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**Clarification of Murli dated 26.7.65 (for new bks)**

The *vani* of 26<sup>th</sup> July 1965 was being discussed, in the middle of the fourth page. The topic discussed was, the true Baba teaches us, so it is a school, isn't it? The old women, *Kubjas*, *Ahilyas*<sup>i</sup>, all receive the inheritance. There are the old women as well as the *Ahilyas*. What? Firstly they are the old ones; their organs don't work so well. How many thousand years old are they? [Students: 5000 years.] They are 5000 years old. [Are they old] in this sense? Mostly old women are in this knowledge, aren't they? So, it was said: There are old women, there are *kubja*'s. Who is called *Kubja*? The one whose backbone is broken. Whose backbone\* is broken? Who is called the backbone in knowledge? What does a backbone mean? *Arey!* Bapdada himself is our backbone. And what if someone's backbone breaks? What if the backbone, Bapdada, doesn't give support? Then what will they be called? '*Kubja*'. '*Ahilyas*'. What did they bring?

'*Ahi*' means 'snake' and '*lya*' means 'brought'. It means the one whose husband is not in knowledge doesn't give up the poison of vices; and being overwhelmed by devotional feelings, she picks up and brings that husband too. So, it was said: *Ahilyas*. All these who come, take the inheritance from Baba. So, this knowledge is so simple that the old women understand as well as *Ahilyas* and *Kubjas* understand.

And this is completely new knowledge. All the knowledge that is taught, the knowledge that is given in the world is old but whatever the Father says, He says everything new. Although there is the Gita, in that, it is wrongly written "God Krishna spoke". Why? Krishna is corporeal, and the incorporeal one is called God, because the soul itself is incorporeal, so the Father of the souls is also incorporeal.

Those who are corporeal human beings, who bear a body, come in the cycle of birth and death. In addition those who come in the cycle of birth and death cannot narrate the history of many births. God has said in the Gita: "O Arjuna, you don't know your births. I come and tell (them to) you." So who can speak about their many births? Can human beings say this or can God, who is the one who stays beyond the cycle of birth and death, say this? Only God can say this. The human souls who become entangled in the cycle of birth and death cannot say this at all. This is completely new knowledge. In the Gita it has been written "God Krishna said". Krishna is a corporeal deity, and the incorporeal one is called God. Here they say: "God Shiva spoke".

There is only one God for all the devotees. There cannot be many Gods. Will God be one or many? The giver of the true salvation to everyone is one and the giver of the inheritance to everyone is only one. There is indeed the inheritance of liberation in life in the Golden Age. The rest, who stay in the Supreme Abode (*mulvatan*) receive the inheritance of liberation. Some souls stay in the Supreme Abode for a long time. The ones who stay in the Supreme Abode for a long time receive only the inheritance of liberation. They don't receive the inheritance of liberation in life from sorrow and pain. So He keeps on explaining so much, but still it sits in the intellect number wise. The main thing is all about purity.

What is the main basis of whether knowledge sits in the intellect or it doesn't? Purity\*. The amount of purity the human souls would have assimilated in their previous births, the knowledge of God will sit in their intellect to that extent. If you want to become the master of paradise, then you definitely have to become pure here. Why? It is because if you don't assimilate purity, the knowledge will not remain in the intellect. The milk of a lioness remains in a golden utensil. So, you definitely have to become pure. The impure and degraded (*patit*) one cannot go. The Father,

who purifies the impure ones, Himself comes and purifies [us]. Now the Father says: “Don’t become dirty in urine [of lust]. Your situation has become bad because of this and your age has shortened.” The age of the residents of Bharat in the Golden and Silver Ages used to be between 100-200 years. The average age in the Golden Age was 150 years, now that has shortened and has become 30 years in the end of the Iron Age. All right!

Baba saw Rosie and Lakshman. Look, this mother and daughter have come in the service of Calcutta. The three of them have brought a good name. There are three of them, the mother, the father and the daughter. They can do very good service if they go to do service together. It is a wonder that all the three of them have come for service. They are so fortunate. The Father says: “I will make the three of them take a tour of the centre.” This is a house anyway and the children too are in service, then why not become engaged in the Godly service? Such children are called the luckiest children. Who? The ones who are free from the family and being free from the family become engaged in the Godly service. All the three children are the luckiest. This is the godly family. When you go outside, you become of the devilish family. Because of going in business etc. Maya brings you into confusion. The intellect doesn’t remain as fresh outside, as you children are refreshed here. All right, remembrance, love and good morning from the Mother and Father to the sweet, long lost and now found children, flourishing with knowledge (*Gyan gulzari*).

