

**VCD No. 241, Dated 27.05.2005 at VSP (Andhra Pradesh),**  
**Clarification of Morning class 09.08.1966**

Today's murli is of the 09.08.1966. The topic being discussed in the beginning of the third page was: If [the Father] creates the world through Brahma, He won't create it sitting up above. What? If [the Father] creates the human world through Brahma, do human beings exist up above or below in the world, on the earth? Certainly, He will create the human world below. Brahma will be present here, won't he? How will he be present in the subtle world? It means, [it is about] Prajapita Brahma. How clearly it is explained to you! The Father says, I enter [a body] at the end of many births and make human beings into deities. One [thing] is that He creates the human world [and] makes Shudras into Brahmins in it and those who become Brahmins... So, I enter [a body] in the last birth of many births and make the human beings, who become Brahmins, into deities. All human beings are like monkeys at this time. So, children should work hard night and day to do *service*. You should get engaged in it sparing some time from business etc. It isn't that [you should say:] 'I don't get time at all'. If you fall ill, what will you do? So, you got time, didn't you? Then, will you say that you don't get time? So, children should make *purusharth*. Nothing can be done by inspiration. If someone says, 'the world is created by Brahma's inspiration', it is nothing like that. When God Himself can't accomplish His task by inspiration, how will others do it? Had God Himself created the world by inspiration, why would He need to come down on this earth? [People] think: 'what is impossible for God! He can even bring the dead back to life'. *Arey*, you say for God: 'O, Purifier of the Sinful, come and make us pure'. So, He will come to make the impure ones pure, won't He? There isn't any other reason. The Father is certainly the Purifier of the Sinful. Bharat was pure. The Father says, I come every *kalpa* and make you pure. Then, Maya comes and makes you impure. I have come again to make you pure now. So, He tells you such an easy method. The *hakim* treat [people] even with herbs. Then look, how much those *hakim* are praised. If someone obtains a child or wealth etc., they say: 'it is the guru's blessing' and if the child dies, they say, 'destiny'. You understand all these things now.

When *sanyasis* remain pure, they are given so much regard. But they are the *hathyogi sanyasis*. They leave [their] home and family forcibly. They don't wish to leave it within, but they leave it forcibly out of anger. So, those *hathyogis* can't teach *Raja yoga*. The ones with a stone like intellect don't understand it at all. They are *sanyasis* and we are in fact householders. So, how can we householders be called the *followers* of those *sanyasis*? A *follower* of the *sanyasis* should be a *sanyasi*; he should be the one who has left [his] home and family. Still, they say: 'I am a *follower* of so and so *sanyasi*'. Neither those *followers* understand how they are their *followers* nor do the *sanyasis* understand [it]. There is also a saying: 'where there are greedy people, the *dhongi* don't die of hunger'. It is the same here as well. They are certainly greedy. They don't *follow* anything, still, they say: 'I am a *follower* of so and so *sanyasi*'. The Father says, children should *follow* [the Father] completely. '*Manmanaabhav*'. You should *follow* [Him] completely? It means, if we are Brahma's followers, we should follow the conduct of Brahma completely. If you don't do it, you remain incomplete. You will become pure and go along with Me if you remember Me. I am *Ever Pure*. Human beings certainly keep becoming impure. The Father alone comes and makes you pure. He is the Ocean of Purity, Happiness and Peace and He makes you such an ocean, the *master* ocean of purity, happiness and peace as well. You make your soul pure by *yogabal*. You know, you have to go *fast* [and] you will obtain a *first class* body.

