

VCD No.2252 Part-1, Audio Cassette No.2738,
Clarification of Murli dated 01.11.66 (Only for PBKs)

Om Shanti. A morning *class* dated 01.11.1966 was going on. The topic being discussed was: The Unlimited Father teaches the unlimited children. It is the unlimited *income*, the unlimited *property*. Is the *income* of heaven something little? So that's all, understand this unlimited study for the unlimited attainment. And when it is the Divine (*ishwariya*) study, there is such a great *income*, even then, why don't they study it completely? Why do they neglect the studies so much? Someone said something. Look, the exhibition there is, this is also a school. These are [things] like *maps* etc. in the school. So, this building of the bank is a very nice school. It is worthy to be a school. And big people can come in. Just make some arrangements, so that the children live close to it. Make such arrangement that some live there and some live close to it. So then, there is no problem; you can purchase [the land] behind it as well. Only then can it be explained to them, that this Bharat was the divine Rajasthan (place of kings) and later it became the demonic Rajasthan. There was the rule of demonic kings. Those demonic kings were *single* crowned. Deities had the crown of *purity* as well as the physical crown. You Brahmins receive the crown of responsibility in the Confluence Age. The extent to which someone takes up the responsibility here, he becomes a greater king to that extent. But if the Brahmin who takes up the responsibility takes it up in a demonic way, he doesn't take up the responsibility becoming a *sevadhaari* (someone who does Divine service)... Because the Father says: I have also come as a *sevadhaari* of 'you' children alone. So, *follow the Father*. You Brahmins shouldn't give *orders* to anyone because you all are spiritual brothers amongst each other. Here, no one is anyone's subject. You should have spiritual love. If you don't have that spiritual love, if you give *orders* to others, if you don't treat them with love, you are a *single* crowned king. You won't be able to wear that crown of *purity* of spirituality, the spirituality that gives birth to *purity*.

So look, earlier it was the *double* Rajasthan in the Golden and the Silver Age. Later, it became the demonic Rajasthan. Now look, there is *no* crown. There is no more the crown of *purity* and there isn't any responsibility left to rule the kingdom either. There is the rule of the subjects over the subjects. Now Bharat (India) is becoming this Rajasthan again. Come and understand how it is becoming that. You can write this too, can't you? This Rajasthan was the divine Rajasthan. And there was the rule of Shri Lakshmi-Narayan in it. These Lakshmi-Narayan certainly belonged to Bharat itself, and in that Bharat, Rajasthan was also pure. Later, all these various kinds of kings have multiplied. If they listen to this, they will become happy that this Bharat was the divine Rajasthan. And after 84 births, this Bharat has now become a graveyard (*kabrastaan*). It is the rule of corpses.

Look, [at] these Lakshmi- Narayan, how they became *manmanaabhav*, *madyaajibhav*. What does it mean? 'Mat' means My, 'manaa' means in the mind, 'bhav' means to merge. Merge in My mind. Who said this? Who said this? (Student: Shiva.) Did Shiva say this? Does the soul of Shiva have a mind, so that He says 'merge in My mind'? Mind means heart. Merge in My heart. Shiva doesn't perform the task of the mind at all. There isn't any need for Him to think and churn at all. He is in fact *Trikaaldarshi*¹. Yes, the one whom He enters has a heart of his own, call it the mind. So tell Me, the permanent chariot whom Shiva enters, that soul of the permanent chariot and the One who entered [the chariot], both the souls are the

¹ the One who knows the three aspects of time

Unlimited Fathers. And who is the heart of those Unlimited Fathers? Who is it? Brahma Baba. (Another student: Prajapita.) Is Prajapita the heart? Is he the mind? Is he the mind that thinks and churns or does Prajapita have to become the *controller* of the mind? He is in fact the intellect. It has also been mentioned in the Gita: *Indriyaani paraanyaahuh* [meaning] these *indriyaan*² are very powerful. *Indriyebhyah param manah* [meaning] the mind, the eleventh *indriya*, the main *indriya* is more powerful than the [other] *indriyaan*. *Mansastu paraa buddhih* [meaning] the intellect is beyond the mind, even more powerful than the mind. He is called *trinetri*³, the intellect in the form of the third eye. *Yo buddyah paratastusah* [meaning] the One who is beyond, who is more powerful than even the intellect, He *crosses* (surpasses) even that *trinetri*, He remains beyond him in the Supreme Abode and also when Shiva comes to this world, He is praised as *Allah Avvaldin* (Allah, the one who establishes the No.1 religion) who remains beyond the ten religious fathers.

