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**Clarification of Murli dated 26.06.68 (for pbks)**

Om shanti. Today we have the morning class dated 26<sup>th</sup> June 1968. Now, everyone believes in the incorporeal God Shiva. Whether they are Hindus, Muslims, Sikhs or Christians, everyone believes in the incorporeal One. And there is only one incorporeal Shiva, whom everyone worships. To believe is one thing and to worship? (Someone said: it is the same thing.) Is it the same thing? The corporeal one (*sakaar*) is worshipped. Regarding the believers, they may continue to believe, whether they believe in the corporeal one or in the incorporeal One. They may recognize Him or they may not; they may not recognize Him and yet believe in Him. But as far as remembrance (*yaad*) and worship are concerned; remembrance [should be] after recognizing the incorporeal One, there should be at least the *basic* recognition of the incorporeal form, that He is a point of light. And that He is the Father of us, point like souls. After that the special recognition is also important.

The special recognition is...; all the souls are no doubt points, this is not something special. This recognition is not definite. The recognition becomes definite when we come to know, through which corporeal form the incorporeal Supreme Soul accomplishes His task after coming to this world. Then the remembrance will last. Otherwise on the path of devotion people believe the incorporeal One to be omnipresent. No one's intellect can become focused by considering Him to be omnipresent. Therefore, they do worship the Incorporeal or the corporeal one, they do remember Him... the rest of all the bodily beings are corporeal except for the one Father, who is called the Supreme Soul. That One is always incorporeal. When He has entered a body, the incorporeal stage will be proved as well. If He has not entered a body, though we may call Him incorporeal but the *peculiarity* of the incorporeal One will not be proved, who that incorporeal one is, where He is, how He does His work.

At first all the souls were incorporeal. Just as the Supreme Father Supreme Soul is incorporeal similarly, all the souls are incorporeal. Later on they have become corporeal. When they become corporeal they enter a body and then they play their part. They may be common souls or the soul of the Supreme Father, i.e. the Supreme Soul; when will they play their part? When they enter a body. When they play their part some act is performed. They will do some act and then they are named according to that act. As for the Soul World (*moolvatan*), souls have no part [to play] over there. Why? Because there are no corporeal bodies over there at all. So, there is no proof of a part [played], no proof of any work [done] and there is no proof of different names [for a point] either. For example, when *actors* are at home they have no part of a drama [to play]. When they come on stage they play their part.

So, this world is also a *rangmanch*, [i.e.] a *stage*, and *moolvatan* is the home of the souls. There is no drama at home; there is no play of a drama. When the souls come on this corporeal *stage*-like world they play their part. And they play their part after coming to this very world. It is not like how today's scientists think that they will go on the planet Mars, they will go to the Moon and they will build *platforms* on different planets and they will play a part there. No. A part is played only here on this world. And everything depends on (*madaar*) the part itself. The name of souls is glorified, on what does that glory depend? On the part. As for the rest, there is no difference between point like souls. All the point like souls are alike. Like you children are souls, similarly these ones are also souls. Who? He didn't say "only this one". "These ones" means the ones in whom I enter to play the *special* part of mother and father. It means Ram and Krishna are also souls; they too are actors.

Besides, what does the Supreme Father Supreme Soul do? What is His *occupation*? You have to

realize this. Even in this world, every soul has some or other *occupation* or job, doesn't it? Someone is a president, someone is a king; these are the *occupations* of a soul, aren't they? So people say [for the deities], these are pure deities, they have observed purity, they have practiced it that is why they are worshipped. What is the basis for worship? The very basis for worship is *purity*. The *purity* of which time? (Someone said: the purity of the Confluence Age.) It is not so that the worship is done in the remembrance of the purity of the deities who live in the Golden Age and the Silver Age. No. When the Father comes in the Confluence Age and teaches the study of purity, at that time the deity souls who assimilated purity number wise are worshipped number wise (according to their capacity).