Human beings have to become deities in practice. What? What does ‘in practice’ mean? We don’t have to become [that] after leaving the body. We have to become a deity from a man **before** leaving the body. The body of the deities is also pure. It isn’t that if you just wear the clothes etc. of a deity, you become a deity. For example, there is a group which has separated from the *Advance Party* in Mathura. He (its head) married an officer’s daughter in court; he explained the *advance knowledge* to her. Now, both of them hold a *satsang* wearing yellow clothes and a crown. Old mothers sit in that *satsang*. It is [going on] in practice. They gather a crowd and even take them to Mount Abu in buses. So look, what [kind of] business goes on! Does someone become a deity by wearing clothes and a crown etc.? What knowledge do they narrate? They just keep playing musical instruments [and] singing hymns in group (*kirtan*). Just like, nowadays [people] enact a drama [and] become Krishna etc. [and] wear a crown bearing peacock [feather]. Now, the human beings don’t understand anything. You have so much knowledge. So, you should pay full attention to yourself. But the children shouldn’t become body conscious.

[You should say:] ‘Baba, we will certainly take the inheritance from You’. You also say that you will certainly make Bharat *shreshthaacaari*. Only the ones with faith say it, don’t they? Some think: ‘how will all this take place in ten years?’ It is the murli of which year? Of 1966. The declaration of ten years was made in 1966: ‘destruction of the old world and establishment of the new world will take place in 1976. The corrupt world will end and the *shreshthaacaari* world will begin’. So, some think: ‘how will it [all] take place in ten years?’ Actually, you shouldn’t have all these doubts. You shouldn’t have doubts? So, was the *shreshthaacaari* world established in 1976? Did the corrupt world end? It is a point of doubt, isn’t it? It isn’t. It is because Baba has said it for the unlimited Confluence Age world of Brahmins. Whatever work is initiated in the unlimited world is initiated subtly first. For example, every work begins subtly in the outside world as well. When they build a house, the map comes in the intellect first. So, the *foundation* is laid, isn’t it? In 1976 as well, the complete map of the *planning* of the new world was drawn in the intellect. Such a gathering of some souls, in whose intellect the corrupt world ended, came in front. “*Aap mue mar gayi duniya* (When you die, the world is dead for you)’. They disconnected their intellect from that old sorrow giving world of Brahmins. So, actually, the children shouldn’t have doubts. If you continue to have doubts, you lag in *service*. There is very little time. You should try and make a lot of *purusharth*. When some commotion, fight etc. takes place, look, how hard you start working. You understand that you don’t stay in complete remembrance, don’t you? Then, you won’t be able to strive hard at that time. Many problems etc. come at that time. This is why, the Father says, as much as possible keep galloping from now on. This is the *race* of the souls. So, how well the Father teaches you.

Reach your destination. You have to reach the destination and return from the Father’s Home. Where do you have to return? There is also a *shloka* in the Gita. Where do you have to go? The place returning from where the souls don’t come back to this old world. You have to go to the Supreme Abode. All the souls have to go to the Supreme Abode but you won’t come in this old world after going there. Where will you go? You will go in the new Golden Age world. It is a very *fine race*. The Father says, you have to *touch* Me upon reaching the Supreme Abode and return back. ‘After touching Me?’ Is it about touching with the hands? It is about touching with the intellect. You have to *touch* that Incorporeal Father with the intellect. We children should attain the incorporeal *stage* of the Father. You have to *touch* [Me] upon reaching the Supreme Abode and return back. But those who remain engaged in *yoga* will go [there] first of

all. If you are *bhogi*, you won't be able to go [there]. *Bhog* and *yoga* are two opposite things. Where there is *bhog*, there isn't *yoga* and where there is *yoga*, there can't be *bhog*. *Aacharya* Rajneesh taught something else altogether. He came in the end of the Iron Age and gave a completely wrong knowledge. He taught that you should practice *yoga* in *bhog*. *Arey!* This is a *purushaarth* equal to that of Shankar. The Father says, you shouldn't make *purushaarth* like Shankar. You shouldn't become like Shankar. Let Shankar do his work. Shiva and Shankar are combined and made one. Shiva and Shankar are both a single personality. It is the form of the Sadguru. This is why, it is said in the path of *bhakti*: you should do what the guru says but you shouldn't do what guru does. You should follow the guru's directions. So, you children should be engaged in *yoga* now. You wish to go the Abode of Liberation. So, the Father says, remember Me [and] you will go to the Abode of Liberation. You will go to the Abode of Liberation? Will the soul go there or will you go there along with the body? The soul will become the resident of the Abode of Liberation. When the mind and intellect resides in the Abode of Liberation, you will experience freedom from sorrow and pain. It won't be about going [and] coming [from somewhere]. The sorrow and pain of this world which you experience a lot [now], you won't experience them at all. Sometimes it happens so that the reason of sorrow is very small but you experience immense sorrow if you have a weak mind. Sometimes, we also experience great heaviness in our head. When you feel heaviness, there is certainly body consciousness. The soul conscious stage crosses all kinds of circumstances. So, you should *practice* it.

