

**VCD No.621, Audio Cassette No.1107,**  
**Dated, 20.02.07 at. Nilanaga (Mh.)**  
**Clarification of Murli dated (for bks)**

Om Shanti. We were discussing the vani dated 18<sup>th</sup> July 1967. In the end of the middle part of the third *page*, the topic that was discussed was: You are making Bharat into *swarg*<sup>1</sup> with your own wealth and you yourself will reside in that *swarg*. The Father says that you apply the *tilak* (vermillion mark on the forehead) to yourself through your studies. *Garib nivaaz* (the Lord of the poor), the Father has come to make you the masters of such a world [i.e.] *swarg*. You will become masters only through studies, won't you? The teacher's duty is to teach. To show favour, to bless, this doesn't befit a *teacher*. Teachers are paid by the government, so they will certainly teach. You get the inheritance from a big *government*. First you study and then you teach [others]; and the more you teach, the more you make others [equal to you], the higher is the position you receive. You become *padamaa padampati*<sup>2</sup>. The symbol of the lotus is shown under the feet of Krishna, isn't it? You have come here to become *padamaapadampati* in the future. It's not about becoming *padamaapadampati* now. It's the attainment for the future 21 births. You all become very happy and prosperous. You become immortal and gain victory over death. Human beings cannot understand these topics.

Your life span increases as well; you become immortal, don't you? Then, they have made the very pictures of the Pandavas<sup>3</sup> huge. Actually, it is about their intellect; they had a broad intellect. How can they show a broad intellect? So, they have made big pictures of them [in order to show that]. So people think that Pandavas were so tall and sturdy! They make the pictures of the Pandavas as high as the roof. Now **you** are the Pandavas in reality. So look, there is a vast difference between the explanation given in the path of *bhakti* (devotion) and the explanation given in the path of knowledge. A human being isn't very tall and sturdy. He is just six feet high. They make exceedingly tall pictures of the Pandavas. So look, what things happen in the path of *bhakti*. Is it about the path of *bhakti* only in the outside world or have they considered the huge pictures to be [that of] the Pandavas without thinking and understanding in the Brahmin world too? Even among the Brahmins, those who are considered as big Pandavas have been shown to be very tall and sturdy with great honour and position in the *basic knowledge*. It is about **you** children [in reality]. It is about [having a] broad intellect. It is about those who understand the topic in depth and explain it to others.

These are such old pictures! Those are the non-living pictures and you are the living pictures. You are such old actors! The oldest picture will be in the path of *bhakti*, and in the path of *bhakti* also it is Shivbaba's worship that takes place at first. They will certainly not make it big. First Shivbaba's worship takes place. Even now, you have to remain in the unadulterated remembrance of Shivbaba. *Bhakti* also is unadulterated first, it is *satopradhaan*<sup>4</sup>; later on *bhakti* also becomes adulterated. *Bhakti* becomes degraded. So now, you too have to stay in unadulterated remembrance. There (in the path of *bhakti*) they chant names, and here (in the path of knowledge) you remember the One Father. *Acchaa, good morning* to the children.

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<sup>1</sup> Paradise, heaven

<sup>2</sup> Multimillionaire

<sup>3</sup> The descendants of Pandu

<sup>4</sup> Consisting in the quality of goodness and purity

There is another murli, a night *class* dated 19<sup>th</sup> July 67. Everyone in the world is a devotee, but no one considers *bhakti* as degradation (*durgati*). If they consider themselves to be sinful, they are certainly in [the stage of] degradation. The children have come to know now, what knowledge is. Knowledge is intelligence and *bhakti* is ignorance. They keep worshipping [idols] without understanding. You remember **after understanding**. In the path of *bhakti* there is worship and in the path of knowledge there is remembrance. You are being transferred from *bhakti* to knowledge now. As you go deep in knowledge, you will attain the complete reward [of your previous deeds]. The reward continues for 2500 years. Then, you will go in [the path of] *bhakti*. So it is said knowledge, *bhakti* and detachment. When you obtain knowledge, you have detachment from *bhakti*. You too have detachment from the old world. The Father says: A few days are left. You children are ill for half a cycle. Now you are aware that if you become [healthy], you will become very wealthy as well. You children are very happy for this very thing.

