

VCD No. 502, Dated 24.08.2006, at Kolkata,
Clarification of Morning class 18.04.1967

Today's morning *class* is dated 18th April, 1967. The *record* played is: take us somewhere far from this world of sins. Children listened to this song of the devotees. What? Why of the devotees? Isn't it a song of the knowledgeable ones? Why is it a song of the devotees? Why not [a song] of the knowledgeable ones? Don't the knowledgeable ones have to go far from this world of sins? They certainly have to, then, why did He say, it is a song of the devotees? It is because the devotees are the ones who wish to ask [for something]. And the knowledgeable souls, who are the children of the Father, attain everything through their *purushaarth*, they attain [everything] through their courage and zeal and enthusiasm. This is why, it was said, it is a song of the devotees: take us somewhere far from this world of sins. So, they asked for something, didn't they? Will the knowledgeable souls who are the children ask [for something] or will they make their stage like that? They will make their stage. They can become the residents of the Supreme Abode, far from this world of sins and can stay in the corporeal *stage* in this world in a *second* whenever they wish. Corporeal in a *second*, subtle in the next *second* and incorporeal in the [very] next *second*. You should make this *practice* of switching from a corporeal stage to a subtle and incorporeal stage in a *second*. But who [will do it]? The devotees or the knowledgeable ones? The knowledgeable ones will reach such stage. So, you don't say like this now. How? [You don't say:] O Baba, take us somewhere far from this world of sins. When you don't say it, what do you do? You make such *practice* that you can *detach* your soul in the form of the mind and intellect from this world of sins whenever you wish. No matter what someone keeps saying, he may keep insulting [you], he may keep taunting you, you turn a deaf ear [to his words]. No matter how wrong actions someone keeps performing in front of us in order to give us sorrow, we should make such *stage* that we don't see while seeing with these eyes.

You say, we have found the Highest of the High Father. When you have found the Highest of the High Father, how will even the children of the Highest of the High Father be? They will be the highest of the high. Those who have an elevated nature and *sanskaar*, who have self-esteem of being high, do they like to beg? They don't. You know: we have found the Highest Father. We are the elevated children of the Highest Father. All the rest of the human beings of the present time except you are the lowest of the low. Is it good to consider yourself superior and others inferior? It certainly isn't good. Then? (Student: it is good for those who have the elation of finding God.) Yes, those who have this elation, 'we have become the children of the Highest of the High Father, we have found the Highest of the High Father', they will understand it through their intellect: we are the elevated children of the Highest of the High Father; rest of the entire world is inferior in our comparison. Their *drishti*, vibrations, actions of the *karmendriyaan* are all of an inferior *stage* while we are the ones with a superior *stage*. For example, if someone belongs to a high clan, he has its elation, doesn't he? If someone is a king's child, he has the elation: I am a king's child. So, it is in your intellect: we are the elevated children of the Highest of the High Father. Those who are superior don't say it through their mouth, they won't say it through their mouth face to face to those who are inferior to them: you are inferior to me. It is against the manners. It is something that makes others feel *down*. The child of an elevated father will have an elevated *mentality*. Though he understands it within, he won't have the tendency to make others feel down externally.

We understand that it is these deities of Bharat who are the highest of the high human beings. Bharat was the highest of the high. It **was** that. It isn't that now. These ones are glorified. Who? Who are we discussing about? Bharat. So, when it is being said about Bharat, why did He say 'these ones'? Why didn't He say, 'this one'? (Student: there are both, Bharat mata and

Bharat pita.) Yes. He indicated the picture of Lakshmi-Narayan. He is speaking about Bharat and He indicated the picture of Lakshmi-Narayan [saying:] their glory is – “Complete with all the virtues, complete with sixteen celestial degrees, completely non-violent [and] the best among those who follow the code of conduct”. It is the glory of Bharat. It isn’t that when it is said ‘Bharat mata’, there won’t be a father, that Bharat mata will be a widow. No. Widows aren’t given value in Bharat. The *sadhvaas*¹ are given value. What is this? *Arey*, everyone should be seen equally. The poor widows are all the more sorrowful, they have been separated from their husband. Then, why should they be looked down upon? Why are the *sadhvaas* glorified in Bharat? Why not the widows? What do the widows in the foreign countries do? They immediately marry a second time. They become a *sadhvaa*. So, do they [really] become a *sadhvaa*? (Student: no.) They don’t become a *sadhvaa*. It is in our intellect that those who become a widow in Bharat have done such bad deeds in their previous births as a result of which they are separated [from their husband]. As for the rest, it isn’t about saying it on their face. It isn’t about saying it to someone personally. *Sadhvaas* are worshipped, they are given value because God comes and establishes the *pravritti maarg* and all those belonging to the other religions are of the *nivritti maarg*. They don’t give preference to the *pravritti maarg* and God comes and uplifts the *pravritti maarg*.