Everyone certainly likes the Abode of Liberation. Deities as well as demons like the Abode of Liberation. The religious fathers or their *followers* don't like the Abode of Liberation in life. *Sanyasis* don't like liberation in life (*jiivanmukti*). Deities like *jiivanmukti*. So, whether someone likes *jiivanmukti* or not but liberation (*mukti*) is such a thing which everyone likes. *Mukti* means liberation from unrest [and] sorrow. So, when we become liberated, we will come to play a role. In reality, nobody in this world attains *moksha*. They think that the soul will be liberated forever; but how can the soul be liberated forever when the Supreme Soul Himself has to come in this world again and again to uplift the world? So, there is no question of the soul being liberated [forever] at all. So look, there isn't the word '*moksha*' in God's *history* [and] *geography* here at all. The Father comes and gives you *jiivanmukti* in a *second*. What is the praise? How much *time* does it take for Brahma to become Vishnu? It takes a *second*. So, Brahma means the abode of death. The abode of death means bondage in life. Brahma [i.e.] the first Brahma completes his age in 1976. So, Brahma ends in the abode of death. And when the first Brahma ends in the abode of death, where is he born that very *second*? He becomes aware of [the stage of becoming] Vishnu from Brahma in just a *second*. Vishnu means the *combination* of two souls - Lakshmi and Narayan. There are two souls who experience themselves to be in the *stage* of liberation through the connection of their intellect. You attain *jiivanmukti* in a *second*. The rest will go to the Abode of Liberation. You attain *jiivanmukti* in a *second*, and where do the rest go? [To] the Abode of Liberation. Everyone has a *fixed time* in the Abode of Liberation. Some go there for a long time [while] some go there for a short time. The higher a deity, he will experience less *mukti* and a long-term *jiivanmukti* to that extent.

You children have to be liberated from Ravan's kingdom. Only the ones who make *purushaarth* will attain a high position. If you suffer punishments and then come, you won't attain that high a position, you will attain a low position. The children should become very sweet. You should have a very sweet nature. You shouldn't get angry either. [You have heard] Durvasa's name, haven't you? There are some of such ones among these *rajrishi* (royal sages) as

well. What? They are royal sages indeed but they get very angry. They get angry over trivial matters. They curse other souls. You should always place a hand on your heart (do heart-searching) [and think:] ‘what do I do? What position will I attain by what I do?’ If you don’t do *service*, if you do *disservice*, what position will you attain? It isn’t right to be content with little [attainment]. What? [You shouldn’t think:] ‘I made a small attainment, I am happy with this. *Accha*, I am happy that I reached heaven’. No. Going to heaven is no big deal. Even the souls who receive the message will go to heaven. If someone receives the message of God, it means, he will go to heaven. If someone comes face to face with God the Father, it means, he will go to heaven; but you have to attain a high position. The Father has come to teach *Raja yoga*. Why does He teach you *Raja yoga*? [He teaches it] so that His children become kings after learning it. If a *doctor* doesn’t make [his students] *doctors*, if an advocate doesn’t make [his students] advocates, it will be considered that he didn’t teach well. The Father comes and teaches *Raja yoga*. The result of *Raja yoga* should be [becoming] a king. So, there are many of such ones [who think:] ‘alright, if I don’t become a king, an emperor, a queen [or] an empress, I will at least be born in the royal family.’ So, the characteristics of those who just have a low aim become low as well. They will be born in the royal family in some births. Then, they fall from the royal family and even become *caandaal* among the subjects in some of the births. They make such *purusharth* here! So, you should check, ‘what position will I attain by what I do? What position will I attain if I don’t do *service*, if I do *disservice*?’ You shouldn’t be content with a little [attainment]. The Father says, I have come to give the children complete emperorship. The Highest of the High Father has come. So, when the Highest of the High has come, you should take the highest of the high inheritance from Him, shouldn’t you? Those religious fathers come; you don’t obtain any inheritance from them. So, the ones who show courage will become *Suryavanshi*. If you just don’t show courage, how will the Father help? So, the children should prove themselves by doing it. Fourth page of the *vani* dated 09.08.1966. Just saying it won’t do. Children receive many good points.