The remaining points from the night class of the 26<sup>th</sup>. All of you children are *akalmurt*<sup>ii</sup> [the one who is in the corporeal form and cannot be conquered by death]. How? Death will neither eat you children in the limited sense nor can death eat you up in the unlimited sense. What does it mean by ‘in the limited sense’? You, the children of the Father, who are the ones who make the firm practice of staying in the spiritual remembrance; death cannot eat you up even in your bodily form, because you will go to paradise alive. So, you are *akalmurt*. In fact, all the souls are *akalmurt*, because death doesn’t eat souls. However, you children come into the cycle of birth and death. When you become stable in the soul-conscious stage, you go beyond birth and death. You have to make a lot of hard work to gain victory over the vices. Many obstacles arise. We keep on getting slaps from *Maya*. Some become vicious even in actions. It is good to open a centre at the houses of children. The ones, who think that they can give the introduction of Baba to anyone; let them put up a board at their house. Baba will keep making corrections.

Let them make such a board that the people should understand just by reading it. So the intellect of the children should work regarding what should be written on the board so that anyone would come inside just by reading it. Many children are there who keep on wasting time; they don’t have the brains to do service. Service is the easiest of the easy and the most difficult of the difficult\*. For whom is it easy? It is easy for those who stay in the remembrance of the Father and follow the *Shrimat*. And for whom is it difficult? [For those who] don’t remain in remembrance and don’t follow the *Shrimat* either. Because of not remembering one Father fully, the mercury of happiness does not rise fully. The remembrance becomes adulterated. The intellect becomes adulterated due to the remembrance becoming adulterated and hence, that fruit of service from which there is happiness doesn’t come out. If in the period of ignorance someone adopts someone poor, his [the poor one’s] mercury of joy rises. If there is a child of some poor man and some multibillionaire adopts him, then the child will be so intoxicated. And here? Here God the Father Himself comes and adopts you children. By making you the child of His lap; He makes you the heirs, still the children don’t become intoxicated. The intoxication “we are the progeny of the unlimited Father” doesn’t rise at all. It should come in the intellect: who has adopted us! Happiness should increase from saying “the Supreme Father”. But *Maya* is such that although we know that the Supreme Father Supreme Soul speaks, the intellect becomes lost. Over there if a rich man adopts a poor man, he will never leave [*farkhati*= deed of release] him. Here the children develop faith, they receive the inheritance of paradise as well, they also experience the happiness and then they leave. Having belonged to Ram, then having achieved a position for 8-10 years, and then they go and become of Ravan. This is also a wonderful thing. The children don’t have courage to remember.

They also do a lot of writing and reading. They also do very good service. Despite doing so much, they are defeated by *Maya*. So see, *Maya* is such a magician! The Father says, “I reveal Myself before the children.” What? Those who are My children, I reveal Myself in front of them. I do not reveal Myself before the ones who become of Ravan. The Father gets all the work done through the children. The Father comes to get auspicious work done. Ravan gets inauspicious work done. You know that the world is on the side of Ravan and you are on the side of Ram. So, Ram gives you auspicious advice, doesn’t he? You should have understanding in this “do I perform auspicious actions or inauspicious actions?” This picture is placed in front [of you] as an example. They would have never performed inauspicious actions in the Golden Age. Who? Which pictures did He talk about? The picture of Lakshmi and Narayan is placed in the front of them. So, He indicated towards them that these Lakshmi - Narayan would have never performed any inauspicious actions in the Golden Age. When? In the Golden Age. Then, when would they have performed it? They wouldn’t have performed inauspicious actions in the Golden Age. They couldn’t have performed it in the Silver Age either. Then when could they have performed it? When they come to the Copper Age, to the “two cities” (*do pur*)<sup>iii</sup>, when they fall into two systems of opinions, then because of a dualistic intellect, opposite actions begin to be performed. What is the reason for performing opposite actions, inauspicious actions? If they follow the directions of one, then the actions [performed] are auspicious actions and if they follow the directions of many, the actions [performed] are inauspicious actions.