At this time, in the Confluence Age, you are making spiritual effort (*purushaarth*) for the future twenty one births and it is only in this Confluence Age where you can make spiritual effort. The confluence of the Golden and the Silver Ages isn't praised. Why? There isn't the praise of the *shooting period* of the confluence of the Golden and the Silver Ages either because there, you don't become complete at all. The topic of becoming *purushottam* (best among the souls) is in the confluence of the Iron Age [and the Golden Age]. In [the confluence of] the end of the Iron Age and the beginning of the Golden Age, you become *purushottam*. So, it is called the Elevated Confluence Age (*Purushottam Sangamyug*). You children know that it is only in this Confluence Age that the Supreme Father Supreme Soul arrives. 'He arrives' means He is revealed. There is a similar calculation for the *shooting* as well. The *shooting* of the Golden and the Silver Ages takes place, the *shooting* of the Silver and the Copper Ages takes place and there is its confluence as well. There is the confluence of the Copper and the Iron Ages [too]. [But] there is the memorial of completeness; there is the memorial of the complete revelation. So, the complete revelation takes place at the confluence of the Iron and the Golden Ages. It happens the same way in the *shooting* as well, when the Supreme Father Supreme Soul comes. In the path of *bhakti* they think that God incarnates in every age. Now, there is no question of coming in every age at all, meaning there is no question of being revealed [in each age] at all. It is in the end of the Iron Age that complete degradation takes place. [The sins] reach the extremity, so the extremities come to an end.

Look, in the path of *bhakti*, they have shown many incarnations. They have made all wasteful stories in the path of *bhakti*. All kinds of forms of God are revealed! Now you are in the path of knowledge. You have known your *past* as well, haven't you? You will certainly be called a devotee; it's about the path of *bhakti* itself. The Father Himself is the Ocean of Knowledge, so He narrates the knowledge to you children as well. There, in the path of *bhakti*, there is *bhakti* and only *bhakti*, so they narrate only the knowledge of the scriptures. They consider [the stories in] the scriptures as knowledge. They call *bhakti* 'the *philosophy* of knowledge', but this (our knowledge) is the spiritual knowledge. Here, the Father can call [you] sons and daughters. He says, 'Oh My children! I have come to give true liberation (*sadgati*) to **you**. I haven't come to give true liberation to this one (*inko*); to whom? (Someone said: Brahma.) To Brahma. Or the souls who are going to become Narayan before or later (according to their *purushaarth*), I haven't come to give true liberation to them. I have come to give it to **you**. Neither have I come to give [true liberation] to **this one** (*inko*) nor **them** (*unko*). 'To them' means? If there is Brahma, then along with Brahma there are Brahmakumaris as well. They all are included along with 'this one'. 'Unko' means those

religious fathers who are accepted, praised in the world of five billion (500 crore) [human beings]. I haven't come to give true liberation to them either. To whom have I come to give it? (Someone said: To you.) To **you**. He says, 'to you'; how does He say this? Certainly, there is a mouth through which He says 'you', 'I have come to give true liberation to **you**. I have come to show you the path to the Abode of Peace and the Abode of Happiness'.

The Father explains to the children very lovingly. He explains: You used to call [Me], 'Come, take away our sorrow and give us happiness', didn't you? Now you children are in the Confluence [Age]. Even now, those who consider themselves to be in the Iron Age, they call God: 'Come'. Are they in the Confluence [Age] or in the Iron Age? They are in the Iron Age. They invoke Him, call Him, it means they are in the Iron Age. Whether it is about the people of the outside world, or whether they are the people of the Brahmin world, if they invoke Him, if they call [Him], where are they? [They are] in the Iron Age. They call [Him] in the Iron Age itself. In fact today, you don't go to any temple, mosque, pilgrimage place and so on. Now, the *aim* and objective is in front of you, it is *clear* in your intellect. They just go on journeys, have a glimpse and return. They go to have a glimpse of what? They go to have a glimpse of non-living pictures. Now, you don't need to have a glimpse of the non-living pictures at all. When they go to have a glimpse, at that time they avoid to [indulge in] vices, bad food, bad drinks and so on.

Nowadays, they also carry alcohol and so on secretly. Actually, yours is the journey of remembrance. Where does the *shooting* take place? (Someone said: In the Confluence Age.) How? There, in the path of *bhakti*, it is physical. So the ones who go for physical journeys, those who are degraded travellers, they do a lot of show off in [front of] the world. They take alcohol [with them] secretly. That [alcohol] is in a physical *bottle*, and then here there is the alcohol of the eyes. They take it with them secretly, no one can make out that a living *bottle* is also being carried with them. Actually, yours is the journey of remembrance. You have to remember the One. The Father says, you will become *satopradhaan* through this remembrance. Through which remembrance? One Father and no one else.