Now you children understand, this Laxmi-Narayan have studied this knowledge and become the World Emperor and Empress. And who made them the World Emperor and Empress? The highest position in this world is of the Emperor and the Empress [in] the first birth; the most elevated birth. It is the highest position because they study from the highest Father and achieve the highest position. They achieve such position that they are not defamed in the world at all. All the other human beings are defamed but there is no defamation of Narayan. So who made him such highest actor? The Supreme Father Supreme Soul has made him so. And this is not a great thing.

Is it a great thing to study and attain the highest position of a World Emperor (*vishwa maharajan*) or is it a greater thing to make someone a World Emperor? Hum? Is it great to make someone [a World Emperor]? Which is the greater thing? If making someone [a World Emperor] is a greater thing then He should make everyone so. Does He make everyone so? He certainly cannot make everyone so. Then is it a great thing to become so or is it a greater thing to make someone so? (Someone said: it is a greater thing to become). Yes. In what is effort involved? [Effort] is involved in becoming so. Effort is involved in studying the knowledge and becoming Laxmi-Narayan like these ones. As for the rest, the Father Shiva doesn't feel any effort in teaching knowledge. Those who are body conscious feel effort. If you are soul conscious then Baba says, walk, [or] run from Abu Road to Mount Abu, you will not feel any effort. And the Father Shiva has no body consciousness at all. So it is not a great thing for Him to teach the knowledge.

Yes, there is His greatness. His greatness is that the other religious fathers cannot teach such studies and make the human beings into *number wise* elevated *devi-devtayan* (female and male deities). And the Father comes and teaches you children; He also teaches you such *Rajyog* through which you become kings birth after birth - so it is certainly His greatness - but it is so easy, it is called *Rajyog*. Is it easy *Rajyog* or difficult *Rajyog*? (Students said: easy *rajyog*). It is indeed very easy, but why do you find it difficult? (Someone said something). Yes. *Maya* creates obstacles in the way of [following the] important *Shrimat*: to consider yourself to be a soul and remember Me, the Father, to remain pure. You know that we become *satopradhan* by remembering the Father. What is the Father? The Father is indeed called *sat-chitt-anand* (true-loving-blissful). He is the Ocean of truth, meaning He is the Ocean of knowledge. What is truth? Knowledge itself is called truth. He is the Ocean of consciousness (*caitanyata ka sagar*) and the Ocean of happiness. So it was said: by remembering Him we will naturally become truthful, won't we? What if we remember Ravan and the community of Ravan? Then we will become *tamopradhan*. So, the Father is indeed *satopradhan*, or does he pass through four stages? The Father, the Supreme Soul Father, who is the Father of the souls; He never passes through four stages. People praise Him so much!

On the path of devotion they offer so many fruits, flowers, milk, etc. They didn't have any knowledge (*samajh*) at all. Of what? What offering flowers meant. The flowers that are offered on the path of *bhakti* (devotion), it is a memorial of when? (Someone said: The Confluence Age.) Does anyone offer flowers in the Confluence Age? Here there aren't any flowers. What is the meaning of

flower? The meaning of flower is the one who does *purusharth* (spiritual effort) remaining light (*halke-phulke*). They shouldn't feel any kind of trouble. What is a flower [like]? It is very light. Yes, some flowers have more fragrance and some have less fragrance and some have a bad odor too. As regards lightness, it is certainly there in every flower. Is that lightness due to body consciousness or due to *purity*? It is due to *purity*.

And is that *purity* more in the *Kumars* (bachelors), *adhar Kumars* (married men) or *adhar Kumaris* (married women)? Who has it more? (Someone said: *Kumaris*.) *Kumaris* (virgins) have more *purity*. Based on that *purity*, they are called flowers. And those flowers are also *number wise* (ranked according to their purity). What? It is not so that only the most fragrant flowers are offered to Shiva, (that) only the rose flowers '*roohe gulaab*' are offered to Him, or only the *king flowers*, lotuses, are offered to Him. What is the difference between both? The one that is called the *king flower*, keep it aside (separated from the plant) for a month, will it wilt? It will not wilt. And what about the rose? The rose needs its stem. It needs [proper] conditions [to survive]. But the fragrance that is present in the rose, in *roohe gulaab*, is not present in the lotus flower. Is there any fragrance in the lotus flower? It doesn't have any fragrance. As for the rest, it is a big flower. Among all the flowers there are, it is a big flower.

