

VCD No. 736, Dated 15.08.2007, at Chennai.**Clarification of Night class 20.12.1967**

Om Shanti. It is a small night *class* dated 20th December 1967. You should never *miss* the *murli*. You should have a lot of interest to listen and understand the *murli*. In the morning hours you certainly have spare time. Now, you children receive the *Ishwariya* direction. From where? [You receive it] from the *murli*. If you don't come and take that direction, what status will you attain? There is a vast difference. In what? There is a vast difference between those who study the knowledge regularly and punctually and those who don't study it being *regular*, *punctual* because you receive the *Ishwariya* direction from the One Father and you receive demonic opinion from all the rest of the human beings. You become a resident of hell through the opinion of human beings and you become *svargvaasii*¹ through the *Ishwariya* direction. What is [so] special about the *Ishwariya* direction that you become *svargvaasii*? *Ish* itself means a ruler and *var* means elevated. He is the most elevated ruler of the world. He is the best ruler. Some rule in a harsh way, they impose law and punishments and the way the Father rules, it is the most elevated rule. He rules in a loving manner, it is a deal of love. This is why you become *svargvaasii* through the *Ishwariya* direction; then when the kingdom of the deities is over, you become human beings. Then you fall through human beings' opinion. Didn't you fall in the kingdom of the deities? You did fall even in the kingdom of the deities; by the end of the Silver Age, you were reduced to eight celestial degrees from being complete with 16 celestial degrees, weren't you? Then? (Student: Gradually.) *Arey*, you certainly fell. You certainly degraded [there] but [actually,] it is the influence of the Confluence Age *shooting* here.

When some new soul comes in the *shooting period*, he comes with a *force*; he comes with firm faith and veneration. This is why it is said: Faith brings rewards (*vishvasam phaldayakam*). The firm veneration and firm faith that he has, that veneration itself takes him to the *satopradhan stage*; then gradually, they continue to fall. They start interacting among themselves, either [they follow] their mind's opinion (*manmant*) or the opinion of the human beings. So, the direction that you follow in the Golden and the Silver Age is actually the *Ishwariya* direction that you receive in the Confluence Age and after the Silver Age, the attainments of that *Ishwariya* direction finish. Then you receive the opinion of the human beings, so you fall. The direction through which you receive such a high position... Towards whom did [Baba] hint saying 'so much' (*itna*)? '*Itna*' means He indicates the picture of Lakshmi-Narayan. The direction through which you receive such a high position, children don't pay attention to it and look, they pay so much of attention to the opinion of human beings; they pay attention to human gurus' opinion.

The *murli* you have missed, you should listen to it. For some or the other reason, if you *miss* the *murli*, you should definitely listen to it. God's family is very *simple*. What is *simple*? Who all are present in God's family? There aren't lots of relations. Who are there? The Father, sons and daughters. You have to break all the rest of the relations. When? In this Confluence Age. Why [was it said] 'you have to'? Is it a compulsion? What if someone doesn't wish to break the other relations that are connected with other human beings for many births and especially [the relations] which are visible in this birth? Is it a *compulsion*? Yes. Such circumstances will keep coming that you will have to break all those relations. One Shivbaba and no one else. In the end, everyone will keep realizing that the entire world is

¹ A resident of heaven.

false and the One Father is true. This is why it was said, you have to break all the other relations.

Those who break the connection of their intellect with the body and the relations of the body first, those who become *nashtomoha smritilabdha* [first], will they be benefitted more or those who have to compulsorily break it later due to the situations and circumstances becoming fearsome, will they achieve a higher position? [Those who] break it later, out of compulsion and those who listen to the *murli* and assimilate it before itself and break the connection of their intellect from it in the beginning itself, [between both categories,] who will be at an advantage? The earlier someone becomes *nashtomoha*, he will attain a higher position early to that extent. The relationships increase all the more by getting married. Now, is it the time to break [the relations] or build new relations? At the time of breaking the relations, if someone keeps forming [them], he increased the number of his bodily relations all the more. Then he will also start remembering his in-law's house; he will start remembering friends, relatives and all of them and here, you have to forget everyone. There is just the *Ishwariya* relation. What is the *Ishwariya* relation? [The relationship of] the Father and the mutual [relation of] brother and sister. You have to forget all the relations of the body along with the body. In fact, Baba doesn't even remember [his] relatives and so on. It is the *vani* of which year? It is of 1967. You have to break all the relations of the body along with the body. There are many relatives in a family in the kingdom of Ravan. There is such a commotion of the relatives: maternal grandfather, father's younger brother, father's elder brother, this one, that one... Now, you have to break those many relations and the body is also old. If you be in the company of the One, you can attain a high position. If you stay attached to the relations with many till the end, what did you *practice* for a long period? Did you *practice* being *nashtomoha smritilabdha*? You didn't. Then, how will you attain a high position?