You definitely have to transform from *tamopradhaan* to *satopradhaan*. When you **were** *satopradhaan*, you were the masters of the world. Now, you don't have even a house of your own. Who? Who don't have a house of their own? You? *Arey*, the Pandavas didn't get even three feet of land. *Accha*? If you didn't [even] get three feet of land, how come you are sitting in such a big palace? (Someone said: We are sitting physically.) You are sitting physically? Has the soul gone out [of the body]? ☺ (Someone said: The soul is also present.) The soul is sitting as well as the body is sitting. But it was said that Pandavas didn't get [even] three feet of land. Pandav means the children of *Panda*, the Father; who is the *Panda* (Guide)? Shivbaba is the *Panda* who comes in the permanent chariot. So the permanent chariot in which He comes, has he found three feet of land permanently to narrate the knowledge freely till now? Has he found it? (Someone said: No.) He didn't find it till now. So, as is the Father, the children will also have to become the same; [they will have to become] *full beggar to full prince*. The entire world will be on one side and the Father's children will be on the other side. So realize [this]: at some time, you were the masters of the world and when you belong to the Father, you don't have even a house of yours! You become a *full beggar*. All those who become *full beggars*, their *part* will be declared. [They will become] *full beggar to full prince*. Body, mind, wealth and everything [should be] Yours. Is it just for the sake of saying or do you have to become this (full beggar) in practice as well? (Someone said: In practice.) You don't feel scared, do you? ☺

Now you are making *purushaarth* to become the masters of the world. You make *purushaarth* with your own body, mind and wealth. There is no question of seeking alms or *donation* from anyone. Those who have taken the inheritance a cycle ago, they themselves will take it now as well. Not everyone will be able to take [the inheritance]. ‘Everyone’ means who? Even among those who make *purushaarth* sitting face to face with the Father, not everyone will be able to take the inheritance. In the path of *bhakti*, many [people] go and gather [in front of a guru]. Why? Because in the path of *bhakti*, there is a lot of speech, [but] they don’t practice [what they say] to set an example; and what is it in the path of knowledge? There is the speech and along with the speech, they will also have to perform actions [according to it] and prove themselves [faithful to their words]. A few [souls] emerge to be like this, whose speech and actions become one.

Human beings don’t know how the deities acquired this kingdom. Those deities are *double* crowned. Which are the two crowns? One is the crown of *purity*. The crown of *purity* is also reflected in the eye, it is reflected on the face. Just like all the religious fathers are shown to have a crown. Which is that crown? (Students: Purity.) It is the crown of *purity*; however, they don’t possess the crown of responsibility. They didn’t take up any responsibility of establishing the new world; and what about you? You get the *double* crown. You also take up the responsibility of assimilating purity, that too, [it is] complete purity; and along with that, you take up the responsibility of establishing the new world too. You children know the beginning, the middle and the end of the Creator and the creation. Those devotees certainly don’t know [about it]. Do they know? (Someone said: No.) Why? If those Brahmin devotees are asked: who is the Creator and who is the creation? Then, what will they say? (Someone said: *Neti-neti* (we don’t know).) Whom will they call the Creator? (Someone said: Shiva). They will call Shiva, the Point of light the Creator and Brahma the creation. But, it’s certainly not like this. If Shiva, the Point of light is the Creator, the relationship of the Creator and the creation is also required, isn’t it? What is the relation? There is the relationship of the Father and the child. If the Creator is an incorporeal point and the creation is corporeal, will they be called the Creator and creation? *Sambandh* (relationship) means *samaan bandhan* (bond between similar beings). Both are needed in the corporeal form.

The Incorporeal Point of light is neither the Creator nor the creation. Just like the souls can neither be created nor the souls are creators; when the soul enters the body, it becomes the creator as well as the creation. Likewise, when the *Supreme Soul* Father also comes in this world, He becomes the Creator through the permanent chariot in which He enters and all those whom He creates *numbervaar* (one after the other), those *numbervaar* Brahmins are called the creation. So, you children know the beginning, middle and end of the creation and the Creator. There is no question of subtle world in this, [so that you may think] that the Creator is in the subtle world and there is some creation in this corporeal world. How will [something] transform from subtle to physical? At present, you are Brahmins in the corporeal form and the deities will come in the Golden Age. The Brahmins themselves are called deities after becoming complete. The *Shudras*<sup>5</sup> are in the Iron Age. You Brahmins are in the Confluence Age. Later, you will transform from Brahmins to deities in the Golden Age. Human beings have the intoxication of *bhakti* and you have the intoxication of knowledge. They have the intoxication of *bhakti*? Is it the intoxication of [remembering] the One or of [remembering] many? (Someone said: Of [remembering] the One.) The intoxication of *bhakti*? The intoxication of *bhakti* is the intoxication of [worshipping] many,