When someone dies, [people] say, he departed to heaven. Now, what is its secret? When someone dies, [people] say, he departed to heaven. Well, nobody goes to heaven. They are still born in this world of hell. Then, why do they say that he departed to heaven? Why do [people] have this habit? When anybody dies, they will say, he departed to heaven. So, did he depart to heaven in reality? *Arey*, there isn’t heaven in this world. It was heaven in the Golden and the Silver Age. Where is heaven now? They [just] say: ‘he departed to heaven’. They have become habituated since this time of the Confluence Age. Those who go on dying while being alive in the Confluence Age, those who die from their body consciousness while being alive in order to follow the Father’s *shrimat* will experience heaven, they will experience *jiivanmukti*. You need to die from body consciousness. So, they [just] say: ‘he departed to heaven’. [Saying:] ‘He departed to heaven’ means he was certainly in hell earlier. You, too are in hell now. If you die, you will also experience heaven. So, what should you do? Should you leave the body like Brahma Baba? No. It isn’t about leaving the body like Brahma. It isn’t about leaving the body by dying an untimely death. It is about dying from body consciousness here. So, shoot yourself. You should shoot yourself with which bullet? The bullets of knowledge which the Father has made, you shouldn’t *use* them for others. You should shoot yourself first. Going to heaven is very easy. What? Shoot yourself and reach heaven. It is said in the path of *bhakti*: ‘he departed to heaven’, isn’t it? Anybody who dies will reach heaven. So, will they reach heaven if you shoot them? They won’t reach heaven. What will happen [to them] all the more? They will undergo degradation because they die an untimely death. It is the bullets of knowledge here. If you

continue to shoot yourself with the bullets of knowledge, body consciousness will end. When body consciousness ends, it means, you kill yourself. It is said: ‘he has totally killed himself’, isn’t it? It means, he has killed himself from body consciousness. So look, how easy it is to die! Then, everyone should reach heaven. What? Keep shooting yourself and reach heaven. But some say, it is very difficult.

So, why is it difficult for some [while] it is easy for some others? It is difficult for those who have been giving sorrow to others for many births. It becomes difficult for those who have been giving misery [to others]. It isn’t difficult for those who have performed good actions for many births, who have given happiness to others. Human beings don’t have even this much of wisdom. They have such a stone like intellect. So, the Father explains to the children: ‘children, leave this body consciousness now’. You should offer each bone of yours in the Father’s *service*. There is an example of Sage Dadhichi<sup>1</sup>. He offered each and every bone of his. You even do it but sometimes you become body conscious. You become very body conscious even if you do little *service*. If you become body conscious, if you become egotistic, you fall instantly. Even Maya is no less powerful. Maya attacks when you don’t follow the Father’s *shrimat*. So, the Father says, if you wish to see big fools, look here. This is why, an example is given: when a rat finds a stalk of turmeric, it considers itself to be a grocer<sup>2</sup>. So, there are such ones here as well. When they become [even] a little knowledgeable [and] start narrating knowledge to someone, they become very egotistic. There are such egotistic ones who even give *farkhati*<sup>3</sup> to the Father who makes you the master of the world. They don’t understand: ‘we have suffered blows for half a *kalpa*. We have found the Father in the last birth having suffered blows continuously’.

