

**VCD No. 68, Dated 25.04.2003,**  
**Clarification of Morning class 19.09.1964**

This is the *saakaar vani*<sup>1</sup> of the 19.9.1964. The *record* played is: 'we have to walk on the path where we have to fall and recover'. Will you just keep falling till the end? You have to recover and only recover. Yes. We have to say something. From that point of view, saying 'Om shanti' is good. The soul has to be reminded of its *svadharm*. When we meet someone, we certainly greet them, don't we? It means we will have to say something. So, saying 'Om shanti' is good, so that what can we remind each other of? 'All of us are souls, the embodiment of peace'. This is the first requirement of the entire world. What? 'All of us souls are brothers [for each other], the souls who are the embodiment of peace'. It is our *svadharm*. What is the first religion of the soul? 'I, the soul am an embodiment of peace'. The Father also says, 'I am Peaceful.' Which father says [this], is it the corporeal [father] or Sadashiva? Sadashiva says, 'I am Peaceful'. But He has come below. What does He too say? 'I am Peaceful, I am the Resident of the peaceful country.' So, aren't we souls the residents of the peaceful country? We souls are also the residents of the peaceful country. But it is about attaining such stage that any situation, any problem may arise but we shouldn't become restless. Then it will be said, we are the residents of which place? The residents of the Abode of Peace. You souls are restless. We are the residents of the peaceful country. Your *svadharm* is peace. The entire world just keeps asking for peace. But nobody understands what is called peace [in reality]. What is called [peace]? (Student said something.) Yes, peaceful means, anything may happen but our stage shouldn't become restless. If you are body conscious, you will feel restless. When you *detach* yourself [thinking:] 'we are a soul, separate from this mortal body', you can attain a peaceful stage.

They think: when these quarrels and fights which go on stop, we will become peaceful. But will these quarrels and fights keep increasing or will they decrease? They will certainly keep increasing. So, what should you do? Quarrels, fights and restlessness will certainly keep increasing in the world but we can control ourselves, [we can] bring ourselves to peace considering ourselves to be a soul. But that peace in which we go to the forest like the *sanyasis* and consider ourselves to be a peaceful soul is of no use. When will the true examination of the soul take place? When there is the situation of unrest, the atmosphere of unrest and we prove ourselves by staying peaceful even in that atmosphere of unrest. There are old ones following the knowledge and they are following the knowledge [at present] and new ones are also coming in [the knowledge]. It isn't necessary that the old ones following the knowledge would have attained that *stage* and the new ones can't attain it. It is certainly the karmic account of the previous births. The one who has made others feel more restless in the previous births and has raised disturbance and stayed restless himself, he won't be able to attain the stage of peace quickly after coming in the knowledge, no matter how many years he has been following the knowledge.

So, [they] think that the quarrels and fights that go on should stop. But to consider yourself to be peaceful, to stay peaceful in a peaceful atmosphere, this peace is of no use. There are husband and wife at home, some fight while some don't. So, what kind of peace is it? Is it the *natural* peace? Peace is something different. Peace is the *svadharm* of the soul. What does it mean? If the soul becomes restless, [it means] it has fallen from its religion, from its *dhaaranaa*.

<sup>1</sup> Vani narrated through the body of Brahma Baba

On what basis? It has taken the support of someone's colour of company. So, it is coloured by the company. It is influenced by the atmosphere [or] the person. The *svadharm* of the Father is also peace. Who is the Father of the souls whose *svadharm* is forever peace? The Supreme Father Supreme Soul. Not just the Supreme Soul. What was said? Before him, the *title* 'Supreme Father' is added, the One who has no father at all. Who is the one who has no father at all? The *Supreme Soul* Shiva who is the Father of the souls has no father. Does Prajapita have a father? Does he have a father in the corporeal [form]? The corporeal birth that he has had, he can have a [corporeal] father of that birth but his soul too has a father. It isn't that he is the Supreme Father. Prajapita too has a father in the soul conscious form. So, what is the religion of the Supreme Father Supreme Soul? His religion is also peace. The Supreme Father Supreme Soul resides in the peaceful country. We too are the residents of the peaceful country. Whoever comes, tell him: 'your *svadharm* is peace, isn't it?' What do you have to remind him first? Whichever new person you meet, you have to remind him first: 'your *svadharm* is peace, isn't it?' You are the resident of that place in reality. [The resident] of which place? You are the resident of the peaceful country. You have come here to play a *part* through the body. You certainly have to play a *part*.