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<sup>5</sup> a member of the fourth and the lowest division of the Indo-Aryan society

[it is] adulterated intoxication, and the intoxication of knowledge is the intoxication of [being with] the One. It is because knowledge comes from the One and *bhakti* comes from many.

They consider themselves to be the *authority* of the scriptures. The Vedas and scriptures are shown in the hands of Ravan who has ten heads, aren't they? Is there only one type of scripture or are there many types of Vedas and scriptures? There are many types of Vedas and scriptures and their creators also are of various types. So, they are the *authority* of the scriptures and you are the *authority* of knowledge. Knowledge comes from the One, the scriptures come from many; *bhakti* comes from many. Now you have become so wise and intelligent! With *knowledge*, the doctors become so intelligent! They come to know each and every nerve of the human being. They perform big operations. Now you are also undergoing an *operation*. You have several types of diseases. It's not the disease of [just] one birth. (Someone said: Of the 63 births.) Also in the case of those doctors, they are [the doctors] for one birth and they also have patients for one birth, but you are patients for several births. There isn't any disease and so on there, in the Golden Age. There will neither be judges nor barristers there, there won't be any fighting and quarrelling, beating and so on at all. Then what is the need of judges and barristers [there]? It is certainly the Abode of Happiness.

There is so much pomp in the world! Some are sitting as lawyers with pomp; some are sitting as big judges. They have so much pomp, so much honour and they have so many *followers*! All these are the topics of *bhakti*. No matter how much they are honoured, they definitely can't remain pure while living in the household life. They can't stay pure. They will certainly become impure. You children have the tactic to stay pure like the lotus flower. What? Even while staying in the mire [of household], there is no effect of even a trace, even a drop of mire on you just like the lotus flower. When there is no effect, there is no attachment either. If there is no attachment, there is no inclination of the intellect [towards someone] either. When the intellect isn't inclined towards anyone, then, 'one Shivbaba and no one else' will become firm [in the intellect]. So you have this tactic ...what? [The tactic of] always staying detached even while staying in the mire of the household. You are Brahmins and Brahmanis, the *mukhvanshaavali*<sup>6</sup> of Brahma. Only you can stay pure like the lotus flower. Those ones with great honour, those with big and high *position* can show off to the world that they are great but they can't stay pure like you. They can't become pure.

There is no other flower in the household like the lotus flower. That is an inert flower...which one? The lotus flower. It is called the *king flower*. Among those lotus flowers as well, there is a *variety*. Some are white lotuses, some are red lotuses, some are yellow lotuses, there are black coloured ones as well. There are many fruits and so on in the lotus. Its root is also useful, its fruit is also useful [and] its seed is useful too. It grows in water. Which water do you live in? (Students: The water of knowledge.) You live in the water of knowledge, but just like the physical water doesn't *touch* them (the lotus flowers), in the same way, the mixture of personal opinions and human opinions that takes place in the water of knowledge can't *touch* you. So in the path of *bhakti*, there is lot of *show* (showing off), there is a lot of *pomp and show* in the path of *bhakti* and there is no *pomp and show* at all in the path of knowledge. In the path of *bhakti*, even if they do service in the name of Divine (*Ishwariya*) service, they will do the service with *pomp and show*. They spend money with so much show; they put up such big pavilions. From where do they get money? Do they invest each and every penny of their own earning? (Someone said: No.) [Then,] from where does it come? (Someone said: By collecting donations.) They collect donations, they beg; they beg

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<sup>6</sup> Progeny born from the mouth, meaning the knowledge

and perform *bhakti*. You don't show off at all; you don't have any expenditure either. You don't conduct any big *mega* programs. Here, the only main topic is remembrance. If you become firm on this journey of remembrance, all the tasks will be automatically accomplished with the help of the vibrations. You remove the words *nishthaa* (specially conducted meditation) and yoga so that you have to sit and remember. No. We sit in **Baba's** remembrance. Om Shanti.