Now, the lowly human beings don’t even know as to who made these deities so elevated. ‘These deities’ means which deities? Lakshmi-Narayan. Lakshmi-Narayan who are worshipped, whose temples are built... It is said in the Gita – [they] became Narayan from a man and Lakshmi from a woman. So, who made them so elevated? Someone certainly would have made them that, [wouldn’t, he]? So, what will be the reply to who made them that? (Students reply.) Did Shiv**baba** or the Father Shiva make them that? (Students: Baba did.) Some say the Father [Shiva] made them into that, some say Shiva made them into that. (Student comments.) *Arey*, the one who makes them that is the Creator. The Creator who makes them that and the creation that is created should be corporeal [and] the Creator should also be corporeal. When God comes, He will certainly make [someone] into Bhagwan-Bhagwati. So, who is the form of God? And who are Bhagwan-Bhagwati whom God created? Those who become Narayan from a man and Lakshmi from a woman will be called Bhagwan-Bhagwati. In reality, God is single. This is why, it is said – *God is one*. There can’t be two [Gods]. Otherwise, you will start remembering two [personalities]. If you remember two [personalities], what loss will you incur? Two corporeal personalities can never be equally high. There will certainly be a difference. There is the rosary of the five-seven billion [souls]. So, there are number wise high and low [beads] in the rosary. If you keep two [personalities] equally high, it won’t be said that you remembered the Highest of the High Father. So, when it is said, ‘Narayan’ and ‘Lakshmi’, is the name of Lakshmi or Narayan kept ahead? (Students: of Lakshmi.) Lakshmi’s name is [mentioned] first and Narayan’s name is [mentioned] later. So, who is superior? When it is said ‘Shiva-Shankar’, who is superior and who is inferior? Shiva is superior [and] Shankar is inferior. So, just by saying ‘Lakshmi-Narayan’ it is proved that Lakshmi is superior and Narayan is inferior. Then, who is God? Neither Lakshmi nor Narayan is God. (Student: but Narayan is equal to God.) Nobody calls Narayan as ‘Narayan Baba’ though the *sanyasis* go door to door and say, ‘*Om namo Narayana*’, [i.e.] we bow to Narayan. These *sanskaars* of bowing are recorded in them since the Confluence Age. They realized it in the last *stage* of the Confluence Age: we aren’t superior, these Lakshmi-Narayan are superior even to us. However, they certainly don’t remember the corporeal Narayan.

Who do they remember? They also remember the Incorporeal One. The very meaning of the incorporeal one is the one who took on the incorporeal *stage*. Narayan isn’t shown having

¹ A woman whose husband is alive, a married (woman)

such an incorporeal *stage*, Lakshmi isn't shown having it, Vishnu isn't shown having it, Brahma isn't shown having it. Who is shown [having such stage]? Shankar is shown. Narayan isn't called 'Dev-Dev Mahadev' whereas Shankar is called Dev-Dev Mahadev. Will Narayan be called pure or [the one with] an impure body? He is [the one with] a pure body. And Shankar's body is shown of both kinds. He is shown with beard and moustache, meaning, impurity is shown and He is shown pure [i.e.] *clean shaved* as well. That is the complete *stage*. The Incorporeal One who is called 'Ever Pure' isn't called [that] in the point form. There is no question of the point being 'ever pure' or 'ever impure' at all. No *proof* is found as to which point is *pure* and which is *impure*. When He comes and acts in a body, it is then that He is called 'Ever Pure'. There can be no other corporeal human being in the world who plays such role of 'ever purity'. He is the father of the human beings. Not just of the human beings, he is the father of the demons as well as the deities. This is why, only that corporeal form is called God the Father. And He is called God the Father as long as the One *Supreme Soul* Shiva has entered him. He is single in the corporeal form. There can be nobody equal to him. He can't be compared to anybody.