You don't actually need to go to forest etc. for peace. The soul knows about its *svadharm*. When the soul gets tired, it becomes peaceful after turning bodiless at night. Do all the souls become peaceful after sleeping at night? Don't some people start running after waking up from a dream? Don't they start screaming? Don't they start crying? Do they cry or not? They do. So, will they be called peaceful? They won't be called peaceful at that time. To stay in [a state of] *dead silence*, to not even enter the dreaming state will be called the state of sleep. Those who have dreams... There are two stages even in sleep. One is good dreams, in which the soul feels happy and the other is bad dreams because of which the soul feels sad. And the third *stage*? There is the third *stage* as well. Which one? [A state] in which there are neither dreams nor a stage like *dead silence*. What does it have? They snore loudly. They will wake everyone up! That is the degraded *stage*.

So, it was said, when the soul gets tired, it becomes peaceful after turning bodiless at night. There is complete silence at night. Noise starts as soon as the day begins. That is the limited day and night. Now, it is the unlimited day and the unlimited night. How? How is it about the unlimited day and night now? The Confluence Age is going on, how is it about the unlimited night and day in the Confluence Age? (Student: faith and doubt.) Yes, when we have faith [on the Father], it is like it is the unlimited day. It is Brahma's day. We consider ourselves to be the progeny of Brahma. And when we have doubts, we start performing wrong actions. We start acting against the *shrimat*. So, it will be called night. The soul gets tired playing the role of 84 births. This is why [the Father] says, 'you have to return to the Abode of Peace now'.

The Father Himself says, remember the Abode of Peace and the Abode of Happiness. Remember what? Remember the Abode of Peace and the Abode of Happiness. Shouldn't you remember the Father? (Student: we should.) So, should you remember three, should you remember the Abode of Happiness, should you remember the Abode of Peace, should you remember two or should you remember the One? (Student: the One.) Remember the One? Then, remember three? What is this? (Student: all the three are contained in the One.) All the three are contained in the One? Is the Father contained in the Abode of Happiness? (Student: no.) Then? (Student: the Father's Home itself is the Abode of Happiness.) Yes, first we should attain the state of peacefulness. If we didn't experience peace and if the souls who come close to us didn't

experience peace, if we didn't experience the thought free stage and if the souls who come in our vibrations didn't experience the thought free stage, we can't attain the complete *stage*. So, the first priority is to attain what? We should experience ourselves in peace.

This is why [He] says, 'you have to return to the Abode of Peace now'. The Father also says, remember the Abode of Peace and the Abode of Happiness. You don't sit in remembrance in the Abode of Happiness. What? Where do you have to remember? You don't sit in remembrance in the Abode of Peace either. That too isn't complete peace that you sit in a peaceful place and then remember. And it is impossible that someone sits and remembers in the Abode of Happiness. Nobody needs to remember in the Abode of Happiness. Why? What is the rule? Everyone remembers [God] in sorrow. They remember [Him] in sorrow. And nobody remembers [Him] in happiness. So, they remember Him in the Abode of Sorrow, in the Abode of Unrest. So, the Father says, children, the play is over now. You have to return Home. Then, there is peace as well as happiness for you. Ravan is called restless. What? Restless... Whether we are restless, whether the one facing us is restless, who is he? He is Ravan. Ravan is called restless. The Father says: children, you have to fall and recover. It is about this very time. Which time? As long as this Confluence [Age] is going on... What does confluence mean? The confluence of peace and restlessness, the confluence of the Iron Age and the Golden Age, the confluence of sorrow and happiness. Then, when you reach the *Svarnim* Golden Age, when you reach the golden age (*svarnim yug*), when the soul attains the complete stage, there won't be two things. You will stop falling. What will happen then? You will experience staying in that stage at that time. The super sensuous joy - for which it is praised that you should ask the *gop-gopiis* about it - when it begins once in the end, it will last for 2500 years.