Similarly, they offer milk. In fact, no one offers milk here. When is it a memorial of? It is certainly a memorial of here. It is a memorial! What is the memorial? (Someone said: Whatever truth the Father says, the children accept it.) It is about offering, it is not about accepting. What did you do on the path of *bhakti*? You used to offer milk to Shiva. What does it mean? (Someone said: it is about being truthful to the Father.) *Arey!* Being [truthful] is different and offering [milk] is different. (Someone said: to be truthful.) *Arey!* The thing which is called *ling* in the path of *bhakti*, the people in the path of *bhakti* certainly do not know the meaning of the *ling* (oblong often black stone worshipped all over India considered to be the symbol of 'Shiv'). What is its meaning? They don't know that the soul [shown in the form] of the *ling* is separate and the point of light on it is separate.

The *ling* becomes *satopradhan*, *satosamanya*, *rajo* and *tamo*. But the point is always *satopradhan*. So the milk that is offered, is it offered to the point or is it offered to the *ling*? The milk is offered to the *ling*. There is certainly one such category also among the Brahmakumars and Brahmakumaris who *follow* the path of *bhakti* from the beginning to the end, throughout their *purusharthi* life. What? It *follows* the path of *bhakti*. Does the point of light go back to the Supreme Abode when Brahma Baba leaves his body? (Students: No). It enters some permanent chariot in this very world and plays its part. And the chariot in which it enters and plays its part is shown as the incorporeal *ling*, which assimilates the incorporeal stage in practice. Does the *ling* have hands, legs, nose, eyes and ears? It doesn't have them. However, the point is small and the *ling*? The *ling* is big.

So, those so called Brahma Kumars and Kumaris narrate knowledge even to that *ling* form, the sentient form (*caitanya swarup*) in which Shiva enters in a permanent way. Do they offer milk or not? Do they offer the milk of knowledge? They offer milk. And the milk which is poured on the *Shivling* in temples is less pure; they mix more water in it. It is a memorial of when? In the Confluence Age the permanent chariot in which the Supreme Soul enters and plays its part... they offer the water of knowledge to even that one. Who [offer]? (Students: Brahma kumar). [They are] the Brahma Kumar devotees who are not able to recognize the Father.

So, on the path of *bhakti* they used to offer so many fruits, flowers, milk, etc. They didn't have any knowledge at all. They used to worship deities. They didn't have any knowledge at all. They used to worship Shiva as well as deities, what is the difference? They used to worship both, then what is the

difference? Is there no difference? (Someone said: the ling of Shiv is...). Yes. They used to worship only the *ling* of Shiva. They didn't use to worship the *ling* of the deities. They (the deities) don't attain the 100% *satopradhan* stage. The *ling* of the deities is not worshipped. Why? Why it is not worshipped? Because [among the deities], no deity can attain such a stage which is praised for Shankar with regard to lust (*kam vikar*). What? What is praised [for Shankar]? He completely burnt *Kaamdev* (the deity of lust) to ashes. No deity is able to attain that stage.

So, they keep worshipping the *ling*, they keep worshipping the idols of deities, they have no understanding at all. Now you have received the understanding. Otherwise you should think: what did those deities do that they are offered flowers, milk, etc.? They must have done something. And what task did Shiva do that He is worshipped in temples? The deities are worshipped less, according to their rank. The *Shivling* is worshipped so much! The *ling* is worshipped in different places, in various villages, even in foreign countries. You worship it so much! Nonetheless, you know about worshipping deities because deities were the masters of heaven. And everyone believes in heaven. Hindus, Muslims as well as Christians believe in it. Those deities were the masters of heaven. That is why they are worshipped. But who made them the masters of heaven, they don't know this. They do worship Shiva, but it doesn't come in their thoughts that the one, whom they worship in the temple of Shiva; he is the form of God.