So, children, don’t cause sorrow to anyone and now don’t do any kind of inauspicious actions. They lead to opposite actions, so what is the need (to perform them)? It pricks within the heart, [thinking] “I perform an inauspicious action”, doesn’t it? Nevertheless, you don’t feel the blame upon yourselves, “How will we become the master of paradise?” It is because you bring loss to yourselves for 21 births. You should cry and ask for forgiveness: “Baba, I will never again do an inauspicious action like this.” Baba will say, “You spoil your own food.” Whether you made a profit or a loss for yourselves, it becomes [fixed] for cycle after cycle. Here you did a shooting once and it becomes for many times there. By telling Baba, you children receive help. The Lord is pleased with a true heart. The path is so good and so easy! So there is no need for you children to give sorrow to anyone. The path is easy as well as good, then why do you give sorrow? Keep on showing the path to the abode of happiness with love.

When the Father sees the children delighted, He explains ‘this child keeps dancing in happiness; he is a true “beauty and spring” (*rup basant*)<sup>iv</sup>. What? The face of a child, who is sharp in remembrance, would be blooming. The beauty of spirituality will be visible [from it]. And spring? Just like when flowers bloom in the spring, the fragrance spreads all around. So the fragrance of knowledge, the fragrance of virtues comes from such children, as if they are the beauty and spring. Only jewels emerge from their mouths. Defaming each other is like throwing stones. If someone says about Baba, ‘He gave us sorrow, He troubled us’. No one can bring and show a proof for this. For whom? This vani is of which year? This is a vani of the year 65, isn’t it? So in 65’ Baba said, “There isn’t anyone who could prove and show that Brahma Baba gave sorrow to someone. No one can provide a proof that he caused any kind of trouble.” It can never happen. I know that he performs many wrong deeds. Nevertheless, I say, “This child is very good.” I explain to that child in the *murlis*. Baba understands that they don’t take long to take revenge. They will do even more disservice. So, why should we give someone a chance to say something wrong and cause harm? That is why Baba always speaks sweetly. Keep performing the deeds like I do. If someone becomes angry, remain peaceful. Hum? Should we remain peaceful, if someone becomes angry? Should we remain peaceful, if someone beats us? The mothers are becoming very troubled taking the beatings. Until when should we remain peaceful? And why should we remain peaceful? Hum? What is the reason? When Baba says so much, there must be some reason. Why should we remain peaceful? Because even the mothers had become men in the previous births, or didn’t they? We have to become a man in one birth and a woman in the next birth. It is “The final thought leads you to the destination”, isn’t it? When a woman leaves the body, she leaves it in the remembrance

of a man. Therefore, she has to take birth as a man. And when a man leaves the body, he leaves it in the remembrance of a woman. Therefore, he has to take birth as a woman. So whoever has taken a body of a mother in this birth, (whoever) has taken a body of a weak woman (*abla*) in this birth; they have to tolerate, haven't they? That is why you should never have a bitter feeling (*talkhilapan*). You shouldn't become angry. You should tolerate it. If someone becomes angry, remain in peace. You should not be suddenly irritated (*catakna*) with anyone. You should say: "We don't have time; you come at some other time; it is not the time for you to come now."

All of you Brahma Kumars Kumaris are taking the inheritance from the Grand Father (*dade*). So, come and take the inheritance! You should check the pulse of anyone: does he want to listen to knowledge or not? It is because you children are spiritual surgeons, aren't you? What? There is a difference between a bodily surgeon and a spiritual surgeon. So, you should check the pulse of anyone [who comes]. Good practice is required. Nowadays, many become dirty in the world. They become so dirty that they don't leave alone anyone. They steal things, commit a murder. So, (pause) many children desire to leave this world. Let us leave this world and go quickly to our capital. But where has the work been completed now, so that we could go to our capital? Where have we now become so [capable] that we would be worthy of going to paradise? Those of the Sun Dynasty, those of the Moon Dynasty... the tree expands gradually. What?

Who will be ready first? Those of the Sun Dynasty will be ready first. Then those of the Moon Dynasty will be ready. Next the others, the souls of the Islam, Buddhist dynasties will be ready. So, the tree expands gradually. They make so many Buddhists just with one speech. Here we have to do such a lot of hard work.

Why? Why is there such a lot of hard work here, in the Ancient Deity Religion? And those of the other religions give just one lecture and many turn up. What is the reason? It is because we souls of the Ancient Deity Religion are very old. While taking the 84 births, we have acquired a much degraded (*tamsi*<sup>v</sup>) attitude. When we become souls of such a degraded attitude, the Supreme Father Supreme Soul comes in an impure and degraded (*patit*) body. Those religious fathers are in the pure (*sattvik*)<sup>vi</sup> stage and they play a pure part. That is why many people follow them. Here, the Father comes in a secret form. Those religious fathers don't come that much in a secret form. And the Father comes in an ordinary body. So, here we have to do such a lot of hard work in making human beings into deities. Those religious fathers come; they don't make human beings into deities. What do they make? The human beings fall down even more and become devils. So is it easy to fall down, to bring down or is it easy to climb up, to make someone climb up? What is easy? Climbing up is difficult. Making the other one climb up is difficult and there is no difficulty in coming down.