If there is any relation, you will remember that itself in the end. As is the last thought, so is the destination. Baba asks: are you in *Narayani nashaa* (the intoxication of Narayan.) If you remain in *Narayani nashaa*, you can attain a high position. Death is certainly always near. [Even] while walking on a road an accident suddenly takes place; you never know when you might leave the body. You have to break the relations day by day. Those who follow the knowledge are very careful; it is only if they follow the knowledge. Renunciation along with the body, the *sanyasis* certainly can't do it. Why? Why can't those *sanyasis* renounce the relations of the body along with their body? It is because they have renounced the relations of the body stubbornly. And what about us? We have a connection of love with the Father. There isn't any question of *hatha yoga* [here] at all. On one hand, you will have a connection [of love with the Father] and the more this connection strengthens, it will automatically break from the others to that extent. So, it isn't a law for those *sanyasis*. What? It isn't a law for those *sanyasis* to learn Raja Yoga. They just don't receive this kind of knowledge. Other than you Brahmins, nobody has this *Ishwariya* knowledge. Who are the Brahmins included in the *list* of 'you Brahmins'? There are nine categories of Brahmins too. For whom was it said 'you Brahmins'? Those who belong to the No.1 category, they were addressed as 'you Brahmins' because from the beginning till the end, they play a *part* of being *sanmukh* with the Father.

So, the knowledge that you have, nobody else has it. There are such big governors, presidents and so on. Some are even such who call themselves Narayan. The Father says, those who call themselves God are Hiranyakashyap. You children have become master messengers. It is your duty to give the Father's *message*. Among those who take the *message*, what will be the recognition of the one who is of our clan? How will you understand, he is of our clan? If you narrate even a little, he will immediately understand it; he will be pulled

towards it. If he is of the *Suryavanshi* clan for many births, if he has a *connection* with the Sun, if he has a *connection* with the soul of Ram, those karmic accounts of his previous birth will immediately pull him. If you want to go to the Father, remember the Unlimited Father then you will become the master of the pure world. You should ask [them]: What do you want? Do you want liberation or liberation in life? As for the rest, you certainly don't attain *moksha*. They think the meaning of *moksha* is liberation forever [it means] he should never come in this world. Now what do you want? Do you want liberation forever or do you want liberation for a while from this world and for the rest of the time you want liberation from sorrow and pain while being alive? What does the voice of your soul [say]? This is asked, isn't it? It is just futile to ask the *sanyasis*. They are firm in their obstinacy: we don't want this world. If they say anything more, they will say, the happiness of heaven is equal to the droppings of a crow, we don't want that either.

Now look, there are many Gods in Bharat. What does it mean? What does Baba want to say? Is there one God or are they many? Is He omnipresent? God is definitely present in one [being] (*ekvyaapi*) and He certainly comes becoming *ekvyaapi*. When He comes being *ekvyaapi*, only then will everyone's intellect stabilize in the One. If He comes becoming omnipresent, what will happen? Will the intellect scatter or will it stabilize in the One? It will scatter. Children certainly understand, now a lot of *time* is left. For what? For [the concept of] omnipresence to change and for the entire world to understand that He is *ekvyaapi* there is a lot of *time* left. Children think: eight-nine years are certainly left. What will happen in eight-nine years? It has sat in the intellect of everyone in the world that God is omnipresent; so it will start to sit in their intellect that God isn't omnipresent, He is *ekvyaapi*. But you have to give this message to many; it shouldn't be that it just sits in the intellect of one [and that's enough]. What? [It isn't that] welfare will be brought about [if it sits in the intellect of only one that] God is *ekvyaapi*, that He has just one permanent chariot. What should you do? This topic should sit in the intellect of many, many should receive [this] message. You surely have to give the message, don't you? You have to give the introduction of the Highest of the High Father. [What does] highest of the high and lowest of the low [mean]? There are religious fathers, aren't there? Some religious fathers came earlier while some came later. Some came in a successively elevated age while some came in a successively degraded age. So, the *time* someone is born, he will perform elevated tasks only to that extent.