The Father tells you such an easy path now. He makes you the master of the Abode of Happiness. So, you should have mercy on yourself, shouldn't you? The Father comes and gives you very simple directions. Nobody can explain such easy knowledge and *Raja yoga*. Yes, you will face many storms of Maya but the children should show courage and become Mahavir. Maya is such that she will tire your *brain* and break it into pieces. Your brain won’t work. She will make you sleepless but you children shouldn’t lose courage. If the children show courage, the Father will become their helper. Maya will exhaust you a lot but you have to defeat her. You should make it firm within: ‘we aren’t going to lose to Maya. We will finally defeat her’. You should remember the Father. You shouldn’t give *farkhati* to Him. Some are hit by a slight wind of Maya and give *farkhati* [to the Father]. What? The example of a lump of soil is given for it. A lump of soil breaks with a single blow. ‘*Thikkar*’. ‘*Thikkar*’ means a lump of soil. It is said in the path of *bhakti*: ‘God enters a stone, lump of soil (*thikkar*) and wall (*bhittar*)’. They consider God to be present even in such ones with a *thikkar buddhi*; the ones who scatter around by a single blow of Maya. The Father says, I don’t enter such ones with a *thikkar buddhi*. I enter such a strong stone, which even if it falls from a mountain and reaches the ocean colliding and breaking up, it still remains a stone like a *shaaligraam*. I enter that one. It means, I enter a soul who has an extremely faithful intellect. I don’t enter such ones who break with a slight blow of Maya. So, you should never give *farkhati* to the Father.

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<sup>1</sup> The sage who sacrificed his bones to make the weapon of the Deity Indra

<sup>2</sup> Foolish and ignorant people, even if they get a small fraction of knowledge, think that they have become super-knowledgeable

<sup>3</sup> A deed of release or disownment

Those who scatter with Maya's blow become Maya's. When they belong to Maya, they accept Maya and give *farkhati* to the Father. Some give *farkhati* instantly. What? They just belonged to the Father, just started doing *service* and give *farkhati* to Him the next moment. Service took place in Jaipur just now; the souls from Jaipur came like a storm and attacked Mount Abu like a tempest. (Student: Rajasthan, Jaipur?) Yes. They formed a *group* of ten-fifteen [souls] and sat in front of Dadi at Mount Abu. They recorded a video as well. They narrated many topics of knowledge [to her]. People were surprised [thinking:] 'Arey, now this Advance Party has entered Mount Abu as well'. [Nevertheless,] now, they are falling in the trap of Vishnu *Party*. The same *group* became dominant again. So, they do a little service and become very egotistic [and] when they become egoistic, Maya grabs them. So, Maya wears you out. A Brahmini certainly knows that Maya is very stubborn. She carries away so many good children. They curse themselves. If you have this faith that you have found Ram, you should follow His *shrimat*. What was said? Has it been said anywhere in the murli: 'you have found Krishna, so, you should follow Krishna's *shrimat*'? Shiva does enter the body of Krishna's soul but has it been said anywhere that you should follow Krishna's directions? It hasn't. Why? It is because though He played the role in the form of a mother in Krishna's soul, it isn't the role of such unshakeable faithful intellect that his heart doesn't *fail* upon suffering a blow at the hands of the illusive children. He doesn't have this much *yoga*. A yogi's *heart* will never *fail*. You should have such a firm *faithful* intellect that when you have found Ram, you should certainly follow Ram's *shrimat*.

Ravan doesn't speak. What was said? Maya doesn't speak, she acts in such way that seeing it others start (following her). Look, how much the community of Ravan speaks! They are big communities, aren't they? Whose? Ravan's. Look, there are so many names [like] Hiranyakashyap etc. They immediately say: 'the Father, the Purifier of the Sinful is omnipresent. He is present in me [and] you'. Then, everyone is impure. What? Whom does God enter, a pure one or an impure one? He comes in an impure one, doesn't He? If He is omnipresent, what is the entire world? What are even the saints, *mahant*<sup>4</sup> and *sanyasis* as well? They are all impure. [Then] who will purify them? Look, how *simple* this concept is. [However,] they don't even understand these concepts. Nobody even knows who God of the Gita is. Certainly, the people of the world don't know it but even the ones who sit and listen to Brahma's murli don't know who God of the Gita in the corporeal world in practice is. You have continued to descend the ladder by reading false scriptures. All the scriptures are false. Scriptures are made by human beings. All that a human being creates is false. So, the Father comes and makes everyone's celestial degrees rise. God alone narrates the knowledge of the Gita and gives *sadgati* to everyone. God Himself comes and narrates the knowledge and gives *sadgati* to everyone by narrating the knowledge. So, was ignorance narrated through Brahma? It isn't ignorance that was narrated; certainly, only the topics of knowledge were narrated but nobody understood their meaning. Nobody knows what its essence [and] gist was.