So you children have to see a terrible play of bloodshed at the end. You will be entertained among yourselves. When there is bloodshed in the world, when there is destruction, the Father will entertain you. It will keep coming in the intellect that, so and so will become a king, so and so will become a queen. You children will be very happy and the world will be making sounds of distress. It is the time of great sorrow, but you become angels (*farishta*)<sup>vii</sup>. You come to such a climax of knowledge that your intellect goes beyond the body and bodily relationships.

The devilish community will keep dying like mosquitoes. What? Those who are not the ones who take knowledge will keep on dying like the mosquitoes. You should build up a very good stage for that time. Why should you build one? Those children, who attain the soul-conscious stage through practice at this time, will be able to survive at that time, those who now accept the opinion of the Father.

You are the children of 'Mahakal' [a title of Shiva]. This 'Mahakal' too is *akalmurt* [in the corporeal form and cannot be conquered by death]. He gives the inheritance by residing in the

immortal throne, the body. What? On which throne does He reside and give the inheritance? He doesn't give the inheritance by entering someone with a doubting intellect. He gives the inheritance by residing in the one with such a firm intellect that is called an immortal throne. Human beings do not say that God was in the body of Krishna. They say that Krishna came in the chariot of Arjuna. They just say "God Krishna said". In reality here it is "God Shiva said". No Krishna comes here and teaches us. That one is the Ocean of Happiness. He is the Supreme Father Supreme Soul.

Some say that both are the same; Krishna is the same and the Incorporeal God is also the same; the one God Himself assumes many forms and does a play. It means that from the point of view of the devotees Ram, Krishna and the incorporeal Shiva are the same. If all are the same, then why do you sit and narrate their different stories? Why have they made separate scriptures for them? Poor fellows, they don't understand that the soul of Krishna is also seated on the forehead of the body of Ram in which the incorporeal Shiva enters. So, the body is one and three souls together work in that one body. That is why it is said "The Trimurti Shiva". What is the name given to that form? Shan-ka-r: 'Shan', in which (the word) Shiva is merged, 'ka', in which (the word) Krishna is merged, 'ra', in which (the word) Ram is merged. That is why the devotees say that one God takes many forms and does a play. Now, to whatever extent you rack your brains for them, to whatever extent you rack your brains explaining to them straight forwardly, it is not going to sit in their intellect. Yet they will say that God is omnipresent. There is the same God in Ram, the same God is in Krishna, the same God is in me, the same God is in you. *Arey!* He is the Father! He gives the inheritance of happiness. He gives the inheritance of paradise. He doesn't give the inheritance of hell. When He is the Father, [He] gives the inheritance, how can He be omnipresent? You children are yet to receive the inheritance from Him. You haven't received it yet. This issue will fit in the intellect of the one who is going to become a Brahmin. What? If he is not going to become a Brahmin, then this issue will not fit in his intellect. Which issue? That we receive the inheritance of happiness and peace from the Father in this very birth. If it is not supposed to fit in their intellect, then understand that they are not going to become a real (*pakka*) Brahmin. This issue fits in the intellects of the ones who become real Brahmins.

Now grafting (*sampling*) is being done. The government too does grafting of the plants, doesn't it? They do grafting of trees. And here this is the unlimited Father; there is the unlimited tree of the human creation. He is grafting on it now. When a grafting is done, there is an old plant with its root. They cut a graft from the old plant with its root and from the plant which grows from a new improved seed they cut the above portion. What? They join the upper portion with the old plant with the root. What does it mean? This is grafting.

So then the tree that grows gives more fruits, it gives bigger fruits, the tree becomes new. Here, which is the part of the roots? The Brahmins that are shown sitting on the roots in the basic knowledge, is the part of the roots; the old worn out part. And the new plants have grown from the new seeds that were prepared in the advance party. They are the refined seeds. They have been irrigated with the water of knowledge. They have been prepared. They have been purified in the fire of remembrance. From the plants that are growing out of such seeds, a graft is taken and joined with the old tree. Now the grafting is going on. Just like the government does grafting, here the unlimited Father is doing the grafting. He is making the graft of the Ancient Deity Religion. Someone comes out from somewhere; they may belong to any religion, someone would be of somewhere else. What? It is a variety tree. So some seeds come from somewhere, come from some religion, someone comes from another religion.