So, the Father says, children, falling and recovering is about this time. The more you remember the Father, Maya won't make you fall. What? Those who remember more, Maya won't make them fall. And... (Student: the beads of the *Rudramaalaa* also attain the super sensuous joy, don't they?) How will they attain it if they keep experiencing the pleasure of the *indriyaan*? The beads of the *Rudramaalaa* will attain it only when they stop experiencing the pleasure of the *indriyaan*. Can it happen that they keep experiencing the pleasure of the *indriyaan* and also keep experiencing the super sensuous joy? They will attain just one thing. [They can't have] *laddu* in both hands (advantage on both sides). This is why the *Rudramaalaa* lags behind. The *Rudramaalaa* does get ready first but the beads of the *Rudramaalaa* are added to the beads of the *Vijaymaalaa*, those who have gained victory over lust, anger, greed, attachment and ego. "Accha, sit for some time." What? Who are told that? The beads of the *Rudramaalaa*. ☺ "Sit [here] for some time." You will be picked and added [to the rosary] later. (Student: after attaining the complete *stage*.) After attaining the complete *stage*? Is there the point of going up and down after attaining the complete *stage*? Then, there will be the super sensuous joy alone. There won't be the pleasure of the *indriyaan*.

So, the more you remember the Father, Maya won't make you fall. Until when is Maya making you fall? She will keep making us fall as long as we leave the Father and stay immersed in the adulterated remembrance of others. When we become stable in the unadulterated remembrance, when we have love with the One [alone], Maya will stop making us fall. So, is Maya beneficial or harmful? (Student: beneficial.) She is beneficial, isn't she? Don't you hate her? You don't. ☺ If you forget the remembrance of Baba, Maya will make you fall in some or the other way. It is about recovering and standing [again]. You have to recover (be careful) at

every step. What? Whichever step you take ahead to perform any action, you have to pay attention to it. What should you do? You have to pay attention to recovering. Some are such *fools*... What do they think? 'The more we fall, the more we will rise'. Where will you fall? Will you fall in the Confluence Age? If you keep falling in the Confluence Age, when will you rise? So, it is about recovering and standing [again]. You have to recover at every step.

Baba Himself is the *Panda* (Guide). What? He is the *Panda* who leads [us] to which place? Baba leads to the Abode of Peace and the Abode of Happiness. Or is it the Father? The Supreme Father doesn't take us to the Abode of Happiness. Who takes us? Baba. Who is called Baba? The union of the corporeal one and the Incorporeal One is called Baba. So, Baba is the *Panda*. The very name given to you is Pandava. Just like the progeny of Brahma are Brahmins, one syllable increased. The progeny of Vishnu are Vaishnavas. The progeny of Shiva are Shaiv. One syllable is added to the name of the child, isn't it? Similarly, the children of *Panda* are the Pandavas. You are named the Pandavas. So, what is the task of the Pandavas as well? They themselves should go on the journey and also make others experience: how we can stay peaceful and also experience happiness despite living in the body. It is the army of you *Panda*. What? Whose army is it? It is the army of the *Panda*. Then you are named Pandavas. You are actually *Panda*. The Father also says, I am the *Panda*. I have come to take you back to the true journey. Does the One become the *Panda* for the Abode of Peace or do His children become that? The task won't be accomplished by the One [alone]. What? *Akela chana bhaad nahi phod sakta*<sup>2</sup>.

[Yours] is such big army! All are heading towards the Abode of Peace. It is the highest abode. Going to Badrinath, Amarnath isn't [going] somewhere far. It is very easy to go there. What? It is very easy to go to the Badrinath, Amarnath of the path of *bhakti*. But what is the Amarnath of the path of knowledge? (Student: to have faith.) Faith...? Yes, to always have a faithful intellect. We should set ourselves firmly in the *stage* like that of the Amarnath Father. We should always stay in a high *stage*. We should never experience a low *stage* and our friends and companions, those who see us shouldn't experience it either. So, it was said, going to that Amarnath, Badrinath is not a big deal. It isn't far off. Going there is very easy. But what is difficult? To attain a *stage* like that of the Father is difficult. Is it difficult Raja yoga or easy Raja yoga? It is certainly easy Raja yoga. But when does the difference arise? When you come down from the *stage* of 'the One Father and no one else'. When adulterated remembrance is mixed in unadulterated remembrance, it becomes difficult. If your stage remains unadulterated, how will the path be? It will be easy.