He (the one whom He enters) is proved to be the religious father who establishes the No.1 religion: Prajapita. It has been said in the *vani* (murlī), call him *next to God*. *Next to God is Prajapita*. *Next to God is Shankar*. *Next to God is Krishna*. Which Krishna? The Confluence Age Krishna. *Next to God is Narayan*. So, will there be one [soul] or four [souls] next to God? There is just one. He has played [various] parts from *time to time* (at different times), so He is given names according to the tasks performed. There is just one soul who is *next to God*. So which is that soul who is called *next to God*? The one who has the permanent chariot, the *trinetri*, the one who finally receives the *Shivnetra* (the eye of Shiva). Is there any other human soul except the one who receives the third eye? The name of only that one [being] is combined with that of Shiva. So now, tell me: both the souls together, the Unlimited Fathers, are they in *vyakt* (corporeal form), are they in a personality? There is a *personality*, isn't there? So, on whom is their heart fixed? Who is His mind? (Student commented.) The great... (Student: Brahma Baba.) Yes.

Every father's heart is fixed on his eldest child. Look at the tradition in *history*, all the kings who have been [in history], to which child did they entrust their kingship? They entrusted it to the eldest child. So, *mat manaa bhav*. Who is My mind? Brahma. [He is My] *lakht-e-jigar*⁴. People call their child, *lakht-e-jigar*, *nur-e-nazar*⁵, don't they? The entire study is going on for whom? For the first leaf. So, he is My heart, My mind. Now, a *direction* is given to all the children: Merge in My mind, *manmanaabhav*. It means, the actions that My child has performed, *follow* those very actions. What was the specialty of the actions that Brahma performed? What was the special virtue? Tolerance. He sets an example by assimilating such tolerance that no mother of the world ever had. Who? Brahma. So, what does the Father expect from the children? *Arey!* What does He expect? (Student: Tolerance.) Yes. Just like Brahma assimilated tolerance in his life, similarly, the children who are Raja Yogis, who are entitled to receive the kingship for many births, those children should also assimilate such tolerance. Then, they will become the masters of the *double* Rajasthan. They will become *double* crowned in heaven and also from the dualistic Copper Age they will be counted among the elevated kings. So, if you want to make *kabristaan* (a graveyard) Bharat into *paristaan* (the land of fairies) Bharat, [become] *manmanaabhav*. *Follow* whom? *Follow* Brahma. *Follow* him in what? Whatever actions you perform, whether you perform it through

²Lit.organs; including *karmendriyaan*- parts of the body used to perform actions and *gyaanendriyaan*- the sense organs.

³The three-eyed one

⁴A darling child; lit. piece of one's heart.

⁵Someone loved deeply; lit. light of the eyes.

the speech, the sight (*dristhi*) or the *karmendriyaan*, there should be tolerance in those actions. There shouldn't be haughtiness.