This is why, it was said: the lowly human beings don't know as to who made the deities so elevated. Who made them [that]? *Arey*, who makes an advocate into an advocate [or] into a *judge*? Who makes an *engineer* into an *engineer*? (Student: an engineer.) So, there should certainly be a deity who makes the deities [into deities]. Now, the human beings have become absolutely impure and lowly. What? He indicated whom? People of the world still accept on being explained as to who the highest of the high actor is. But there are such ones with the lowest of the low [and] impure intellect in the world of Brahmins that no matter how much you explain to them, it doesn't sit in their intellect. So, will they be called the ones with a lowly intellect or an elevated intellect? It will certainly be said, they are the ones with a lowly intellect, they belong to a lowly clan, they are the ones who *convert* to a lowly religion. They have converted to a lowly clan for many births, they have converted to a lowly religion. This is why, even such a *simple* point doesn't sit in their intellect. This is why, it was said, [they] have become absolutely impure [and] lowly. This is certainly the world of the lowly, worthless human beings, those with a worthless intellect. And the Father is the Highest of the High. Everyone [including] the sages, saints etc. worship the Highest of the High Father. They control the intellect, they control the *indriyaan*.

What does 'saadhana' mean? *Saadhana* means such efforts that don't let someone fall. They control the mind and the intellect, the *indriyaan*, the sense organs. For example, [they think,] the eyes shouldn't become impure. They make such practice [and check]: to what extent have the *drishti* and vibrations gone beyond inconstancy. For half a *kalpa*, people kept wandering after all the sages etc. who make such efforts. They do *saadhana* means they *practice*. And your *practice* takes place automatically. They do *Hath yoga*. The Father isn't present face to face with them, this is why they do *Hath yoga*. And the Father is present face to face with you, this is why, you are coloured by the company automatically. The entire world keeps wandering, suffering blows and runs after the sages, saints and mahatmas. And now look, nobody runs after you. You children know it now. Those sages, saints and mahatmas don't know it. What? What don't they know? What do you know? The Father has come. There are number wise among you too in whose intellect it sits forever that the Father, the *Supreme* Father has come. And sometimes it sits in the intellect of some: 'No way has the Father come!' Sometimes, it slips out of their intellect completely. It is in your intellect: we go to the Father every now and then.

What? Why do you go to the Father every now and then? You go [to Him] because your *drishti*, *vibrations* and actions will become like the one whom you go to. Your stage will become like the one whose company you keep. You know: by going to the Father [and]

following His *shrimat*, He makes us the highest of the high [and] elevated. When you go to Him, whether you go [to Him] through the mind and intellect, see [Him] with the eyes, talk [to Him] through speech or listen [to Him] through the ears... Alright, even [if you talk to Him] through the *telephone*, what will your stage become like by [coming in] the company of the Ocean of Happiness? It will become happy, you will experience peace because it is in your intellect that He makes you the most elevated ones. Here, in this world, everyone's opinion is the most corrupt. All of them just make [others] corrupt. And the Highest of the High Father certainly makes you elevated. Everyone [including] the mother, father, *caca*, *kaka* (father's younger brother), gurus etc. of this world have a degraded opinion.

This is why, it was said: you should neither ask anything nor follow the opinion of the *laukik* relatives. Then, there are some of such foolish ones too who think: Baba has said, we shouldn't follow the opinion of the *laukik* relatives and we shouldn't ask them anything either. That's it! They start following their own opinion. Though you shouldn't ask them [anything], you shouldn't follow their opinion, whose opinion should you follow after all? Certainly, you should follow the elevated direction of the Highest of the High who you have found. You have become degraded by following their opinion for many births. [By following] whose opinion? The opinion of the human beings. You became degraded by following the opinion of *caca*, *kaka*, *mama*², *taau*³, mother [and] father. Now you say, 'Baba, I will just follow Your Highest of the High direction now'. The Father explains: you should take *shrimat* at every step. What does it mean? If you are going somewhere and take a step forward, [you say:] 'give me *shrimat*'; you take the next step forward [and say:] 'give *shrimat*'. It certainly wouldn't mean this. What does it mean? Whatever work we do, when we take a step forward to do any work, we should take direction from the Father. Our intellect is full of attachment and affection, it is lustful, angry, greedy, full of attachment, egoistic, it becomes influenced; but the Father isn't the one who becomes influenced by anybody. So, you should follow the Father's *shrimat* at every step. The Father explains: these gurus etc. have drowned you. All the human beings in the kingdom of Ravan will just make you into demons and sorrowful on Ravan's opinion. They will make you into demons and will make you sorrowful as well. Only the One Father makes you happy now.