*Accha*, tell Me, is it easier to go to the Supreme Abode (*Muulvatan*) [and] the Subtle Abode or is it easier to go to Badrinath, Amarnath? (Student: it is easier to go to the Supreme Abode.) It is easier to go to the Supreme Abode?! Then, you would have reached [there] till now. Why did you keep making futile efforts for 67 years? Did anyone from the Brahmin world reach [there]? Did they? Did anyone reach the Subtle Abode or the Supreme Abode? Or do you come back after reaching there? Are the Subtle Abode and the Supreme Abode near or are Amarnath and Badrinath near? If someone sees, the Supreme Abode and the Subtle Abode are the most beyond. If someone has to visit Amarnath etc., he will catch a train and immediately reach there. But in reality, it doesn't take long to reach the Supreme Abode or the Subtle Abode. If the *line* of the intellect is *clear*, you can reach there within a *second*. It is about a *second*. It is the most

<sup>2</sup> Lit. a single gram can't break the oven. Fig. a single person can't accomplish a great task.

beyond yet the closest. What is this? It would either be very far or very close. How can both the things be true? If you have the firm soul conscious stage, if the *line* of the intellect is *clear*, it is close. If the *line* of the intellect isn't *clear*, if the intellect is getting trapped here and there in the bodily beings or in the physical things, if it has *attachment* [for someone], it is very difficult, it is far away.

So, it is the most beyond yet the closest. It doesn't take *time*. You should just remember through the intellect. Those physical journeys aren't something new. You have been going on these journeys for half a *kalpa*. The One Father alone comes and makes you have this spiritual journey. What? What was said? The One Father alone comes and makes you have the spiritual journey. And what about the physical journeys? Many bodily gurus make you have them. Is it only in the outside world or in the Brahmin world as well? There are many bodily gurus in the Brahmin world as well who keep saying what? Let's go to Mount Abu. We will make you have a glimpse of heaven, we will show you the Abode of Peace and the Abode of Happiness. They won't be able to explain it. But what will they say? Come on, we will make you have a glimpse, we will make you experience the Abode of Peace and the Abode of Happiness. But there is no need to make anyone wander anywhere in this [knowledge]. You are the long lost and now found children. Only the One Father comes and makes you have this spiritual journey. What was said? 'You'. Those whom the Narrator is addressing as 'you', how many children will they be? (Student: few.) Few means how many? The few children whom the Spiritual Father, the One Spiritual Father takes on the spiritual journey, how many will they be? 450 thousand [souls]; and there will be another 450 thousand [souls] who enter them. How many are they in *total*? There is the One Spiritual Father alone who takes the 900 thousand souls on the spiritual journey. You are the long lost and now found children. What? Even among them, you are those who meet [Me] very lovingly [and] after a very long time. When the *yagya* began, you met [Me] at that time. What? And you are meeting [Me] now as well. So, how many are they? How many are the long lost and now found children who meet very lovingly? (Student: very few.) Very few [means] how many? 450 thousand or 900 thousand? (Student: 450 thousand [souls].) 450 thousand [souls]? Not 900 thousand [souls]? (Student: not them.) Why? (Student: [the other] 450 thousand [souls] are the ones who have birth) The 450 thousand will meet [Me] when they are born and you meet [Me] in the corporeal [form] now. You are the long lost and now found children. You have to show the path [to others]. Go and explain in the temples. What? It isn't your job to visit churches and mosques and explain. Go where and explain? Go to temples and explain. And what if you go to a mosque (*masjid*) and start explaining [the knowledge]? If there is a stubborn *miss* (maiden) there, she won't listen. Go and explain in the temples, 'when did these deities rule'. Explain what? What should you explain? When did the deities, whose idols are placed in the temples, rule? There is a canopy over their head, they are seated on a throne. So, when did they rule? Will they be able to give an *accurate* reply? The devotees won't be able to give an *accurate* reply to this question. They will say: 'Ram-Sita used to rule in the Silver Age, Lakshmi-Narayan used to rule in the Golden Age'. They will tell that much. It is because it is written in the scriptures, Ram ruled in the Silver Age and Lakshmi-Narayan ruled in the Golden Age. But when did the Golden Age and the Silver Age exist? They don't know it. They won't be able to answer. The temples etc. of Lakshmi-Narayan are located nearby. [They are shown] in the form of idols. The temple of Amarnath is located so far away. What was said? Why this difference? Visit any city, the temple of Lakshmi-Narayan will be located within the city and what about the temples of Shiva? All the old temples of Shiva will either be located in the cremation ground or