In fact, you have to give the introduction of the Highest of the High Father. Which is the highest age? They think, the Golden Age is a very elevated age. But God isn't present there at all. Does anyone recognize God there? No. [But] yes, will the one who establishes the Golden Age be before the Golden Age or in the Golden Age? He is [present] before the Golden Age. So, the age that is present before the Golden Age, in which God the Father comes is the most elevated age [i.e.] the Purushottam Confluence Age; after coming here, the Father declares the best *purush* meaning the souls number wise. So, you have to give the introduction of such Highest of the High Father. No religious father in the world could perform such an elevated task. These [stories of] the lowest of the low Hiranyakashyap and so on are written when God emerged from a pillar and killed him. What is a pillar? This body itself is like a pillar. The body [i.e.] the permanent chariot which God the Father enters in a hidden form, when that hidden Father is revealed in the world, all these Hiranyakashyap are destroyed. They believe [God] tore open his stomach and killed him. Does God commit violence? There isn't any question of violence at all; [here] it is about the stomach like intellect. Those Hiranyakashyap suffer so much of pain in their stomach like intellect, their *tension* increases so much that they aren't able to answer any of the public's questions. So, it is written in the scriptures, He came out of a pillar; which form did He take? He took the

form of a lion and came out. Just like in the *jungle*, the sound of the lion fills the entire *jungle* with terror likewise even the Father is revealed as the form of a lion in this *jungle* like world. Nobody in the entire world has any answer to His words [or] His roar. As for the rest, how can God commit violence that He tears open someone's stomach? People have written all these gossips. Where? In the scriptures. Now, there is so much of *blind faith*. [Some] *guruji* narrated that there was the kingdom of Hiranyakashyap in the Golden Age, [those who listen start saying:] that is true, sir. *Arey*, when it is the age of truth, will there be elevated ones or demons present there? Certainly, there will be only the elevated ones [there]. Then they say: God tore open his stomach. *Arey*, will God come and teach violence? Even when today's ordinary gurus deliver *pravacan* (interpretation of religious texts), do they teach [people] to indulge in violence, beat or kill someone? It is only God the Father who comes and teaches the correct meaning of these scriptures. Just like there is that (physical) stomach, something is digested in that stomach, here, it is about the stomach like intellect. Food is digested in that stomach and in the stomach like intellect, some topics of knowledge are grasped.

They show the stomach of Ganesh so big; they show the stomach of Bhim so big! Why have they shown it [big]? In order to show how broad the stomach like intellect is [they have shown it in a physical form] otherwise, the intellect is in fact, subtle. How can someone show that his intellect is broad? Many have become God in Bharat. Whatever comes in their mind, they keep narrating those worthless [topics] and the devotees keep believing them blindly. It is a wonder of the path of *bhakti*! And there are millions of their *followers*. What? When God the Father comes, He makes groups of a few children and teaches them. What? And those who are the big gurus, they gather a crowd of hundred thousands of people and they make their voice reach [the people] installing big mikes and loudspeakers. So look, you children whose *yaadgaar* is the five Pandavas are so few. There are five fingers, close it in the fist. You are a fistful of children and those *followers* are in millions. In future, day by day many will keep having visions. Of what? They will keep having these visions: We have found the Highest of the High Father, He has come now. 'This one's' (*inki*) stage will also improve. Whose? Towards whom did He hint when He said, *inki*? (Student commented.) No. What about His stage! He is already the One with a high stage. There isn't any question of it improving any more. (Student: the advance party... visions...) There are two kinds of visions; one is having visions through the intellect and the other is having visions through closed eyes. Which visions do the devotees have? They have the visions of closed eyes and which visions do the intelligent children of the Intelligent Father have? They have the visions of intellect. Intellect means it is about wisdom. So, this one's stage will also improve. Whose? By saying *inki*, He hinted at two souls. Ram and Krishna. These ones themselves are [His] chariots. One is the *temporary* chariot and the other is the permanent chariot. Now their stage hasn't become elevated, later even their stage will keep becoming elevated.