The Father says: "Try to explain to the ones who are the devotees of the deities." What? There is no need to rack your brains for those who are the devotees of Christ, who are the devotees of Mahatma Buddha, who are the devotees of the *Sanyasis* and *Shankaracharya*, who are the devotees of Guru Nanak. Explain to those who are the devotees of the deities. Go to the temple of

Shiva. What? The worshippers who believe in Shiva would be going to the temple of Shiva. Go and explain to the worshippers. In the temple of Shiva ask the worshippers: “Who is this sitting [here]?” They have given many names to Shivbaba too. They say “*Babulnath*” [the lord of the thorns]<sup>viii</sup>. The temple of ‘*Babulnath*’ is in Bombay. He is the one who changes the thorns into flowers. Why is the memorial of ‘*Babulnath*’ made in Bombay? Big thorns of Acacia (*babul*) are there. When the bombs of knowledge explode there, those thorns become flowers. So, certainly the Father *Babulnath* has changed the thorns into flowers. Precisely, Baba is changing thorns into flowers. This entire world is the world of thorns, of sinful souls. It is not about Bombay alone. Bombay alone is not the city of *Maya*. The entire world is the forest\* of thorns<sup>ix</sup>. They keep on committing sins and only sins. In which city is money earned the most? In Bombay. The ones, who earn money in today’s world, commit a lot of sins. They keep on committing sins and only sins. Saying God is omnipresent is also a sin, isn’t it? They also give birth to children through corrupt behaviour (*bhrashtacar*). Then they arrange their marriage for the sake of poison. But the Father comes and cancels the making of the deed for poison. He makes you promise that you will get off from the pyre of lust and sit on the pyre of knowledge. You are the spiritual Brahmins; they are the Iron Age Brahmins. You are the Confluence Age Brahmins. You Brahmins go on becoming new. When you become completely [new], then this body of yours will be left. Will the body be left? It was said in the *murlis*, “He doesn’t teach to leave the body.” To leave the body means to die. He teaches you to die alive. What happens when your soul dies from body-consciousness alive? Your soul leaves the consciousness of this body. It becomes detached from the body. Then you have to make the others equal to you. Just like a black bee makes the worms like itself. The *Sanyasis* also mention the example of the black bee. But they don’t make anything. Here you change human beings into deities. By making the worms of excrements drink the nectar of knowledge and by buzzing, you make them into fairies. The mothers know who the worms of excrements are. By continuously buzzing knowledge to those worms of excrements, their intellect transforms one day.

The Father comes and changes the sinful souls into virtuous soul, [then into] the masters of paradise. They mention the example of a black bee as well as the example of a turtle. The *Sanyasis* give these examples. Just like a turtle withdraws its organs, in the same way you can withdraw your organs of action through the power of yoga. When the intellect is concentrated, when the mind becomes concentrated, the organs don’t do their work. As if the organs become withdrawn; they don’t remain turned towards the outside (*baharyami*). So, the example of the turtle that the *Sanyasis* mention is your memorial. That too is about here; it is not about that world. There hasn’t been anyone in that world who would have gained victory over the organs.

You work through these organs and despite doing the work you remain detached from it through the intellect. If there is no work, make yourselves vast like the ocean. Think: we were charitable souls in the Golden Age; now we are sinful souls. That is indeed the world of silence; the abode of Nirvana [beyond speech]. We souls stay there in peace. The soul speaks through these organs. It says “Om shanti, I, the soul, am a form of peace.” You have to become *satopradhan* soul conscious (consisting mainly in the quality of goodness and purity).

There are four types of soul conscious ones: the *satosamanya* soul conscious one *satopradhan*, *satosamanya* (when there is ordinary goodness and purity), *rajo* (dominated by the quality of activity or passion) and *tamo*<sup>x</sup> (dominated by the quality of darkness or ignorance). The body conscious ones also are of four types: the *satopradhan* body conscious ones, the *satosamanya* body conscious ones, *rajopradhan* body conscious ones and the *tamopradhan* body conscious ones. The vicious ones are also of four types: *satopradhan* vicious ones. Those who are *satopradhan* vicious, their desire of meeting is fulfilled, is pacified just by *drishti*, just by seeing. Those who are *tamopradhan* vicious, if they don’t experience through the organs, they even murder the others. So, the vicious ones are of many types, as well as the body conscious ones are of many types, and in the same way there are four types of the soul conscious ones too. At this

time everyone is *tamopradhan*. There is no *satopradhan* soul in this world. The soul says: “I am a sinful soul.” Everyone understands from within, what? That we are *tamopradhan* sinful souls, though no one says it from outside. Now, who makes [them] commit these sins? Who makes [them] into sinful souls? When they commit sins, they later repent very much from inside. They even cry inside. So who is this one who makes them cry?

