end. Otherwise they (the other people) will become angry. The Pandavas should not tell anyone directly, 'we are the Pandavas, you are the Kauravas, we are the *direct* children of the *Panda* (guide), we have found the Father *Panda*, who shows the correct path, we have found the Guide Father, who takes us to the correct destination, the highest pilgrimage centre. You have not found Him. You are the Kauravas and we are the Pandavas'. *Arey*, you do remain the *Pandavas*, what is the need to speak through the mouth or to reveal the self? Will it not be ok if you keep yourself secret? It will work in a better way. So, why should we give a chance to anyone to lose his temper?

Nobody wishes to play the role of a Kaurava or a Yadava or demon. Does anyone wish [to play such roles]? Everyone wants to become deities, to go to heaven. Everyone's mouth dribbles just by the name of heaven, paradise. So, the Pandavas should live in secret. Otherwise, they will become angry. They feel it is very difficult [to live in secret]. So, Baba says, you should try and tell them about the Father's identification first of all. What? You should not reveal yourself, [saying] that you are a Pandava, you are the *direct* children of God the Father. What should you say? First give the introduction of the Father.

When you give the introduction of the Father, will you have to tell them about the personality or not? You will have to tell them about the *personality*, won't you? You will have to **prove** the *personality*, which is the *personality* who is accepted by the Hindus, the Muslims, the Sikhs, the Christians and everyone as Aadam, Adam. Everyone believes him to



be the first man of the world. You have to prove that this is the first man of the world. He is the one who was also revealed 5000 years ago. God the Father came and revealed him and even now, God has come and is giving us his introduction. If you explain this, then the subject of omnipresence will vanish.

The entire world is ignorant of this very aspect. Of what? They feel that God is omnipresent. When they could not find Him anywhere in the world, what did they start saying? [They started saying:] He is present everywhere; He is in every atom. The intellect of the human beings should open up with the explanation about the Father. What? What topic did the Father explain first of all on coming? What topic did the Father, the Father Shiva, the Father of the point like souls prove first of all on coming? (Student said something.) Yes, no, that is all right; He did give the introduction of the soul, but that introduction of the soul, 'you are a point' is not a special introduction. This one is a point like soul as well as the other one is a point like soul and the third one is also a point like soul. What? Everyone is a point; what is the *special* introduction? (Someone said: He is not omnipresent.) No. The Point like soul is not a *special* introduction because you cannot know which point it is, which *part* this point plays. Did you come to know of the *specialty* of the soul which is an actor? You couldn't know. So, the true introduction of the soul can be said to have been received only when you come to know of the *specialty* [of that soul].

So, the Father, the Point of Light Shiva, God the Father who comes, whose introduction does He give first of all? He gives the introduction of which soul? *Arey*, He too gives the introduction of *Alaf* when He comes. What? His *part* is of *Alaf*; why was he called *Alaf*? *Alaf's part* was called *Alaf* because he remains standing from the beginning to the last [birth], until his last birth commences and Maya strictly opposes him. He keeps facing [them]. Whom? Those who give demonic directions, the demons. The entire world indeed accepts defeat at the hands of Maya in the last birth. Even the eight deities suffer defeat. So, if you give to anyone the Father's introduction, which the Father has given first of all; whose introduction has He given? *Arey*, whose introduction has the Father given first of all? (Student said something.) Yes, He gave the identification of the first Father (*aadipita*), the Father gave the identification of *Alaf*; He gave the explanation of *Alaf*.

First of all explain about *Alaf*. So, people's eyes should open up with the introduction of the Father because you tell them this fact by **proving** it. What? Who plays the part of *Alaf*, you **prove** it; nobody else in the world can prove it. We can prove it with the explanation that the Father gives on coming, this is the [One who plays the] Father's *part* and nobody else can play the Father's *part*.

Krishna is certainly not God. What? The one who has been called God Krishna is certainly not God. Why is he not God? There must be some reason for Krishna not to be God. Krishna is not God because the intellect of the entire world should be focused on God. So, does the entire world remember Krishna? Do the Christians, the Muslims remember Krishna? They don't. But in the end, the entire world, even in the path of devotion (*bhakti*), the praise is famous in India, what do they say in the end when people die? The name of Ram is true (*Ram naam satya hai*). Even the Muslims will accept *Ramalla*<sup>2</sup>, *Ramjaan*<sup>3</sup>. What? The most *powerful* religion in the world among the *vidharmis* (those who have a religion against the Father's), which religion is it? Islam, they too believe in *Ramalla*, they accept *Ramjaan*. Why

<sup>2</sup> Name of a place populated by Muslim people

<sup>3</sup> A festival celebrated by the Muslims

did they mention only this name? Why did they not mention the name *Krishnallah*? Why did they not call it *Krishnajaan*? Why didn't they say this? It is because this task is not performed through the soul of Krishna at all; this task is accomplished only through Ram's soul.