Day by day many will keep having visions. What happened even in the beginning? They used to see the old body, then they used to have the vision of Krishna. They used to have the vision of child Krishna. In the end, they will have the vision of the Father. You will come to know [what is] the *karmatiit* stage. What? [You will realize] how the stage beyond actions is and how the stage being attached to actions is? There are certainly the *karmendriyaan*, aren't there? When you perform actions through the *karmendriyaan*, there is certainly a reaction of those actions. Then you should attain such a *stage* that even though you perform actions through the *karmendriyaan* but the soul shouldn't be affected by it at all. Everyone will come to know, this one has attained the *karmatiit* stage. Those *sanyasis* simply say: our *guru* went beyond *nirvaan*. Now what is its *proof* that he went beyond *nirvaan* [i.e.] beyond speech? [In reality,] do they go beyond speech or are they born in this world itself

after leaving their body? Where is the other world for them to go? Are sins increasing in the world or are they decreasing? They keep increasing. So, if sins are increasing, won't the sins of the people who live in the sinful world increase? Then how will they reach the new world? So everyone will come to know about the *karmatiit* stage, [they will realize] who are attaining the *karmatiit* stage. Then, many will have the visions of Brahma as well. *Yogabal* will continue to increase, won't it? The extent to which your *yogabal* increases, many will realize it through their intellect to that extent. These are very deep secrets of knowledge. It is also written: it is the deepest knowledge (*guhyat guhyataram gyaanam.*) When God comes, what kind of knowledge does He narrate? He doesn't narrate just deep knowledge. He narrates the deepest secrets. What does it mean? The topics of knowledge that are narrated in the world are the topics of blind faith. Those are the old topics of the scriptures. The Father comes and narrates deep topics in the last body of Krishna, doesn't He? The world says, God is omnipresent and what did He say through Brahma's body? God is *ekvyaapi*. So, He did narrate a deep topic but how much did the listeners understand it and how much did they explain it to others is another thing. Then in the *advance* [knowledge] when He is revealed in the form of the father [through the body of] the soul of father Ram, He explains all the more deep secrets. In the *basic* [knowledge] you just knew this much... what? God isn't omnipresent, then what do you come to know [in the advance knowledge]? If He isn't omnipresent, where is the *ekvyaapi* [form]? Nobody came to know that in the *basic* [knowledge.] What did they understand? They understood that He is *ekvyaapi* just in the body of Brahma. Had He been *ekvyaapi* just in the body of Brahma, had He come in a permanent form [in him], then would Brahma have left his body? He wouldn't have.

So, I explain these deepest secrets to you children. I don't explain these deep secrets to the Brahmins who convert to the Islam, Buddhist, Christian religion, etc. Brahma isn't any less famous. In the path of *bhakti*, they say, Trimurti Brahma. Even in the *basic knowledge*, they have shown three personalities of Brahma in the pictures. The picture of Trimurti that is made, whose features have they shown in it? The *features* [i.e.] the face Brahma has, they have shown the same face to Vishnu as well as Shankar. They have just removed the moustache but have shown the same face. So, was this a topic of the path of *bhakti* or the topic of the path of knowledge? This was in fact, the topic of the path of *bhakti*. God, the Father isn't revealed in the form of Trimurti Shiva through the body of Krishna. So Brahma isn't Trimurti. The three personalities aren't of Brahma. Whose are the three personalities? They are the three personalities of Shiva. All those three personalities... is Shiva beneficial or is He harmful? He is beneficial. So all those three personalities who are present in reality, for whom it was said: you children should make an accurate picture of the Trimurti. The picture that is made isn't *accurate*. They have shown just the *features* of Dada Lekhraj for all the three. Why isn't it *accurate*? Because [this is] just like the people of the path of *bhakti* who put the name of Krishna in the Gita. They make the child Krishna, God of the Gita likewise even here, in the *basic knowledge*, what have they done? They have shown the face of Krishna alias Dada Lekhraj in all the three pictures in the form of Brahma, Vishnu [and] Shankar. This is a *wrong* picture. It isn't an accurate picture (*yatha arth*²). You should in fact, show the picture of Trimurti Shiva. Trimurti Shiva. Yes, the *part* of Brahma is certainly longer. In the beginning also there is the role of Brahma, then when He plays a role in the form of Shankar, even then the *soul* of Brahma enters [him] and plays a role; then Brahma becomes Vishnu. So, He also became the same [i.e.] Brahma *so* Vishnu. Even then the *soul* of Brahma plays a role. It is the *soul* who plays a role. As for the rest, the personality isn't of