In the scriptures they gave him the name ‘Ravan’. They give it’s meaning as “*Ravayte lokan iti Ravan*”. The one who makes people cry is Ravan. They give him 10 heads. In reality there are 5 vices inside a woman and 5 vices inside a man: lust, anger, greed, attachment, and ego. The 5 vices which are in a man and the 5 vices which are in a woman, together make the form of Ravan. This is called Maya-Ravan. In reality, peace is the self religion of the soul (*atma ka svadharm*). ‘*Svadharm*’ means, it is the own religion of the soul. If the soul remains stable in remembrance of the star even for 5 minutes... they say, don’t they? A strange star shines between the eyebrows. It is also said in the scriptures: “*Bhravor madhye pranam aveshya samyak*.” You should remember the soul between the eyebrows. So those who practice becoming stable in the soul form, find peace. The vicious ones cannot find peace. The more you experience vices like lust and anger, the more they keep on increasing; the soul goes on becoming restless. So you children can remain in peace while moving around. Become bodiless and sit. Practice this! You children are taught this practice.

Here, even the Father says “Om shanti”. What? *Aa U Ma. Aa*: I, a soul, the one who makes the establishment like Brahma, it is the work of I, the soul to do the establishment of the new world in the form of Brahma. *Aa – Brahma. U... Aa U Ma. U*: Vishnu. And ‘*Ma*’ means *Mahesh*. So, the soul itself performs the three tasks for its own self. It establishes the new world; it also destroys the old world, the old bad qualities; it also destroys the sinful actions; and it sustains the good qualities too. It is the task of the soul itself to sustain the new world. So, you children have to become *satopradhan* soul (and) soul conscious now. The Father also says “Om shanti”. *Aa U Ma. AUM!* I a soul am a form of peace. I too am a form of peace; I speak through these organs; I have to have these organs on loan. Who? When that Incorporeal *ParamBrahma Parameshvar* [a praise of God] who is beyond the cycle of birth and death comes into this world; so as it is written in the Gita: ‘*praveshatum*’: ‘I am capable of entering’. So, He comes and enters in some body, in some chariot-like body. He enters and then takes the support of the organs. Because without narrating knowledge, no true salvation of anyone can take place. The Supreme Soul is beyond the cycle of birth and death. That is why there is knowledge of the whole cycle of 84 [births] in Him. We souls come into the cycle of 84 [births], therefore we become ignorant. We don’t remember anything about the next birth or the previous birth. Just like God said to Arjuna in the Gita: “Arjuna, I tell you about your births; you don’t know them.”

So, the Father says: “When I come to this world, I have to take the support of the organs; I have to take it on loan. My own organs are not created, because I am beyond action (*akarta*), beyond birth (*ajanma*), beyond experience (*abhogta*); My soul doesn’t come into the cycle of birth and death. That is why when I come to this human world, the ones who play the part of the hero and heroine in this human world, whom the people of other religions call *Adam-Havva*, Adam-Eve and *Adi Dev* and *Adi Devi* in Bharat; I enter in that first man (*Adi Purush*) to narrate knowledge. The organs are required in order to narrate knowledge, aren’t they? The mouth is also an organ, isn’t it? So, I have to take it on loan. They show that he rode on a chariot and narrated knowledge to Arjuna; he controlled the horses. Now, who are the horses? The organs along with this mind are themselves the horses, which are not under the control of any human being today. No human being can say with a challenge<sup>x1</sup>: “My organs are under my control; my mind is under my control.” So, it is not about one Arjuna. It is about the many, number wise Arjunas, who gain through the special effort for the soul (*purusharth ke arjan*), (and) whom, the Supreme Soul enables to control (their) organs, when He comes.