*Arey!* Now, what is the difference between the form of God and the form of deities? In the path of *bhakti* they should recognize this but they don't because they don't have the knowledge. Now [you] have knowledge. When you have the knowledge, you should know. What is the difference? *Arey!* Shiva is also worshipped in temples and the deities are also worshipped in the temples of deities. But the idea that this one (*ye*) is God doesn't come in the intellect of anyone who worship in the temple of Shiva. This may not come even in the intellect of anyone: who made the deities like what they are. Fruits, flowers are offered to the deities and the *Shivling*. They do so much *bhakti* (devotion). But all those who do *bhakti* are unaware. They keep doing *bhakti* without knowing [anything].

Even among you many must have worshipped Shiva in this birth. What? It is also possible that some may not have [worshipped Him], but many might have worshipped Shiva. Now you understand: when we used to worship Him, we didn't know anything. And now? Now you know a lot of things; you know, what His *occupation* is, what happiness He gives. You didn't know anything on the path of *bhakti*. Do these deities give happiness? Do deities give happiness or does God give happiness? It is God who gives happiness; he is the giver of happiness. When deities were in the Golden Age and the Silver Age, there was no question of giving happiness at all there as no one was sorrowful there. Everyone was happy. You know that though the king and queen give happiness to the subjects..., but who made them into such kings and queens? Many kings give a lot of happiness to the subjects. Who made such kings who gave happiness (*sukhdayi*)? From where did they fill such *sanskaars* in them? Shivbaba made them so. Therefore the glory is of that one. Whose? Shivababa's. It wasn't said that the glory is Mine [or] that the glory is of this one. Whose? (Someone said: of Shivbaba.) No. Of Brahma. He didn't say so either because Brahma didn't make [them so]. He left his body already. And He didn't say: 'it is Mine' either. If He said 'Mine' then it would mean for the Father, the Father of the souls. The Father doesn't do anything alone. So it was said, 'the glory is of that one'. This *vani* is of which time? The *vani* is of [19]68. Why did He make him far away by saying 'that one'? He hinted at the part which is to be played in future, [saying] the glory is of that one. [The glory] is neither Mine nor it is of this one. This one just rules.

What? This one; what does 'this one' do? This one just rules. He becomes a subject as well. Who? Brahma Baba becomes a subject as well as he rules. As for the rest, this one doesn't bring benefit to

anyone. Doesn't he bring benefit to the Brahma Kumar – Kumaris? Alright he doesn't bring benefit to the Prajapita Brahma Kumar –Kumaris, does he bring benefit to the Brahma Kumar –Kumaris or not? Brahma Kumar –Kumaris don't know at all. What? What position they will achieve in the Golden Age, which position, respect, value they are going to achieve. So this one doesn't bring benefit to anyone. Even if he brings benefit, he brings it temporarily. He doesn't bring benefit for 21 births because he doesn't have the knowledge of the 21 births at all.

Now the Father sits and teaches you children. This shouldn't come in the intellect that when the Moon is shown on the head [of Shankar], the soul of Brahma who is the moon of knowledge might be teaching! No. Who teaches? (Students: the Father) The Father teaches. That one is called benevolent. So here He could have said: I am called benevolent. Why did He say 'that one'? (Someone said: it is said for the part of the beginning. It is for the part of the Father.) No. It **is** his part, he is Shivbaba. Here it is about the Father. The Father sits and teaches. And when He teaches, He will definitely have to teach through a mouth, won't He? So He is indeed corporeal, isn't He? That One is called beneficial. So the Father sits and gives His introduction. No other person can give His introduction. Moreover, it is not so that He gives His introduction in His point form without entering anyone; or that He enters Brahma and gives His introduction. Whatever was narrated after entering Brahma..., did Brahma receive the introduction of the Father? He didn't. When Brahma himself didn't receive the introduction of the Father, how can the Brahma Kumar-Kumaris receive the introduction? So the Father Himself sits in the form of the Father, 'sits' means He enters some chariot-like body, He sits [in it] and gives His introduction. 'You used to worship Me, My *ling*, didn't you?' Who is the one who said 'My'? Is it *ling* or the point? It was the point who said it, the Supreme Soul. 'You used to worship Me.' Later He added, you used to worship the *ling*; because a point is not worshipped. And you used to call that one the Supreme Soul (*param atma*). Who? The One whom you worshipped, you used to call Him the Supreme Soul. What kind of a soul? (Everyone said: the Supreme Soul.) It is not an ordinary soul. Supreme means the supreme actor. Supreme soul (*param atma*) becomes the Supreme Soul (*Paramatma*). He explained it by clarifying it. Why is it said Supreme Father Supreme Soul? (Someone said: it is said for 2 souls.) The Supreme Father is first, and then it is the Supreme Soul. Shiva-Shankar; the name of Shiva is first, and the name of Shankar is afterwards. Why don't they say Shankar-Shiva? Why don't they? First is the father, then is the son. So similarly, the Supreme Father and the Supreme Soul. So it was said, supreme soul becomes the Supreme Soul. But they don't know what He does.