² Lit. means in accordance with the meaning

Brahma. This is why in the path of *bhakti*, they neither make an idol of Brahma, nor do they make his temple nor do they worship him.

Human beings consider Shankar to be high. Who will you consider to be high? You will consider Shiva to be high. Human beings consider Shankar to be high. What is the difference? Whose form will come to your intellect by saying 'Shiva'? Is there anything in the world without a name and form? There isn't anyone without a name and a form. So when you say 'Shiva', whose form will come to your intellect? (Student replied.) A point? [The form of] a point certainly comes in the intellect of the *vidharmi* religious fathers as well. In fact, they don't believe in a corporeal one at all. Though you see the corporeal one, in spite of seeing him it will be in your intellect: who is the beneficial soul who works in him? Is it Shankar or Shiva? It is Shiva. So, Shiva will be in your intellect. Just like Baba used to say, when you come on Brahma's lap, those in whose intellect it sits that they come on the lap of Brahma, they *fail*. If someone asks: on whose lap have you come and he says: I have come on Shivbaba's lap, then he has passed. So, what difference does it make? There is the difference in the feelings. The *soul* of Brahma himself degrades birth after birth. Or does he rise? Did he kept degrading birth after birth or did he rise high? He degrades. How can he uplift [others]? Who is the One to uplift [others] in him? It is a [different] soul. So, the soul towards whom you are focused... it is about the feelings. This is why it is said, your world is created according to the feelings [with which you perform deeds]. The feeling with which a task is done, you receive a fruit accordingly. So, human beings consider Shankar to be high and they combine Shiva [and] Shankar. Why? Why do they combine Shankar along with Shiva? Can they combine? Can the *part* of Shiva be mixed with the part of Shankar? Can it be mixed? *Arey?* Shiva is always the One who is free from thoughts (*asoctaa*) and Shankar is shown as a subtle bodied being, he is shown in a stage of thinking and churning. So, the role of Shiva and the role of Shankar are different. There is no point in combining them but the devotees have combined them in a physical form because they are definitely the same *personality*. Two souls enter and work in the same *personality*. The role of Brahma is certainly longer. Is staying in remembrance a *part*? Does someone play a role through the *karmendriyaan* or through the intellect? A *part* is played through the *karmendriyaan* and what does Shankar do? He stays in remembrance; this isn't a *part* through the *karmendriyaan*. So certainly, the *part* of Brahma alone is longer. You may say Brahma or Vishnu, it is these two who play the maximum *part*.

The establishment of Brahmin religion through Brahma, then Brahma himself becomes Vishnu, so there is sustenance through Vishnu. The *part* of both of them is greater. What is the role of Shankar? He opened His eye and the world is destroyed, this is his *part*! How long does it take to open the eye? One *second*. So, it is good that His eye remains closed or is it good if his eye opens? To open the eye means what? The eye of knowledge should open. When the eye of knowledge opens, he attains a *stage* of *iccha maatram avidya*. When you die, the world is dead for you (*aap muye mar gayi duniya*). It is explained to the children every day, if you don't study daily in *school*, if you won't listen to the murli, you will be marked *absent*. Why is a *register* made? A *register* is made to note the attendance, isn't it? So, this is also an *Ishwariya school*. Even here, it is seen that did the soul pay more attention to the *laukik* studies that it studied for 63 births or did it pay more attention to the studies that God, the Father teaches after coming? To which studies should you pay more attention? (Student: *Ishwariya*...) When God, the Father comes and teaches, you receive attainments for 21 births and in case of those studies, you study for one birth and receive the attainments just for that one birth and that too you may or may not receive it. So, the Father comes and opens our eyes so much; [He explains:] through this study, you gain benefit birth after birth. And