'Now' means when? (Students: [in] the Confluence Age.) In the Confluence Age. When is this murli of? Of 1967. So, is this point applicable? It is applicable. It isn't just about the year 1967. The Father has come in the form of the Father to give [you] direction [and] show [you] the path from 1936-37 itself. Those who were to recognize [Him], recognized [Him], those who were to follow Him, followed Him number wise. They followed Him in the beginning and are following Him number wise now, in the end as well. It is in your intellect that you have become the ones with a lowly intellect on Ravan's opinion. Don't follow anybody else's opinion now. Why? If we come in *connection* with the president [or] the prime minister [and] he calls us, won't we follow what he says? (Student: we won't. He certainly isn't higher than the Father.) *Accha*, if the President of America calls you... (Student: we won't go, Baba.)

The highest of the high gathering of the world, 'the United Nations Organisation', if its president calls you... (Student: still, we won't [go].) It is certainly very easy to say it through the mouth. Then, when you come across such situation, when you get to sit on a chair beside [the President] and see the crowd in front of you, the one whom the crowd runs after... that crowd just spoils his intellect. For example, Dada Lekhraj fled alone from Sindh Hyderabad in the beginning of the *yagya* and sat in the bungalow in Karachi. Some issue would have been raised, there would have been a quarrel regarding purity, because this *dhobighaat* (laundry) has

² Mother's brother

³ Father's elder brother

been going on since the beginning of the *yagya* itself. So, when the wealthy, honoured and eminent people of Sindh Hyderabad went after [the Om Mandali] and the matter reached the *court*, who faced [them] and who fled? Whatever happened in the beginning, the same happens in the *Advance party* in the end as well. Later on, when there was bloodshed between the Hindus and the Muslims in the year 1947, the daughters, wives [and] daughters-in-law of the wealthy, honoured and eminent people, who were confined behind seven locks, all of them got a chance [and] they somehow escaped. So, where would have they reached after escaping? (Students: to Baba.) There wasn't so much knowledge in Prajapita's intellect. He had already left. Then, where would those maidens and mothers have reached? They reached Karachi. And when the crowd of 300-400 [maidens and mothers] gathered in Karachi, he (Brahma) was [highly] elated. He was elated and the Father Shiva entered him. Those who sit as 'Shivoham' in today's world as well, they narrate the *vani* with such elation. This happened in practice. The *Supreme Soul* Shiva entered Brahma in practice. Although He didn't enter [him] in the form of the Father, the *Teacher* and the *Sadguru*, He entered him as the mother, He was elated. So, the crowd and *followers* spoil the intellect of even the souls like Ram and Krishna. People have composed a song: 'the devotees of Ram and the servants of Rahim, all of them are blind'.

This is why, it was said, now make it firm: we won't follow anybody else's opinion. What does it mean, 'we won't follow anybody else's opinion'? Shivbaba comes in the body of Brahma, Shankar rides the bull, and Shivbaba comes in Shankar as well; so, won't Ram and Krishna follow anybody's opinion? Ram himself is the incorporeal and corporeal Ram. And the Father Shiva comes in Krishna himself in his last birth. So, when Brahma gives any direction, won't you follow it? (Student replies.) Will you follow Brahma's direction? Is Brahma elevated? Is Brahma the most elevated? It means, when he gives direction separately, it can't be the elevated direction but when the *vani* is narrated, what will you call that *vani*? Vedvani. There is no scripture greater than it. That is the actual *vani* of knowledge. (Student: then, what about the Gita?) The Gita won't be called the nectar of knowledge now. So, from where did the Gita also emerge? When it is called the mother Gita, from where did it emerge? It emerged from the mouth of Brahma, didn't it? But the knowledge of the mother Gita that emerged from the mouth of Brahma, who gave knowledge even to him originally? Brahma became a Brahmin, so, who are his mother and father? There was a mother who was an instrument in the beginning of the *yagya*, wasn't there? (Student: the mother Gita.) So, she is the mother; and when there was a mother, there was a father as well. It is said, the child Krishna is the first leaf. So, where does the *shooting* take place? Its *shooting* takes place in the beginning of the Confluence Age as well. So, it was said: don't follow anybody else's opinion except Shivbaba.