The next night *class* is of the 20<sup>th</sup> July 1967. At first, the one who explains should be very sharp. What? If the one who explains is sharp, he will keep [his intellect] set [by narrating the knowledge]. Whichever soul comes in front [of him], he will set his intellect. If the one who explains is in remembrance, if he is absorbed in *love*, his speech will also be filled with excellence. Why isn't there excellence [in the words]? It is because they don't remain in the remembrance of the One. The intellect is inconstant, the remembrance is adulterated. And as regards this picture of God of the Gita... Who is it? Krishna isn't God of the Gita, it is Shiva. This is a *clear point* to explain. Make it *clear* and explain. If it is explained in general, superficially, according to the picture prepared by those Brahmins, people won't understand anything.

Those who prepare the pictures [themselves] don't understand, nor do the ones who explain understand it and then the people of the [outside] world won't understand it at all. At first, the one who explains should be the one with a sharp intellect. How is Shiva God of the Gita? Why isn't Krishna [God of the Gita]? You will have to make it *clear* and explain. Those who explain do say that Krishna isn't God of the Gita, [but, if they are asked:] *Acchaa*, if it isn't Krishna, who is God of the Gita? They will say that it is Shiva. *Arey!* Shiva is the name of the **Point**. How will a **Point** narrate the knowledge of the Gita? If He is God of the Gita, the One who gives the knowledge of the Gita, the Giver [of knowledge] will have to narrate knowledge, won't He? How will He narrate it? They will say, He narrates it through Brahma. *Arey!* In fact, it is mentioned in the murli that Brahma is the creation. Is Brahma the creation or the Creator? (Someone said: The creation.) Brahma is the creation so, who is the creator of Brahma too? Who is his father? (Someone said: The soul of Ram.) Certainly, Brahma will have obtained the introduction of his form from someone. Through whom did he get it? (Someone said: The partner.) He had visions, but he didn't understand a single thing. He asked his guru [about it], [but] he couldn't [give any explanation]; he kept wandering in Varanasi to the scholars, pandits and the learned ones; [still] he didn't get anything (the explanation of his visions).

[Then] he gave up and reached the person whom he considered more intelligent, truthful based on the experience of his life. He stayed in his (Brahma Baba's) shop for ten years. He was exceptionally sharp in business, [Brahma] Baba had entrusted the entire business of his shop to him, based on his (the partner's) intelligence. He made a share [and said], the entire effort will be yours and the entire wealth, the shop will be mine. So will he have entrusted it [to him] simply? He must have seen his intelligence and entrusted it [to him], mustn't he? He must have entrusted it [to him] only after seeing his truthfulness, mustn't he? So he (Brahma Baba) received the *clarification* of his visions from him. Certainly, the one who gave the *clarification* wasn't a human guru; it was the *Supreme Soul* Father Himself; but He came in some permanent chariot and sowed the seed of knowledge in Brahma's intellect. First, the *original* Brahma is required, [and] later [there is] the acting Brahma, the titleholder Brahma. Who was the *original* Brahma? [She was the one] for whom it was said in the murli: 'There were such daughters who used to make even Mamma-Baba

perform the *drill* [of meditation]. They sat as teachers. Shivbaba used to give directions sitting in them.’ So she is *Aadi Brahma* (the first Brahma).

After studying the knowledge from the creator mother and father, Brahma became certain: At this time, in the Confluence Age, I am going to play the role of Brahma and in the upcoming Golden Age, I am going to become Krishna. This [old] world is about to go, it is going to be reduced to ashes. The new world is about to arrive. He had visions of Vishnu *Chaturbhuj*<sup>7</sup> as well. So, the one who had those visions in practice, it (the clarification) sat firmly in his intellect because of the visions. It didn’t sit firmly [in his intellect] because of the sharpness of the intellect. In 47, when 300-400 maidens and mothers came in bondage, there was a sudden onset of fighting and quarrelling between Hindustan (India) and Pakistan, killing and bloodshed began, then all the maidens and mothers ran away [from their homes] and reached the same bungalow in Karachi, where Brahma Baba had already gone and was staying there. That’s all! [Brahma] Baba became intoxicated. Vanis (murlis) started to be narrated from his mouth. The child showed courage [and] the Father became the helper. The murlis have started since [the days in] Karachi. From [the days in] Karachi, the murlis continued to be narrated till 68. For how many years did it continue? The vanis were narrated for 21 years. In Karachi, its copies weren’t printed because it was narrated to and heard by only the children inside. After going to Mount Abu, the children were transferred [at different places] in *all India* for Divine (*Ishwariya*) service. It is from then that its copies started to be printed. So, from 50-51 to 1968, for eighteen years in a succession, that knowledge of the Gita was narrated. But it can’t be called the nectar of the knowledge of the Gita (*Gita gyaanaamrit*). Why can’t it be called so? Because whatever the Father Shiva narrated through Brahma’s mouth, it was beyond Brahma’s capacity of understanding.