So, you just say, *Shiv Bhagwan uvaac* (God Shiva speaks). Nobody else in the world says, *Shiv Bhagwaanuvaac*. They will say, *Krishna Bhagwan uvaac* (God Krishna speaks). And you say... [you] don't [say] *Krishna Bhagwaan uvaac*; [you say] *Shiv Bhagwan uvaac*. Shiva's name is not joined with Krishna's name. With who is it joined? Shiva's name is joined only with Shankar's name and in the path of *bhakti* too it has been said '*Auron ek guput mat sabhai kahu kar jor. Shankar bhajan binaa nar bhagat ki paavai mor*<sup>4</sup>'. What? If you do not perform the *bhakti* of Shankar, then God's *bhakti* cannot be said to be complete at all. It has also been said, *Shiv drohi mam daas kahaavaa, so nar sapnehu moh na paavaa*<sup>5</sup>. The one who opposes Shiva cannot meet **me**. 'Me' refers to whom? He cannot meet the corporeal *part* of God at all, if he defames Shiva.

So, you just say '*Shiv Bhagwan uvaac*'. Nobody else says [this] in the world at all. But the intellect of the human beings has become such, like a lump of soil (*thikkar*) and like a wall (*bhittar*) that... what? What does *thikkar buddhi* mean? If they receive a knock, on receiving a small knock from Maya, they have a doubting intellect. Just like there is a lump of mud, isn't there? As soon as it receives a knock, what happens to it? It disintegrates. Here, in the world of Brahmins there are numerous people like that with a *thikkar* like intellect; as soon as they receive a small knock from Maya, they disintegrate and people call and consider even such ones to be God. They feel that Shivbaba enters even them; He gives them *drishti* sitting on the *sandal*<sup>6</sup>; Shivbaba narrates the murli to them; they have to follow his directions. They consider him to be God, the *Guru*, the *Sadguru*.

They have a *bhittar* like intellect. *Bhittar* means *bhiit*; *bhiit* means wall. What? What kind of an intellect do they have? For example if there is a wall, it stands in someone's way as an obstacle. Which is the famous wall of the world? The Wall of China. What? It is not a wall of any other country. It is the wall of China. China is such a country that [without it] the Christians would have conquered the entire world, but it stood like a wall in their way. Maya is also like that. How? It stands in the way of the introduction of God like a wall. Neither does she herself understand nor does she allow others to understand the introduction of God.

So, the intellect of the human beings is like a wall, even something easy does not sit in their intellect. What? Which easy topic? That, is it beneficial if God is *ekvyaapi* (present in one human being) or if He is *sarvavyaapi* (omnipresent)? He can be remembered if He is *ekvyaapi* and if He is omnipresent, what will be the condition of the intellect? Will it scatter or will it remain constant? Will it remain focused? You should think, whom do we love? Is it easy to love one [being] or is it easy to love many? If we recognize the One, who is the highest of all, then the love will be proved to be the highest of all.

We certainly don't have love for the soil (body). When the soul departs from this body, what does the body become? It becomes soil. Then does anyone love it? There also have been some people like that in the world. What? That if their beloved died, they love her [dead] body ☺. But it (the love) is not permanent. What? It has to ultimately sit in the

<sup>4</sup> I tell everyone a secret with folded hands that a devotee cannot find Me without worshipping Shankar

<sup>5</sup> The one who is hostile towards Shiva cannot be my servant, he cannot attain me even in his dreams.

<sup>6</sup> Seat on which Baba sits during the class

intellect that it is soil, it is not a living thing, it is not going to give any happiness, it will give only sorrow. Within a month or two it will be so decayed, worms will proliferate [so much] in it that he (the one who loved the corpse) will run away.

So, there cannot be love for the soil. Whom do we love? We love the soul. Even among the souls, no one loves animals, worms and insects. Even if someone does, it will not remain constant. Whom do we love? A human being loves a fellow human being. The opposite sex is required in the love that human beings have. The opposite sex involves the difference in the body. It attracts. A female body attracts the male. A male body attracts the female. So, is there love for the soul or the soil? There is love for the soul (the body an instrument). *Accha*, Om Shanti.