So, God has to come and narrate its essence and gist through the Gita. This is why, Gita is called the nectar of knowledge. Nectar is churned. The nectar of knowledge can't be obtained without churning. It is said: 'The Ganges of water'. 'The Ganges of water' means to *repeat* whatever has been narrated as it is [and] not understanding its deep meaning. That is the Ganges of water. And 'churning the nectar', 'churning the ocean' means to churn whatever the Ocean of

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<sup>4</sup> The superior of a monastery

Knowledge has narrated and to spread it to the other souls, to understand it yourself and make others understand it, that brings *sadgati*, it gives intellectual power. One [thing] is buttermilk and the other [thing] is butter. What gives [more] strength? Butter gives [more] strength. They say: 'Krishna ate butter'. They also keep singing a song. What song do they sing? 'Cows eat grass, cow herds drink milk [and] Madan Gopal [eats] butter and sugar.' They will keep singing songs but won't understand its meaning. Now, all these topics are about *vashiikaran mantra*<sup>5</sup>. The Father says, remember Me. This is the biggest *vashiikaran mantra*. What? *Manmanabhav* [i.e.] merge in My mind. The thoughts that run in My mind should start running in your [mind] as well. Become the ones with such a loving intellect. You forget the Father every moment. You don't have love with the Father at all. When you don't love Him, it is said that you forget Him. When you forget Him, you don't obtain power. The one who keeps giving the *mantra* to many is a great warrior. These are very easy topics. Take out the picture and keep explaining: 'this one, who is the Creator of all, is Shivbaba'. What? Take out the picture and explain. Which picture will you take out? Which picture will you take out to explain that this Shivbaba is the Creator of all? The picture of Trimurti? Who is Shivbaba, the Creator of all, in the picture of the Trimurti? The Point of Light? The Point of Light is imperishable. All the point souls are imperishable; there is no question of creating them or having them created. So, who is the Creator? If it is explained in the picture of the Trimurti that this Shivbaba is the Creator of the entire world, who in the picture of the Trimurti is the Creator of all? (Student: Dev-Dev Mahadev.) Yes. The one who is called Dev-Dev Mahadev in the picture of the Trimurti is the Doer of the entire world, the Creator of the entire world. This one is Shivbaba. This one [i.e.] Brahma is His first creation. So, He creates Vishnu through Brahma. The demonic world will be destroyed through Shankar. That one is the Purifier of the Sinful.

The *gates* of heaven are to open only through this war of Mahabharat. You aren't afraid of the massive war of Mahabharat, are you? Some children are such that [they think:] 'whatever has to happen let it start right now. We are ready'. For example, the *sandeshi* said for the *Advance Party*: 'the *Advance Party* is ready but you children are lagging. You children aren't ready yet'. So, this the massive war of Mahabharat will open the *gate* of heaven. Will the massive war of Mahabharat be fought in the entire Bharat or will it be fought in the world of Brahmins first? This massive war of Mahabharat stands before us in the world of Brahmins. Now, the Father says, consider yourself a soul and remember Me, the Father. If you practice this firmly, you will *cross* this battle. If you don't practice it firmly, you will die. Then, you will be born again. You have to become *satopradhaan* from being *tamopradhaan*, don't you?