Baba anyway says: You children are Brahmins. Brahmins are *sevadharis* (those who do the Divine service). *Sevadharis* should pay attention to this. Just like Tulsidas said in the Ramayana: whose is the toughest duty? (Student: The *sevadharis*.) No. Tough means that which is very difficult to follow. It is said: *sabte sevak dharma kathora*⁶. The duty of servants and maids, the *sevadharis*, meaning the duty of the *serviceable* children in the *service field* is very tough. You should serve but you shouldn't show ego in front of those whom you serve. Even if those whom you serve, speak harsh words to you, tolerate their words with a smile. They will learn a lesson just with your smile. What lesson will they learn? What lesson will they learn? [They will realize,] we don't have the right to scold anyone. Now no one of us has become a king. We haven't received any kingship. So look, everyone will feel happy listening to such topics. These are the *double* crowned Lakshmi- Narayan. They also did the same. What? What did they do? Those who taught Raja yoga to other children after learning it themselves, they tolerated them as well. This is why it was said, it has been said in the *vani* itself: The extent to which [the children] have made the actor playing the part of God cry, they made no one else cry to that extent. How many years have passed teaching the studies? It is going to be eighty years. Did both the Unlimited Fathers ever treat the children severely? Not twenty times, not hundred times, not thousand times but innumerable times has He taught the same lesson to the children and the children keep disobeying Him, to such an extent that they don't even study the knowledge regularly. They don't study it punctually. If the *teacher* comes first to the *class* and the *student* comes after [him], whose *disregard* is it? It is the teacher's *disregard*, isn't it? The *teacher* teaches the studies regularly and the *students* come sometimes and sometimes they don't. There are many examples like that. In the form of the *Teacher*, in the form of the Father, and in the form of the Mother Brahma, there are certainly many [examples]. He tolerated **so much!** He tolerated to such an extent that those who gave Brahma a *heart* attack with their wrong behaviour, he hasn't said anything even to those children till today. He sustained them with love saying: Children, children. Just like a mother serves the children... can anyone else in the world be a greater *sevadhari* than the mother? He tolerated **so much!**

So, the first step for the children who become *double* crowned is *manmanaabhav*. Merge in My mind. And the second step? *Madyaajibhav*. '*Mat*' means My, '*yaaji*' means the one who makes an offering (*yajan karnevala*), the one who performs the *yagya* (sacrificial fire), '*bhav*' [means] become (*ho ja*). What does 'the one making an offering for Me' mean? Who said it? '*Yajan*' means? *Yagya* means *yajan*. The *gyan yagya* in which the entire world has to be sacrificed, the offering of the service of all the human beings of the entire world has to be made. The offering of the body, the offering of the wealth and the offering of all the thoughts of the mind should be made. So, who is the *yagya kund*⁷? Who is that *yagya kund*? '*Mat*' means become the one who sacrifices for Me. Who is it? Who said this? Shivbaba said it. The combination of the corporeal and the Incorporeal One said it. When you become *manmanaabhav*, only then can you become *madyaajibhav* firmly. You will offer the body, just like Brahma offered every bone. In whose task? (Student commented.) *Yagya*? In the task of the *yagya*? Is the *yagya* something living or is it inert? (Student: Living.) And the *yagyapita* (Father of the *yagya*)? (Students replied.) Then who is the living soul? (Student:

⁶The duty of a servant is the toughest.

⁷Pit for sacrificial fire.

The One who enters.) Is the One who enters the *yagya*? (Student: The one whom He enters.) Is the one whom He enters the *yagya* as well as the *yagyapita*? It is because those who offer [their] body, mind [and] wealth, they offered everything of theirs, didn't they? Is anything left? And the one to whom you should offer [yourself], will he survive or not? He will. So, who is the *yagyapita*? Prajapita is the *yagyapita*. So, it was said: *Madyaajibhav* [meaning] become the one who makes an offering for Me. Make an offering to Me.

The soul who says 'Me', who makes us make offerings, will He make us make the offering and take it to the Supreme Abode? *Arey*, the One who remains in the Supreme Abode forever Himself doesn't take anything [with Him]. It means, does Shiva set an example of becoming selfish (*swartha*) or does He set an example of becoming 100% altruistic (*parmartha*) after coming to this world? Does He go after making someone equal to Himself like this or not? (Student: He does.) Who is he? The permanent chariot. So, will the permanent chariot always be present in this world or not? He always remains present. He is certainly the chariot, but does he remain selfish for many births or does he remain altruistic? He is the only soul, who from the beginning of the world and even till the end ... all those who are selfish, small or big, who don't care about other's chariot, that the other bodily beings should also receive happiness, [they don't care] whether they receive happiness or not, first they care about themselves. Such selfish ones come in the *number* wise religions (one established after the other). It is because there is the No. 1 religion as well as the religions of the *last number*. Who will be more selfish? Those of the *last* [religion]. By keeping their own protection in mind, they prepare such destructive ammunitions that the entire world may be destroyed; they are extremely selfish. From such selfish ones... it won't be said from the beginning till the end... because are they selfish for half the *kalpa* or are they *swadharmi*⁸? (Student commented.) Are they selfish? The deities, whose very name is deity souls (*devaatmayein*), are they those who give or those who take from someone? What is their *mentality* within? Do they desire to give happiness through their soul, through the chariot of the soul, through the *indriyaan* of the chariot or do they desire to take it first? They give. This is why, what are they called? Deity (*devta*: the one who gives). Not *levta* (the one who takes). So, when compared to such deities, the selfish ones who have a wrong behaviour ... From when? From the dualistic Copper Age.