on the outskirts of the city. Why are they built there? Why are the temples of deities [located] within the city? And why is the temple of Shiva on the outskirts of the city? (Student: [to show] the soul conscious stage) [To show] the soul conscious stage? Does it mean the deities aren't soul conscious, they are body conscious? Are deities body conscious? Deities aren't body conscious. Then? Tell [Me] the right answer. (A student replies.) Yes, deities don't attain a high stage to the extent the Father Rudra and the *Rudragan* of the Father Rudra do. The deities don't attain a stage as high as they do. It means, when do they (the deities) exist and when do they (the *Rudragan*) exist? Deities exist when the celestial degrees start falling in the Golden Age. And? And the *Rudragan* exist in the Confluence Age. The *Rudragan* don't exist in the *accurate* Golden Age. So, it was said, the temples etc. of Lakshmi-Narayan are located nearby. The temple of Amarnath is located so far away. Why? (Student: He has a high stage) No, the high stage hasn't been mentioned. It is located far away. The temple of Amarnath is located far away. It means, this *yagya* began since the year 1937, the *purusharth* begins from that time onwards. It won't be said someone attained the stage of Amarnath at that time. How long a time is required to attain a stage like that of Amarnath? Among the three deities – Brahma, Vishnu [and] Shankar – which is the deity having the stage of Amarnath? Shankar. He will have a working period, won't he? Or do all the three deities work together? Their [working] time is different [and] their *purusharth* is different. So, it takes a lot of time to reach Amarnath. It is located far away. The temples of Shiva are located nearby as well as far away. All the old temples are located far away. Many temples have been built. It has been explained, He alone is the No.1 Purifier of the impure Father. What? He alone is the No.1 Purifier of the impure Father. As for the rest, what is the use of building the temples of others? What does 'others' mean? The temple of Ram-Sita, the temple of Lakshmi-Narayan has been built, so, there is no use of building their temples. Why? It is because if we remember the One who has the highest of the high *stage*, how will the attainment be? The attainment [will be] the highest of the high. This is why, it is written in the Gita, those who worship ghosts go in the species of ghosts. What? What do all the black magicians become? They keep becoming ghosts and spirits. And those who remember the deities go in the species of deities. And those who remember Me, God, achieve a very high attainment. They attain the Abode of God. So, which world is it? How many worlds exist? There are three worlds. The world of ghosts and spirits begins from the Copper Age. And when the Confluence Age of 100 years ends, which world begins? The world of deities complete with 16 celestial degrees begins. And before that? Before 2036? And when Shankar attains the complete stage, when his incorporeal stage is revealed in the world, it is the stage of Amarnath from that time onwards and till the year 2036. What kind of children of Amarnath? Immortal children. Those who have a faithful intellect become victorious. ...are located nearby. As for the rest, there is no use of building temples of others. Why? It is because if you keep building the temples of others, if you keep remembering others, how will your stage keep becoming? It will keep going up and down. And the One forever Shiva, the One who always has a high *stage*, if we remember Him, we too will attain a high *stage* soon. So, what is the use of building temples of others? They certainly don't give happiness. They themselves fall and make us fall as well. It means, even the deities don't stay soul conscious forever. Leave alone the topic of demons, ghosts and spirits. So, you shouldn't *follow* the deities either. Who should you *follow*? The One Father. You don't become a worshipper to obtain happiness. What? Why do you become a worshipper? Do you become [a worshipper] for the attainment of happiness and peace? You become a worshipper for the attainment of One Shiva. You don't become a worshipper for the attainment of heaven or happiness. You have become very tired while worshipping. Now, the Father has come to make