Baba has these purses [and] carry bags etc. made so that you children do *service*. They aren't [meant] to keep *medals*, *lockets* etc. The Father says, those who have lakhs (hundred thousands) [and] millions are very unfortunate. What? He spoke about that time. Having hundred thousand isn't a big deal now. That was a big deal in 1966. Possessing a hundred thousand isn't a big deal now because inflation has increased a lot. It is about millions; it is about millions and billions now. So, consider that the millionaires and billionaires in this world are unfortunate ones (*kambakht*). What? Tell them, the Father has come, He is creating the new world, spare some time [for it]. So, they will say, we don't have enough time (*kam-vakt*). What? [They will say:] 'we don't have time to spare'. It means, they are unfortunate. How will those who become unfortunate like this go to the new world?

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<sup>5</sup> the mantra to control someone

How will they attain a high position? People have millions today. Those who worked as barbers [or] sold grams yesterday have become millionaires today. It is good they didn't have [money]. I certainly enter an ordinary body. I don't enter a millionaire or *lakhpati*. Why? Wasn't Dada Lekhraj a *lakhpati*? Was Dada Lekhraj a *lakhpati* or not? He was a *lakhpati* indeed. Then, didn't He come in him? He did but He didn't come as the Father who gives the inheritance of *mukti* and *jiivanmukti*. He came as the mother. And Brahma in whose body He came had a well-built, tall and fair body. He won't be called an ordinary *personality*. I come in an ordinary body. You see this one as well. You see this one **as well**. It means, there is someone else like this one who I enter. Now, you also see how many benefited from his money. From whose money? From *lakhpati* Brahma's money. How many benefited from *lakhpati* Brahma Baba's money? They were certainly benefited, weren't they? Had he not surrendered himself, such a big *bhatti* wouldn't have been formed. 300-400 sisters and mothers became a part of the *bhatti*. Hadn't this *bhatti* been formed, how would so many daughters have become ready? Nothing can be done without money.

The Father says, the money of those who have hundred thousands and millions won't come in use now. What will we do by taking their money in the end? When the Father is revealed, there will be no need of money at all. Some will say: 'I give hundred thousands of [rupees]'. I will tell them: 'take the hundred thousands of [rupees] that you give us. Keep it with you. We don't need your money. What will we do with your money? Why should we burden ourselves?' If *service* takes pace with money, we will obtain the fruit of that money. If *service* doesn't take place with that money, how will you obtain its fruit? You will obtain fruit when *service* takes place with it. If money is kept in banks [and] the banks *fail*, neither you nor we will be benefited. What will Baba do with your money? Some say, 'take this land. Take this *property*'. The Father says, what will I do with so much *property*? The establishment here is taking place with [a contribution of] pennies. 'Keep this money with you. I am a businessman. I'm certainly not foolish'. What? '[So that I take and] then have to return it to you along with interest'. Look, Baba is such a big businessman. This one is no less either, who? Baba is such a big businessman [but] this one is no less either. It means, Baba is separate and this one is separate. This one means Brahma, this one is no less either and Baba is such a big businessman. We don't need your house and we don't need your hundred thousands either. You will keep saying such things later on. Even now, [Baba] has received many offers from building owners. [They say:] 'take my house'. The Father says, I am certainly *Gariibnivaaz*. This pond is filled with each and every penny. The welfare of everyone should be brought about, shouldn't it? If I take [money] only from one [person] and if it also comes in use, only one [person] will be benefited, won't he? If someone comes to Baba today, what will he say? Go and keep it with you. Why? Why [will he tell them] to keep it with themselves? It is because the Income Tax [Department] is after Baba. Even if you give it to Baba, the Income Tax [officials] will come and take it away, they won't spare it. So, what will Baba say? [He will say:] 'go and keep it with you. *Accha*, build a big *hall*. If you build a big hall, *sangathan classes* will be held there. You may even take the rent. You may even take rent for the *hall* that you build. When *service* takes place in that *hall*, you will be benefited'. Baba receives help of the poor. He doesn't receive help of millionaires and multimillionaires. (Student: Doesn't Baba get it or doesn't He want it?) No, He doesn't get it at all. It just doesn't sit in their intellect when they come. Baba comes in such a simple and ordinary [form] that it just doesn't sit in their intellect that this can be the role of God. Every single drop makes the pond. Look, how much the government spends in that fight. Whether it is the fight between Iraq and America or between Afghanistan and America, they spend so much. And what about here? There