Do they know now? (Someone said: no.) Don't they know now? The Brahmin children? (Someone said: the Brahmin children do know.) Do they know? They don't lose faith, do they? (Someone said: no.) Look carefully. Look a bit carefully, do they have faith on his part, do they lose faith or do they not? *Arey!* Do you lose faith or not? Now you have become quiet. (Someone said: Baba, I don't become faithless.) Ok, what do you become then? (Someone said: [I become the one with] faith.) Alright, at least one child has come out of 5 billion souls who doesn't lose faith at all. He has become free from the cycle of birth and death. Haven't you? (Someone said: I don't lose faith.) Don't you lose faith? *Accha!*

So they will just say this... they don't know what He does... on the path of devotion they will just say, He is omnipresent. He is present in One (*ekvyapi*), this doesn't sit in their intellect at all. What do they say? 'He is omnipresent. He is beyond name and form. We can't tell [you] His name, we can't say [anything about] His form either.' So, there is no question of saying [anything about] His place, address and so on at all. He is beyond name and form. When He is beyond name and form, it is not appropriate to offer him fruits, flowers, milk and so on. To whom do they offer [those things]? He **has** some form, he **has** some corporeal form or the other, that is why they offer [those things],

don't they? The one to whom they offer fruits, flowers, milk etc. cannot be called incorporeal. He is offered [these things] it means that He **is** certainly something. Human beings *argue* a lot with you. They *argue* a lot over the topic of the incorporeal and the corporeal. They will come and *argue* with Baba as well; over [the topic of] the incorporeal and the corporeal. They will rack their brains (*maatha khapaana*) unnecessarily. There will be no benefit from it. *Arey!* Why? Why did He say so? ...That they will come and *argue* with Baba. Did someone come to Brahma Baba and *argue* about the incorporeal and the corporeal after [19]68? (Someone said: No. They might have done it before.) Before? No. They **will** do now. (Someone said: He has said this for the future.) It means that the corporeal part of Baba, which will be played later on; people will come and *argue* a lot with Him [about it] too. But those who *argue* will not get anything. Why? Because... is Baba playing His part secretly or openly? He is playing His part secretly. He will say: *Eh!* I myself am searching for Him, where is He? So there is no benefit in arguing with Baba. They will rack their brains in vain.

They will rack their brain unnecessarily by arguing with Baba. So, it is the duty of you children to explain this. What? How that incorporeal point of light is corporeal; through which name and form, in which place and in what way He plays His part it is the duty of you children to explain this. My task [is not that]. I won't sit and give My own introduction. Will I sit and tell personally to someone that I am God? Will the one who is God sit and tell anyone that he is God? (Someone said: No.) God will not be revealed by telling someone [that he is God]. (Someone said: He will be revealed automatically.) Will he be revealed through speech? Or will he be revealed through actions? He will be revealed through actions. Therefore, they will make you rack your brains as well.