you worship worthy from being a worshipper. He Himself certainly doesn't become a worshipper. Who? The Father neither becomes worship worthy nor a worshipper. If the Father becomes worship worthy, what will be the loss? (Student: He will have to become a worshipper) He will have to become a worshipper? Yes, fine, what is the problem if He becomes a worshipper? (Someone said something.) No, what loss will we incur if He becomes both, worship worthy and worshipper? (Student: who will make us worship worthy then?) No... Yes, if He too keeps becoming a worshipper... if He too becomes a worshipper as well as worship worthy, there won't be anyone to raise us high. He doesn't become a worshipper Himself. You know, you were worship worthy, then you have become a worshipper. So, the status of a worshipper is low. What? The status of the deities who become worship worthy as well as worshippers becomes low. And who has the highest of the high status? The One who always stays in the constant stage (*ekras avastha*) for long time. Second page of the murli dated 19.09.64. [The ones who are] worship worthy are elevated. What? [The ones who are] worship worthy are elevated. But what aren't they? They aren't the highest of the high. The Father makes you worship worthy. What? Ram and Krishna who are worshipped, who makes them elevated? The Father makes [them] worship worthy. You were worship worthy deities. Then, you have been suffering blows after becoming worshippers. Now you have to give up worshipping and become worship worthy again. ... are located nearby. What *direction* did you obtain? (Student: we have to give up worshipping and become worship worthy.) Yes, give up worshipping. Whose worship should you give up? Give up the worship of bodily beings who [first] become worship worthy and then worshippers. If you keep worshipping them, what will they do? They will make you fall through the colour of their company again. So, give up worship now and become worship worthy again. What was said? Those who haven't given up worshipping can't become worship worthy. If you haven't given up worshipping, you will have to leave the body. And if you leave the very body, you won't achieve the aim. Yes, Maya raises many obstacles in becoming worship worthy. Weak women (*abalaa*) suffer so many atrocities! Nobody stops [you] from going to other journeys, temples or *satsang*. What was said? What is the identification of this knowledge of God? What difference has been mentioned between the knowledge that God gives and the knowledge that deity souls give? [People] are forbidden from going [and taking] the true knowledge of God. Hurdles are raised. But [no one] is prohibited from [going and] taking the knowledge of others. Here, Maya troubles you a lot in becoming worship worthy from a worshipper. You fall every moment. You mainly fall in the pit of lust. The Father says, don't become dirty by the urine [of lust] now. What? Now, don't take wrong knowledge [thinking:] the more we fall, the higher we will rise. If you fall now, you will be forgiven once or twice. [The Father] won't keep forgiving you always. You will start suffering punishment then. And the more the punishment you suffer, the lower the position you will attain. The Father says, don't become dirty with the urine [of lust]. You have to be careful from becoming dirty with the urine [of lust]. What? From what do you have to be careful? From becoming dirty with the urine [of lust]. You will say: 'we don't become dirty with the urine of [lust]. We just indulge in vices.' Is there a difference between indulging in vices and becoming dirty with the urine [of lust] or not? (Student: they are one and the same.) Is it one and the same? What does 'becoming dirty with the urine [of lust]' mean? *Arey!* If you lose power through the corrupt *indriyaan*, what have you become? You have become dirty with the urine [of lust]. If you don't lose power, you won't be called dirty with the urine [of lust]. If you lose power, if you lose power through the body, it means, you must've lost [the power of] the mind already. You must be going through ups and downs even in speech in some or the other way. You shouldn't experience downfall through the

mind, body or thoughts. You shouldn't experience downfall. You shouldn't lose zeal and enthusiasm even a little. So, don't become dirty with the urine [of lust]. You should be careful. The worst fall is [to fall in] the vice of lust, to burn on the pyre of lust, to dive in the ocean of vices. Alright, if someone doesn't become impure through the body but keeps generating those very thoughts of becoming impure through the mind, so, what will he be called? He will be said to be doing what on the pyre of lust? He is burning [on it]. To dive in the ocean of vices is the dirtiest act; whether it is diving in through the mind or through the body. The Father also says, lust is the greatest enemy. You should never think of diving in the *gutter*. Whenever you think of it... Thought is the seed. Even if you think of it, it means, you have sown the seed. And when a seed is sown, it bears fruit sooner or later. You should never think of it. It is urine, isn't it? You become impure because of it. Don't think that the intellect of those who come here becomes free from the poison [of lust]. There are even such foolish ones here who think: 'big brother is very sharp in the knowledge. We should take very good care of him.' When someone comes, narrates knowledge well, speaks good words, that's it! They give him a place in their home easily. They make him enter the family. Then, when he starts performing wrong actions like a monkey, they say: 'what did we know? We thought he follows the knowledge [well], so, we gave him [a place at home].' So, [the Father] has warned you beforehand. What did He warn? Don't think that the intellect of those who come here becomes free from poison. No matter how *regular* someone is in *class*, you should never believe that his intellect would have become free from poison. When you see each other, storm to become dirty arises within. That is something internal. It isn't visible from the outside at that time. The Father says, [you should] never become dirty. You shouldn't go after anyone. What? You shouldn't go after anybody for becoming dirty. If you fall in love each other, [everything is] over! What? If you have attachment with each other, nobody can save you from falling. Never make *purusharth* of falling in *gutter*. The Father keeps safeguarding you from this. There are many problems. You yourself write: 'Baba, Maya made me fall in *gutter*.' The Father will say, you died; you have blackened your face. To fall in the *gutter* means *muaa*. What does *muaa* mean? To die. To fall in the *gutter* means that he became doubtful at least once, didn't he? As he had doubts, he fell. The Father will say: you died. You have blackened your face. So, falling and recovering. There is such a quarrel because of falling. Maya slapped you in such a way that you fell at once and died. It will be called *drama*. If any of such thing happened in somebody's life, what will it be called? His *drama* was preordained in that way. They keep disgracing the clan. What? That too, which clan? They become the ones who disgrace the clan of God. So many went away and became dirty! Maya makes you dirty. It is Maya who gives you sorrow for half a *kalpa*. It isn't the Father. What was said? It is Maya, who gives you sorrow for half a *kalpa*, not the Father. They blame Him for no reason. How do they blame? God Himself gives happiness and sorrow. They don't consider God as the Father. How will the Supreme Father ever give sorrow to anyone? What? The thought that goes on within: 'He made me fall'. Who? After all, someone must have thought that within, this is why He said it. All those who have the thought within – what? – the Father Himself makes me fall... What does it mean? He isn't a soul with a faithful intellect. How will the Supreme Father ever give sorrow to anyone? If the Supreme Father gives sorrow, the rest of the human beings will start giving immense sorrow to each other. The One who is the Highest of the high will perform the highest of the high actions, it is then that He will be praised as the Highest of the high in the world. Those who perform lowly actions, those who give sorrow will be called lowly. The Father explains, you yourself create such *karma* for yourself. What? **You** create such *karma* for yourself. I don't become an instrument in making anyone fall. You perform wrong actions due to