Does that soul struggle with such dualistic ones in the *shooting period* of the Confluence Age, in the *shooting period* of the Copper and the Iron Age as well as in the *broad drama* or does it sit quietly? It struggles. Do those who struggle have to face or not? (Student: They have to.) So many religious fathers [like] Abraham, Buddha, Christ, Guru Nanak etc. came from the Copper Age; everyone came and established their principles, their religions but none of them confronted the false traditions of the old religions, the old *dharmaavalambhi* (followers of a religion).

It is because everything in the world is initially *satopradhan* and then it becomes *rajo* and *tamo*. So, when the other religious fathers start coming on this stage like world, the Ancient Religion, the No. 1 religion which is established by *Allah Avvaldiin* Himself, does it become half old or not? It's *rajopradhan* [stage] begins. And when a religion becomes old, do its *followers* create *defect* in it or not? Do they sit as *matthadhish-pitthadhish*⁹ in all the religions or not? If someone knows a religion like this, whose *followers* don't become

⁸Those whose belong to the religion established by the Father.

⁹ Heads of Hindu monasteries

matthadhis–pitthadhis, *Shivoham* (I am Shiva) when the *rajasi stage* (*rajopradhaan* stage) of that religion begins, tell Me. They even get ready for violence. They become aggressors. They become such aggressors that Baba says, they become worse than even animals.

For such selfish souls, the soul that becomes instrument to establish the No. 1 religion... What is the name of the No. 1 religion? (Student: The Ancient Deity Religion.) The Sanatan (Ancient) Religion. So, what will the name of the religious father be? Sanatkumar, the eldest *mansi*¹⁰ son of Brahma. The Ancient Religion is established based on his name. From the dualistic Copper Age, that Sanatkumar and the entire *group* that follows Sanatkumar - they are certainly *number* wise (they have different levels) - start struggling. Just like Abraham came in the beginning of the Copper Age; his *followers* also came from the Supreme Abode. What did they do? Did they perform any wrong actions or not when compared to the *Sanatandharmis*¹¹? (Students replied.) What? (Student commented.) Yes. The souls of the Ancient Deity Religion remain unadulterous for half a *kalpa*. They don't have any kind of adultery. They give birth to children through the elevated *indriyaan*. They don't give birth to children through the corrupted *indriyaan*. And the religious father and his *followers* who came from the Copper Age, do they have in their intellect that there can also be such a world where children aren't born through the corrupted *indriyaan* at all? Do they have this in their intellect? They don't. So, as soon as they come, they do start adultery through the *gyanendriyaan*¹² but they also start adultery through the *karmendriyaan*¹³. This is a compulsion for them. Why? Compulsion... (Student: To increase the population.) Yes. It is a compulsion for them because initially few souls of every religion come from the Soul World.

Because of having little population, their gathering is small – but their habit makes them helpless – Despite having little population, will they spread adultery or not? They will. So, those who are the firm souls of the No. 1 religion, [are] neither the *adharmuurt* (supporting souls) nor the seed form [souls], neither the seed form [souls] of the other religions nor the *adharmuurt* of the other religions. It is because the *adhaarmuurt* of the other religions *convert* again from the Copper Age. They *convert* to the other religions. That is why, will the *number* of the firm seed form souls and the firm *adharmuurt* (supporting) souls of the Ancient Deity Religion be very small or will it be great in the beginning of the Copper Age? It is small. This side, their population (the souls of the Deity Religion) is small and that side, the population of the Islamic people is also small. They (the Deity souls) can't tolerate adultery and there is a clash. That is why, it has been said in the murli: When the dualistic religions start coming from the Copper Age, they fight amongst themselves and die. The Brahmins fight amongst themselves and die in the *shooting period*. And in the *broad drama*, the souls of the other religions, especially Islam etc. and the firm *Suryavanshi* souls of the Ancient Deity Religion start clashing [with each other]. And they clash to such an extent that they (the *Suryavanshis*) chase them (the souls of Islam) away from Bharat towards the Arab countries. Then, separate provinces are created.