Shiva means the Point of Light and Baba means the corporeal one. When the Point of Light Shiva enters the corporeal one and comes in the world in the form of Baba i.e. the *Father* or the *Grandfather*, if you recognize Him, you don't have to care about anybody else's opinion. These gurus etc. have drowned you. Which gurus? (Student: didis, dadis.) The didis, dadis and dadas? And do they too have any guru or not? (Students: they do.) Who? The corporeal form is their guru. The corporeal one in whose form their intellect got stuck [and] they became the lap-born progeny... they didn't recognize the *vani* narrated through the mouth that it is the *vani* of Sadaa Shiva. So, they became the lap-born progeny instead of [becoming] the mouth-born progeny. Who is the biggest guru among these gurus? Who is the biggest human guru in the world? *Arey*? Who is the biggest human guru of the world in the first place? (Students reply.) Someone says 'Prajapita', someone says 'Brahma'. (Student: Brahma.) Brahma? (Student: Dada Lekhraj.) (Another student: Dadi Kumarka.) Was there a guru of Dadi Kumarka as well? (Student: Dada Lekhraj.) Was there [someone] or not? There was. So, who is bigger? (Student: Brahma Baba.) Brahma Baba? Is he the biggest bodily human guru? This *cassette* will reach

Dadi Kumarka. ☺ So, Brahma is the biggest guru, the first human guru of this world. Is he the one who drowns you or the one who uplifts you? He is the one who drowns you. So, it was said, these gurus have drowned you. In what have they drowned you? They have drowned you in the ocean of poison, in the poison of vices. Their knowledge isn't the *complete* knowledge. They aren't the ones who give hundred *percent* true knowledge.

Only the One Father is called the True Emperor. He is the one who takes you on the true path. He takes you to the True Abode. He takes you to the Golden Age. All the rest of the human beings take you to the most horrible impure Iron Age. All the rest are the ones who drown you. There is [only] one who uplifts your intellect. **You** children have learnt to recognize that One. It isn't in the intellect of the people of the world. All the human beings in the kingdom of Ravan will make you into demons and sorrowful on Ravan's opinion. They will make you into demons as well as sorrowful. The one who himself is sorrowful makes others sorrowful as well. The one who himself becomes agitated by others, he agitates others as well. The Father neither takes nor gives sorrow. He is the Giver of Happiness. He is called the Ocean of Bliss. So, you call the Father, the Purifier of the sinful. You have been calling Him for many births, so, doesn't it sit in the intellect even now? Even now you run after the ones who drown you? Why do you run after the ones who drown you? This is being foolish, isn't it? What? If someone makes a mistake once, then makes the same mistake the second time, and keeps repeating it the third time, the fourth time [and] again and again, he will be called the one with what kind of intellect? The one with a wise intellect or a foolish intellect? (Student: foolish intellect.) You just don't become wise. The Father explains so much: you will just keep suffering blows on leaving the direction of the One; still, you go and bathe in the Ganges. Here, nobody bathes in the Ganges. Does anyone? (Students: we bathe now.) (Student: we bathe in the Ganges now.) You bathe even now? (Students: we bathe in the living Ganges.) You bathe in the living Ganges of knowledge. Is she the purifier of the sinful? It has sat in the intellect... (Student: the Ganges of knowledge.) Yes, the Ganges of knowledge, is she the purifier of the sinful? (Student: certainly.) Certainly? (Student: yes.) (Ironically:) Perfect! ☺ Doesn't Maya mislead the intellect of that purifier of the sinful? (Students: she does.) She does? (Student: Baba, it is still seated in their intellect that the Husband God of the Gita is Brahma Baba.) *Accha!* What about your intellect? (Student: Shivbaba is God.) They keep suffering so many blows – they bathe in the Ganges, go to gurus. Still, the Father says: the Ganges or the gurus certainly aren't the purifier of the sinful. Nobody is the purifier of the sinful. Even then, if you follow the demonic opinion and bathe in the Ganges and so on, the Father will say: you just don't have faith in My direction, the highest of the high direction.

What? While following the Father's direction, if it sits in someone's intellect, 'Vishnu has incarnated, God Vishnu has come', and he starts following his opinion, what will the Father say? The Father will say: though you have written the letter of faith (*nishcay patra*), the letter of belief, you don't have faith in reality. There is God's direction on one side and the demonic opinion on the other. On the other side and on one side! Is a war going on? Is a war or a tug of war going on? What is going on? (Student: a tug of war is going on.) This is also a war going on. (Student: [between] Ram-Ravan.) Call it the battle between Ram and Ravan, the battle between the deities and the demons [or] the battle of Mahabharat, it is the same. You may call it the tug of war [too]. Sometimes, the demons pull you towards themselves, while sometimes, the deities pull you towards themselves. So, those who keep following the demonic opinion, who become habituated to following the demonic opinion, what will their condition be? What will their condition be? (Student: they will become sorrowful for many births.) Yes. Their condition will be such that they will just keep drowning. They drown here and they will just keep drowning there as well. They will keep struggling to keep afloat in the religions which drown you. Om Shanti.