the effect of bad company as well. You forget the Father. What was said? If you perform wrong actions... When you forget the Father, you perform wrong actions. If you remember the Father, you will never perform wrong actions. He is ordinary, isn't He? This is why, the children forget [Him]. Who is ordinary? (Student: the Father.) The Father who has come in an ordinary body, the way the people of the world perform actions, they consider the Father to be [someone] who performs actions the same way. Seeing the ordinary father, the ordinary form, they make such a mistake because they think of Him as the one performing ordinary actions. The Father will certainly give knowledge. But they forget it. The Father thinks, their *yoga* isn't complete, this is why they blame the Father. You shouldn't think, [He] is the one who delivers speeches. There is the story of a *pandit*. What story? What is the story of the *pandit*? He said to others that they will cross the river by chanting Ram's name and what about him? (Student: he drowned.) He himself couldn't cross [the river], he drowned midway. So, who is the *pandit*? (Student: king Ramchandra.) King Ramchandraj! (Student: He became Ramchandra.) He became Ramchandra? **Will** he not become that (in future)? (Student: he became that.) He **became** that? Won't he become that now? (Student: not now.) Not now? (Student: He will become Narayan now.) He will become Narayan now? *Accha*, be sure. (Student: I am sure.) [The *pandit*] said: bring the *boat*, so that I go across. He said to others that they will cross the river by chanting Ram's name. [But] he himself couldn't cross it. What did he say? 'If you bring the *boat*, I will go with you.' He couldn't practice what he himself preached. One shouldn't just preach. What? He should even put it in practice. You should pass in all [the aspects] - speech, actions, behaviour (*kathani, karni, rahani*). What? It shouldn't be that someone keeps narrating the knowledge well but keeps failing in [putting it into] practice. Then, no one will believe him. So, don't forget the Father. Baba makes you flawless. Maya catches hold by the nose even the good great warriors. What? Why doesn't she catch hold [of them] with the hand? Why does Maya catch hold [of them] by the nose? Why not the hand? (Student replies.) Yes, the one who himself is vicious, he sees others from the same viewpoint first. The one who sees others with the same viewpoint... He sees everyone with the same viewpoint. He starts seeing even God from that very viewpoint. He starts seeing even the role of God with a bad vision. So, the Father says [to Maya]: Maya, catch them by their nose and trouble them a lot. She catches the great warriors by the nose. Why? Doesn't she catch the ordinary *purusharthis* by the nose? When someone is very angry with someone else... for example, when a monkey catches a snake by its neck, what does it do? It will rub its nose against the floor. So, when someone is very angry with someone else, he rubs his nose against the floor. So, she catches the great warriors by the nose and they don't even come to know about it. Who? The great warriors; [they remain unaware of the fact] that they make mistakes. The Father says, if you make any mistake, what should you do? (Student: write *potamail*.) Yes. Write *potamail* immediately. And apologize to the Father [writing:] '*I am sorry*'. Suppose, Shivbaba says, 'this is your mistake', [you should say:] '*accha* Baba, I admit [my mistake], please forgive me'. Even good children don't have these manners. What? [They don't have the manners] to go to Baba and apologize if they make any mistakes. They don't even have these manners [so that they would think:] 'I have made such a grave mistake, I should at least apologize'. Even good children don't possess those manners. They consider themselves very great. When they keep committing sins, they should at least apologize. Or else, these [sins] will keep increasing. You should form a very good connection of the intellect with the Father. Even though [some] deliver very good speeches, no one has become complete. What? If someone delivers good speeches, you should never believe that he would have become complete. What? What should you check? What should you judge? You should check his actions as well as