then the benefit isn't just for 21 births, the *sanskaars* of studies that you assimilate here, you assimilate the *sanskaars* of acquiring knowledge; the intensity of these *sanskaars* will continue even in the 63 births. The more intense *purusharthii* someone is here, what kind of *purusharth* will he make there, birth after birth as well? He will keep making intense *purusharth*. There is definitely a *guarantee* to make the 21 births fruitful but that soul will be in benefit even for the 63 births. So here, you study for one birth and make an attainment of peace and happiness for many births. You certainly need a *lift* of the studies, don't you? You shouldn't be *absent* in the *Godly University*. *Accha!* Who teaches in the *Godly University*? God the Father teaches. The other *universities* are made by human gurus. You shouldn't be *absent* here. The study is so high! You become the master of *sukhdhaam* through that study.

There, food grains etc., everything is *free* of cost. Where? In the Golden Age, food grains won't cost you anything and here? Here, you have to pay even for rotten food grains. The food grains that you get, there are so many worms in it. A lot of worms infest those grains produced with that fertilizer. This is why these days people give more stress over practicing *organic* farming. This *chemical* farming should stop. So there food grains are *free*; despite being *saatvik* grains it is *free* of cost. It doesn't cost anything. Now, look, food grains are so costly. The food produced using fertilizers is also costly. It has become so expensive in 100 years. The elderly people sitting here would know, what the cost of wheat was during their childhood. What was its cost? *Arey*, don't you remember it? *Arey*, don't you know what the cost of wheat or grains was in your childhood? It was a rupee [or] 50 *paise* (*aathana*) and what about now? People spend bundles of currency notes for it. In hundred years, it has become so expensive, otherwise earlier it was so cheap. Is only the topic of the limited food grains being discussed or is the topic of the unlimited food grains also being discussed? (Student replied.) Even in case of the unlimited food... which are the unlimited food grains? (Student: knowledge.) No, knowledge is in fact water. There is the milk of knowledge [i.e.] drink. Knowledge is something to drink and remembrance is something to eat, the food of the intellect. So it was said, earlier food grains were so cheap. It means earlier, in the year 1936, all those who came in the Brahmin world, was their remembrance *automatic* or did they have to make efforts for it? Their remembrance was *automatic*. Just on coming they used to attain a very high stage and now, you have to remember Him forcibly. There, in the new world, there isn't anything unattained, for which you might have to make *purusharth*. No doubt it is *Sukhdhaam*.

Now you are getting ready for *Sukhdhaam*. How are you getting ready? You have to become a *prince* from a *beggar*, don't you? What is this? How are you getting ready? Whoever comes in this *Ishwariya* knowledge should play this game of dice first. What? Sacrifice all your body, mind, wealth in the *Ishwariya* service. You should sacrifice it to such an extent that you become a *beggar*. This is why it is said in the path of *bhakti*, 'don't become a *follower* of Shankar. Shankar is a *bhabhutiya*³, so what will he make you as well? He will make you *bhabhutiya*, [or] a *langotiyaa* (the one who wears only a loin cloth)'. Now you are getting ready to go there. How are you getting ready? How are you getting ready? You are getting ready to become a *prince* from a *beggar*. None of the rich people consider themselves *beggar*. Why? If someone has secured a lot of wealth in practice, how can he consider himself to be a *beggar*? If someone has wealth, he will be wealthy and if he is wealthy, he will be intoxicated by his wealth. If he is a wrestler, he will have the intoxication of his body. If he is some big leader or has manpower, he will have the intoxication of his

³ The one who smears the body with ashes

leadership: I am a great leader! Whichever power of this world someone receives, he is certainly intoxicated [i.e.] he becomes egoistic by that power. So, none of the rich people of this world consider themselves as a *beggar* and you? You consider yourself as a *beggar*. Will you consider this when you become a *beggar* in practice or will you think this if you aren't a [beggar]? Those who would have already become a *beggar* in the *Ishwariya* service in practice, those who would have sacrificed everything, they will consider themselves as a *beggar*. They will feel intoxicated, now we are going to become a *prince* from a *beggar*. *Accha*, Om Shanti to the children.