He teaches to control the organs. It is not about horses. This is a metaphor shown in the scriptures. The language of the poets is metaphorical. Only poets can understand the metaphorical language. That is why there is a praise: “*Ke samjhe kavi aur ke samjhe ravi.*” What? Either the poet, who has created that poem, has written the Bhagavad Gita, who has written the Ramayan, the Mahabharat knew their right meaning or else “... *ke samjhe ravi*”. ‘Ravi’ means ‘the sun’...or when the Sun of Knowledge the Supreme Soul Himself descends to this world, He can explain the proper meaning of those scriptures. So, it was said: “They show that He narrated knowledge to Arjuna on the chariot”, don’t they? Well, He will not sit and narrate knowledge to just one. If he narrates knowledge to one, the true salvation of only one will take place. If God goes back after bringing about the true salvation of just one, then, why does everyone in the world believe in God? The Hindus, the Muslims, the Sikhs, the Christians, all of them believe in God. Definitely God must have come and brought about the true salvation of all. It is not about just one religion.

When in this world many religions come to existence and all of them spread irrational criticism (*vitandavad*) in the name of the religion, God has to come to establish the true religion and He comes and makes us Arjunas to gain [the fruit] through the *purusharth*. So He doesn’t sit and narrate knowledge to one. All this is wrong. In reality this corporeal body is called “chariot”. It is indeed written in the scriptures “*Shariram ratham vidhye indryani hayanyahu.*” Consider the body to be a chariot, consider the organs to be horses. It has been said like that, nevertheless, they make that picture in the Gita [to show] that God Krishna rode on the chariot of Arjuna; He became a charioteer and rode his chariot. Would God have come and caused a violent war? Even today’s saints, ascetics and great souls don’t consider using violence as something good. So, will God, who uplifts the saints as well, come and cause a violent war? All these are wrong things. *Bhagyashalirath* [the fortunate chariot], *Nandigan* [Nandi=bull of Shiv, gan=group] these are called chariots. Which chariots? The chariot like bodies of Ram and Krishna who have been the elevated deities, are called ‘*Nandigan*’ at the end of the Iron Age, in the last 84<sup>th</sup> birth. They are in fact human beings, but in the temples they have placed a bull. What? In the temples of Shiva, who is placed close to Shiva? A bull is placed (close to Shiva). Why is a bull placed (close to Shiva)? Didn’t He find anything else to ride on? *Arey!* The ‘Shivalinga’ is the memorial of the incorporeal one, who doesn’t have the hands, legs, nose, eyes, and ears. That incorporeal Shiva enters the ones who become like (someone with) an animal intellect at the end of the Iron Age, in the last birth, and makes them into deities from human beings. Just like today’s human being is. An animal cannot control its impulses. Does an animal stop its impulse? Does it think and churn: should this work be done or not at such time? So, the human beings become like animals. When the condition of the human beings becomes like this, then God comes, enters their body and narrates knowledge to them. That is why a bull is placed in the temples. It is called *Nandigan*. It means that it is not about just one bull. ‘*Gan*’ means a group. There are at least two bulls. As such the ‘*Rudra mala*’ is also a memorial. There are mouths made in the beads of the ‘*Rudraksh*’ in the ‘*Rudramala*’. One ‘*rudraksh*’ may even have 14 mouths. The ‘*rudraksh*’ that is considered to be elevated is of one mouth. That one-mouthed ‘*rudraksh*’ in which God enters is rarely found. Those are the elevated souls of Ram and Krishna themselves, in whom that one-mouthed one enters and gives true knowledge.

Will something that is spoken by the one, who speaks through many mouths, be true? They say, “he is double-mouthed”, don’t they? It means he speaks through two mouths. He will say something today and something else tomorrow. Just like they have shown in the scriptures. ‘*Shanmukh*’. They have shown one deity with 6 mouths. The human *gurus* don’t have the power to understand and describe the symbolic and metaphorical things shown in the scriptures. God Himself comes and explains their true meaning: “I speak the language of one mouth through the body that I enter.” Some beads of the *Rudra Mala* are such, in whom many souls enter. Many mouths are shown in the beads of the ‘*rudraksh*’ as the symbol of entry of many souls in them.