The same *shooting* happened in the Brahmin world too. Until Mamma-Baba were the instruments, the administration of the Brahmin religion of the entire Bharat was done through

¹⁰ Born from the mind

¹¹ Those belonging to the Ancient Deity Religion

¹² Sense organs

¹³ Parts of the body used to perform actions

Mamma and Baba alone. Then, when Mamma left her body, the souls who especially followed Mamma, who were attracted towards Mamma left the *yagya* and went away. And after two-three years Brahma Baba left his body. So, the souls who were especially attracted to Brahma also left the *yagya* and went away. It is as if there is semi destruction in the beginning of the Copper Age and the end of the Silver Age. Then, those who remained, for them it was said that they separate their own *provinces* (zones). So, after Brahma Baba left his body, these *zonal in charges* (in charge of an area of India) were appointed in the Brahmian world: the *zonal in charge* of Gujarat, the *zonal in charge* of U.P., the *zonal in charge* of Bengal. They separated their own *provinces*. And when there is alienation - dualism has anyway started - will there be a fight or not? There is a fight. Who has to step ahead in that fight? And does that fight take place for the war between truth and falsity or does it simply take place like that? What is selfishness (*svaarth*) and what is altruism? Is the life to be lived for the self or is it for the others? It is for the benefit of others. Such a life is of no use [just like the saying:] *kyaa bataave yaar kyaa kaarenumaaniya kar gaye; B.A. hue, naukar hue, pension mili phir mar gaye*¹⁴. For what did you do all this? You did it for the chariot, for the body. Your life passed away only in selfishness.

So, this war keeps taking place between such selfish ones and the altruistic ones from the dualistic Copper Age. This is why it was said: *Madyaajibhav* [meaning] make offerings for Me. For whom? Who said it? Prajapita said it. Sacrifice it. The foreigners made so many attacks on Bharat. The *Bharatvasis* (the residents of Bharat) confronted them. Did everyone confront them or did one or two [souls] emerge who confronted them? What happened? One or two [souls] emerged. All the rest of them just fought with each other out of ego and they made Bharat weak through their mutual fights. This is why, the divine Rajasthan was ruined and it became the demonic Rajasthan. So the Father says: Now remember Me and by remembering Me, become such Maharaja and Maharani (Emperor and Empress). How? Like Lakshmi-Narayan. This is a very *simple* topic. What? To remember the One from whom you receive such a great attainment, the emperorship of the world, [which] is certainly fixed for 21 births but also from the Copper Age there is no one so clever in any religion of the world to defeat these souls who play the *part* of Lakshmi-Narayan in a war. Call them Lakshmi-Narayan or Shivbaba, do they remain forever on this stage like world or not? They do. But no one can recognize [them]. And those who can recognize [them]... in the wars, the wars in which the *Bharatvasis* gained victory and only victory from the foreigners, will those *Bharatvasis* who recognize [them] take the side of the one who becomes victorious or will they deceive [him]? They took the side of the one who became victorious. Though the kingdom was small, those foreign invaders never gained victory over it. They were the ones who were so courageous. So the Father says: So much attainment... How great an attainment? That no one can defeat you in any birth. There were such great ambitious men in the world [like] Alexander, Hitler, Napoleon; all of them had a great desire to gain victory over the world. Was their desire fulfilled? Was it? It wasn't. And the Father comes and fulfils your desire. You sing in the praise of the flag even today: *Vishva vijay karke dikhlaave; vijayi vishva tiranga pyara*¹⁵. Is it the flag made of cloth? Cloth means the body. These are the three cloth like bodies: Brahma, Vishnu and Shankar. (End of the VCD; to be continued in VCD 2253).

¹⁴What can I say about what activity he did; he passed a B.A. (Bachelor of Arts), he became a servant, he got a pension [and] then he died.

¹⁵We will gain victory over the world; the beloved tricolour [flag] will enable us to gain victory over the entire world.