is no question of expenditure here at all. *Gita paathshaalaa* have been opened. Baba says, you can open your *university* even in a single room. Prepare food, sleep, wash utensils, sweep the floor and play the *class* in the same room. There isn't the expenditure of even a penny. It has been said in a murli: the capital that you establish doesn't involve an expenditure of even fifty thousand [rupees]. You [establish] the complete capital in fifty thousand... No, it is fifty lakhs (five million). (Student: five million.) Yes. No more than this is spent. So, it is such a big thing! They spend so much in that fight. Don't ask about it. Even more than half the money is spent on war. Be it any *country*, it spends so much on *security*, safety, *military* expenses, making weapons, making *atom bombs* [and] building *aeroplanes*. '*Aadhaa mein jaam aadhaa mein raiyat* (all the subjects are sustained on half the wealth and the king and the royal family are sustained on the other half of the wealth.)' The big *ministers* are sitting like kings. They keep having these atom bombs etc. made for their security. They keep such a big army. Half the [money] is spent on them, and the subjects are sustained on the other half of the wealth. So look, how much money is spent on war. You spend nothing as compared to [what they spend] on war. Look, how much filth there is in the world. Some say for here as well: 'go on hunger strike. Give up eating and drinking'. The Father says, Gandhiji has taught all this. I don't teach you to give up eating and drinking [or] going on hunger strike. I tell you to remember the Father [and] make *purusharth*. The world is so dirty. *Accha*, Om Shanti to the children.

**Student:** The stars will be revealed before the whole world. How will the nine lakh stars be revealed? The four and a half lakh...

**Baba:** Four and a half lakh have a corporeal body and [the other] four and a half lakh enter them. What's the big deal? Four and a half lakh will be the ones who give birth and [the other] four and a half lakh will enter them.

**Student:** Then, how will the whole world know that they have entered them?

**Baba:** The knowledge will spread, won't it? Won't the knowledge spread in the whole world? There will be knowledge and only knowledge everywhere. Just like when the destruction takes place, the world will be flooded with water. Similarly, the world will be full of the water of knowledge. The nine lakh souls are completely knowledgeable souls. The subjects of the first kingdom have a great speciality. They are the seed form souls. The knowledge of the entire world is present in them. It is because the Father, the Giver of Knowledge isn't revealed now. When the Giver of Knowledge, the Father is revealed, the *value* of knowledge will increase. And the first creator among the four and a half lakh, the one who is born is also present in him. So, just like the example of the first one is given, the same is applicable to [all] the four and a half lakh. The four and a half lakh children enter the four and a half lakh [souls] who give birth. So, it will be seated in everyone's intellect that these are the nine lakh stars. Four and a half lakh among them are such who reveal themselves. They are the stars of the night. The moon is their chief. They follow the moon. And [the other] four and a half lakh are such that they don't reveal themselves. The Father reveals them. *Father shows sons*. They *merge* themselves in the light of the Father. They eliminate their ego; they end it. So, only those who end their ego survive while those who aren't able to end their ego leave their body. They take on a subtle body. They enter [others] with their subtle body and then attain the seed form stage through the colour of company. So, it will sit in everybody's intellect that these nine lakh stars in the world have two eyes. Each one of them has two eyes. There is one who has three eyes. The rest have two eyes each. One is the right eye and the other is the left eye. And?

**Student:** The one who has three eyes... which is the third eye? Shiva?

**Baba:** Shiva, the eye of Shiva.

**Another student:** The eye of knowledge.

**Baba:** No, everyone has the eye of knowledge. The right as well as the left eye is the eye of knowledge. Even Brahma's *soul* won't be called ignorant. He isn't ignorant either. He too is knowledgeable. He is certainly teaching the lesson of knowledge.