What? It is not so that they have racked their brains [by arguing] with Baba so they will spare you! They will rack their brains [arguing] with you as well. Baba was relieved (felt peaceful): Let them not [make me] rack my brains! Let them make the children rack their brains, but let them not [make me] rack my brains! In Baba's idea all those who rack their brains [by arguing] are sheep and goats. What? (Someone said: they are sheep and goats.) Yes. Which place in India is famous [for the fact] that sheep and goats are reared a lot there? (Someone said: Rajasthan.) Especially Ajmer, in Rajasthan. That Ajmer is of the path of *bhakti* where Muslims gather and organize a fair (*mela*). The Muslims go there and organize a meeting, a fair (*Milan mela*). It is the country of sheep and goats where the idol of Brahma is kept and the guides and worshippers living there worship it. When is it a memorial of? (Someone said: the Confluence Age.) Where is it a memorial of in the Confluence Age? (A student: Ajmer.) Definitely, in Mount Abu an idol of Brahma must have been prepared and placed by the Muslims, the souls who *convert* into the Muslim religion. They will certainly [make you] rack your brains. They will [make you] rack your brains and you will sit and explain to them. But Baba will understand that they are... what are they? They are sheep and goats indeed.

Why did He call them sheep and goats? (Someone said: they will not understand.) No. It is the nature of sheep and goats. What is their special nature? (Someone said: they follow each other.) Yes. If one goes into the ditch, all the others will follow it and go into the ditch. This is the specialty of the Islam religion, the Muslim religion. What? All will go after the one [who went first]. It is visible in *practical* too; what? There is certainly someone like that among those Brahmins who became stubborn on [one thing]. What? That God is definitely incorporeal, He cannot be corporeal. And everyone followed that one. Their *activity* itself is such. Like what? (Someone said: it is like sheep and goats.) It is like sheep and goats. They know nothing. They don't know God; it is as if they know nothing. Now you children know that Baba has made us so much elevated than sheep and goats. What? What were we too, earlier? (Someone said: we too were sheep and goats.) Hum? We used to go and bow before the idol in the unlimited Ajmer, didn't we? We did. We too were sheep and goats. Then Baba has made us so much more elevated than the sheep and goats!

This is a study, isn't it? The Father sits as a teacher and teaches us this knowledge because the Father is a father as well as a teacher. And you are studying to become deities from human beings. Those sheep and goats don't study this knowledge from the Father. You also know this, that there are deities only in the Golden Age. Aren't they there in the Silver Age? (Someone said: the Confluence Age.) Are there deities in the Confluence Age? (Student: The one who gives [to others] is called a deity. They do exist only in the Confluence Age.) Do you **give** in the Confluence Age or do you **take**? Have you started giving? (Someone said: there are semi deities in the Silver Age.) Yes. In the Golden Age, only those who take 84 births are called 'deities'.

Those who take fewer births, those who have few celestial degrees are not true (*pakke*) deities. (A student: They are semi deities.) They will convert into different religions in the Copper Age. They will take on their *original* form. And in the Iron Age there are no deities at all. (Someone said: Baba, all are Brahmins in the Confluence Age, aren't they?) They will become true Brahmins. (Someone said: will they become deities after becoming Brahmins and then go to heaven?) Certainly. (Someone said: Then, Brahmins are greater than deities, aren't they?) Before becoming deities they will become angels (*farishta*). They will prove it, and the world will also come to know; their own soul will also experience: we have no relation at all with our body, bodily things and bodily relatives. That relation will not attract them. It won't be able to pull them towards itself.

So, it was said that the deities don't exist in the Iron Age at all. There isn't the kingdom of Ram there at all. How will there be deities? Deities will only be present where there will be the kingdom of Ram. Why the kingdom of Ram? Why it was not said, the kingdom of Narayan? What is a soul who fails called? Ram. Those who are sitting here, are they the ones who have failed or are they those who have passed? (Someone said: all were the ones who have failed in the beginning of the *yagya*.) They are all the ones who have failed, aren't they? So are they experienced or are they inexperienced? They are experienced. So, the one who failed is called Ram. And Ram established the kingdom. What? Narayan didn't establish the kingdom. Shiva doesn't enter in Narayan at all. If we say that Narayan established the kingdom then the entrance of Shiva in him must be proved. Because no human being can establish the kingdom of Ram except for Shivbaba. Moreover, Shivbaba Himself enters Ram and establishes the kingdom of Ram (*Ramrajya*).