behaviour along with his words. You should form a very good connection of the intellect with the Father. Even though [some] keep delivering very good speeches, nobody has become complete. [Children] will keep falling and recovering till the end. What? The end...? Will everyone's end be at the same time or will it be different? (Student: it will be different.) It will be different? Won't the *final* examination of everyone be taken together? (Student: it will be.) Will it be? Won't it? (Student: it will be given one after the other.) It will be given one after the other? Won't the examination be of one *second*? (Student: it will be.) The examination will be of one *second*. It will be the examination of just one *question*. So, it was said, you will keep falling and recovering till the end. When Baba makes a mistake, he says: 'Baba, I made a mistake, forgive me'. Which Baba makes mistakes? And he apologizes to whom? (Student: Shivbaba.) Does Shivbaba make a mistake? (Student: Brahma Baba.) Yes, Baba makes a mistake... Brahma Baba makes a mistake, he says: 'Baba, I made a mistake'. He says this to whom? He says it to Shivbaba: 'Baba, I made a mistake, forgive me'. He says this to whom? (Student: to Shivbaba.) Shivbaba? Is Shivbaba in front of him? Or was He? Or is He? Or will He be? (Student: He is.) He is? (Student: He will be.) He will be? How? (Someone said something.) Speak out loud. Someone says, He will be [in front] through the thoughts. (Student: Now, at the present time, it is the game of thoughts.) It is the game of thoughts? There won't be Brahma Baba in practice who would apologize to the corporeal Baba? (Student: he won't make a mistake, he is the complete Brahma.) He is the complete Brahma, he won't make a mistake! Is there one complete Brahma or are they four? (Student: He is one.) Yes, so, Dada Lekhraj Brahma.... the time when the murli was being narrated... it is about that time, isn't it? His example was given: when Dada Lekhraj Brahma makes a mistake, he says to Baba: 'Baba, forgive me.' It is about that time. It may be about the beginning of the *yagya*. But how will this point be applicable now? (Someone said something.) Yes, Brahma Baba's soul would play the role of the elder mother by entering someone, wouldn't he? So, by entering whoever and playing the part of the senior mother he becomes worship worthy in the form of Jagdamba in the world, will he become worship worthy first or does he apologize first? He first apologizes [saying:] 'I made this mistake'. So, when Baba makes a mistake, he says: 'Baba, I made a mistake, forgive me. O Merciful, forgive me.' Who is merciful? [Brahma] Baba made a mistake [and] apologized to Baba. So, who is merciful? (Student: Shivbaba.) Shivbaba is merciful, He is the Ocean of Forgiveness. O Merciful, forgive me. They keep saying 'forgive me, forgive me' the entire day in the path of *bhakti*. When is even this *shooting* about? (Student: the Confluence Age.) Of the Confluence Age? How? The devotees keep making mistakes again and again in the Confluence Age as well. You are all devotees, you are all Sitas. So, among the Sitas, the devotees, will someone be the No.1 or not? He will keep making mistakes again and again and keep asking for forgiveness again and again. They keep saying 'forgive me, forgive me' the entire day in the path of *bhakti*. You say to the Father: 'forgive me. Don't give me punishment through Dharmaraj'. What? This is why, you should be very careful. Don't think: 'I have become complete with 16 celestial degrees'. What? Don't think that. There are such ones as well, what ego do they have? [They start thinking:] I have become a complete deity. No, many children write: Baba, I have impure dreams. What? As long as you have impure dreams, what does it prove? The soul hasn't become complete. It takes delight in impure thoughts. As are the dreams, so will be the thoughts that go on [in you]. (Continued in VCD No. 69.)