So, it was said: “They have placed the bull in the temples. So why is this bull placed before Shiva? They don’t understand this issue. They say that Shankar’s ride was on a bull. What? Shankar’s ride was on a bull. And Shiva’s ride is in Shankar. So, they combine Shiva and Shankar in one. Out of the three deities who are considered to be the most elevated ones, Brahma, Vishnu, Shankar, Shiva and Shankar are combined in one. They didn’t combine Shiva and Brahma in one; they didn’t combine Shiva and Vishnu in one. They have combined Shiva and Shankar in one. What is the reason? Shankar *Mahadev* [the biggest deity], in whom that incorporeal Shiva enters, is not *Mahadev* before that. He too is an ordinary man like us; the man to whom the Supreme Soul narrates the knowledge of the Gita and whom He makes Narayan. That is why they also give names like ‘Shankar-Narayan’. They combined both the names together. It means that the one who is Shankar is himself Narayan. He himself is called Ram. Ram meaning the one who makes [the others] delighted. The one who delights himself and the others in the remembrance of God was given the name Ram. So, call him Ram, call him Narayan, call him Shankar, in reality these are the three names of just one form. When the Supreme Soul Father comes, the one, who used to be the Narayan, complete in 16 celestial degrees, in the Golden Age, becomes an ordinary man in the end of the Iron Age. That is why it is written in the Gita: “The people with a stupid intellect, on seeing Me in an ordinary human form, are not able to recognise Me, God, who has come in an ordinary body. Because of not recognizing Me, they disregard Me.” In the scriptures of the Jains, much disregard has been shown of God Mahavir. Pick up their history and check. They disregarded him so much; they used to throw stones at him. As such it is the memorial of only that one. It is a task of great courage (*mahan virta*) to turn this Iron Age world into the Golden Age. So the names in the scriptures are given on the basis of the work, whether it is the name ‘Mahavir’, or the name ‘Shankar’. In the end of the Iron Age, restlessness spreads in the world. So, ‘shan karoti’, the one who establishes peace in the world. Through what? ‘*Har har bom bom.*’ The one who explodes the atomic energy and establishes peace in the entire world gets the name Shankar. Until this world is destroyed, the establishment of the new world cannot be revealed.

So, they show that the bull is placed in the temples of Shiva. They don’t understand that Shankar’s ride was on a bull. Why do they combine Shiva and Shankar? In reality Shankar too is a resident of the subtle world. What? Is he a soul or a bodily being? What is Shankar? Brahma is shown with a beard and a moustache; he is shown in the form of a human being; definitely he must have been body conscious. But what about Shankar? Shankar is also shown in the form of a subtle deity. He is shown in the form of an angel. Just like the other religious fathers, Abraham, Buddha, Christ, Guru Nanak. Look carefully at the faces of all of them. The stage of an angel is reflected on their faces. Similarly, in the pictures, the form of Shankar is also shown like that of an angel. In reality a picture is a memorial of a character. Which character? ‘*Farishta*’ means the one who has no relationship with the ones in the corporeal world. He is the one who gives the knowledge to forget the body and the bodily relationships; that is the last verse (*shloka*) of the Gita – “*Nashtomoha smriti labdha<sup>xiii</sup>*” [the stage of conquering all kinds of attachments and remaining in the remembrance of one]. So, Shankar too is shown as a deity, who is a resident of the subtle world; he is shown as a ‘*farishta*’ [an angel]. How will he ride on a bull? So, this is something to understand. All right! Om shanti.

<sup>i</sup> *Kubja* – a hunchback woman; *Ahilya* – a woman who turned into a stone.

<sup>ii</sup> *Akalmurt* – the one who is in a corporeal form (*murt*) and who cannot be conquered by time/death

<sup>iii</sup> ‘*Do pur*’ comes from *Dvapara* which is the term for the Copper Age in Hindi.

<sup>iv</sup> *Ruupbasant*: *ruup* means beauty, which Baba describes as the embodiment of yoga and *basant* means spring which Baba describes as the embodiment of virtues.

<sup>v</sup> *Tamsi* - Dominated by malignancy, darkness, ignorance.

<sup>vi</sup> *Sattvik* - The stage in which the soul and matter have their natural properties dominated by goodness and purity; the stage dominated by the pure essence, goodness.

<sup>vii</sup> *Farishta* - The one who while whilst (what is the difference between the two?) being in the body has no relationships with the bodily beings, no relationships with the people of this world.

<sup>viii</sup> The Lord of Thorns.

<sup>ix</sup> Probably a slip of the tongue; Baba is saying '*kanton ka ful*' – the flower of thorns.

<sup>x</sup> *Sato* - the stage dominated by goodness and purity (*satopradhan*); *rajo* (*rajopradhan*) – the mixed stage, half pure half impure, between *sato and tamo*; *tamo* (*tamopradhan*) – the stage dominated by darkness or ignorance

<sup>xi</sup> *Chati thokna*: Literally: To hit one's chest

<sup>xii</sup> *Nashtomoha smriti labdha* – the stage of conquering all kinds of attachments and remaining in remembrance of the one.