So now in the Iron Age there is no kingdom of Ram at all so that someone would stay pure. Those who were deities go on the left path later. At first, in the Golden Age and the Silver Age they were on the right path. Then, since the Copper Age, they take on the left path i.e. the wrong path. Those deities themselves are also human beings like you. But what is the difference? You became violent since the Copper Age. You started using violence with the dagger of lust. In addition, you started using violence physically too. And deities? The deities didn't use violence with the dagger of lust; they didn't use violence physically either. They were certainly human beings with hands and legs like you. They too had a nose, eyes, ears, then, what is the difference? The difference took place in actions. As for the rest, deities are not like the ones that are shown in pictures.

You will see in the temple of *Jagannath* (lord of the entire world), there are black pictures (idols). Were they black like that? Was their body black like Africans? *Accha*, was their soul black? No. *Arey!* Why do they show black pictures in the temple of *Jagannath*? Did they become fair? When they attained the complete stage, pictures were created in its memorial. Was theirs a *purushartha* life before they attained the complete stage or is it a *purushartha* life later on? *purushartha*... Theirs was the *purushartha* life before that. A memorial of that time, when that *purushartha* life of theirs attained the complete stage, at that time their rule was over the entire world. Their rule was over the deity souls too. They gained victory over the heart of the deities as well as the heart of the other souls of

the different religions. So, he wasn't just the lord of India. He was the lord of which place? He was the lord of the entire world. However, when he was the lord, when he controlled the entire world, was he black at that time? Or was he fair? (Someone said: he was fair.)

*Accha!* Those who wish to control others, are they black or fair? (Everyone said: black.) Here also, there are many Brahmins, who, whether they themselves are able to stay under the *control* [of others] or not, whether they are able to follow *Shrimat* or not, whether they stay under the *control* of one or not, but they will wish to keep others under their *control*. So is this the sign of *tamopradhanta* or is this the sign of a *satopradhan* soul? It is the sign of a *tamopradhan* soul. Otherwise, a complete soul, a soul like Narayan, should have a stage of *iccha matram avidya* (where we don't even have the knowledge of desire). So, the idols of deities are not like the ones that are shown. They have shown Krishna black, they have shown Ram black, they have shown *Jagannath* black.

The Father says: become victorious over the world by becoming victorious over *Maya*. What? And firstly, is *Maya* sitting in us or is she sitting in others, so that we may gain victory over others? First is *Maya* of lust, then *Maya* of anger, *Maya* of greed, *Maya* of attachment, ego, *Maya* in the form of the five vices is sitting within us. And does *Maya* sit in the physical organs or does she sit in the mind first? At first she occupies a place in the mind and sits [there]. So it is said: you become victorious over the world when you become victorious over your mind. And among all the souls in the form of the mind and intellect, the human souls; will there be some soul whose mind is 100% dynamic or not? (Students: there will be). Who is he? (Students: Brahma). The soul of Brahma is 100% *Manu* (mind). The mind wanders in the 4 directions (everywhere) (*manua chahun dish dole*).

... When the Father comes and narrates knowledge, he starts listening to the knowledge. He also attains the seed form stage. Or else he comes in body consciousness and he goes amongst those Brahmins, enters and also teaches the knowledge. When he teaches, does he teach considering Shiva to be in himself (*Shivoham*) or does he have in his intellect that Shivbaba must be teaching in some other corporeal body? (Everyone said: he considers Shiva to be in himself.) He teaches considering Shiva to be in himself. It is seated in his intellect...What? I am the God of the Gita in the corporeal [form]. It has been said in the *Murli*, "I don't enter the subtle form of Brahma at all". But human beings forget the words that they have said through their own mouth. Therefore, Brahma Baba also forgot these words he said through his own mouth. He doesn't remember at all. Om Shanti.