The mouth which narrated [the vani] was of Brahma himself but what *title* was given to Brahma? ‘This Brahma is like a *baby*.’ Was he a *baby* with a beard and a moustache? (Student: No.) He certainly was not a *baby*. That means, he had a *baby* (child) like intellect. Whatever the Father Shiva narrated, he [just] listened to that much. He didn’t know the depth of its meanings at all. For this reason, it was said that, whether you call [him] Brahma or Krishna, it is the same thing. Krishna’s soul takes on the name and form of Brahma in his last birth. That Brahma is the creation but he isn’t the Creator. There was someone else in the corporeal form who created that Brahma too, who was forgotten by Brahma as well. It is because it is fixed in the intellect of that soul for 63 births that God of the Gita is... who? (Someone said: Me.) Krishna. [He thinks:] ‘I myself am Krishna’s *soul*’; and he forgot the Father. What difference was made in those murlis later on? Initially, it was written: ‘Do you remember Shivbaba (*Shivbaba yaad hai*)?’ and later on? Before ‘Do you remember Shivbaba?’ a new word was added by the bodily gurus; [it was written:] ‘Do you remember Pitaashri Shivbaba (*Pitaashri Shivbaba yaad hai*)?’ It was [written] ‘*pitaashri*’ because he is going to become an elevated father later on. Not now. Now, by adding the word ‘*pitaashri*’ it was proved that *pitaashri* is Shivbaba. So it is as if Brahma received the *title* of God of the Gita. Who do the Brahmakumaris consider as God of the Gita in the corporeal form? They consider Brahma himself [to be that]. But this topic sits in the intellect of the Prajapita Brahmakumar-kumaris, that God of the Gita can’t be the corporeal Krishna alias Brahma. In fact, he is the *first class* creation and his creator is that personality of the beginning of the *yagya*, through whom the seed of knowledge was sown in the *yagya* of the Brahmans.

<sup>7</sup> Four armed Vishnu

It also sat in the intellect of Brahma: This is my *part*; I am the first leaf of the world. But this doesn't remain in the intellect of the leaf, who his seed is. Seed means the father. This is why, just before Mamma-Baba left their body, the Father Shiva made it *clear* in the murli itself, that the name 'Brahmakumari Ishwariya Vishwa Vidyalaya' that has been given is *wrong*. Why is it *wrong*? It is because in reality, the *founder* of this organization isn't Brahma. Who is the *founder*? (Someone said: Prajapita.) He is the same personality of the beginning of the *yagya*, in whom the Supreme Soul Shiva entered and [through whom He] sowed the seed of knowledge in those mothers and Brahma's intellect. For this reason, you children shouldn't write Brahmakumar-kumari for yourself. What should you write? (Someone said: Prajapita...) Prajapita Brahmakumar-kumari. But when Brahma himself was unable to understand the *vani* (teachings) of the Father Shiva, how will the Brahmakumar-kumaris understand it? Even today, what *title* do they add before their name? Brahmakumar [i.e.] *ammakumar* (son of the mother). As if they don't know about their father even now. But you children certainly know. What do you know? We aren't the children of the mother alone; we are the children of both, the mother and the father. Our father hasn't departed; he is present in this world even now. He was present in the beginning as well as he is present now and he will exist till the end too. We are the *amar* (immortal) children of the Amarnath<sup>8</sup> Father.

So you know that the Kalpa tree and the World Drama Wheel are also important pictures. The Ladder is an important picture as well. Even among these pictures, the most important picture that should be fixed in the intellect is [the picture of] God of the Gita. There should also be a comparison between Shiva and Shankar. That picture is also required. [It should show:] this is Shiva and this is Shankar. What difference will you show? Shiva is the name of the incorporeal Point of light and Shankar is the name of the deity who stays in the *aakaari* (subtle) *stage*. *Aakaari stage* means the *stage* of thinking and churning. Shiva is the Creator; in which form? And Shankar is the creation. What are Brahma, Vishnu, and Shankar as well? They are creation. Whose creation are they? (Someone said: The Father Shiva.) [They are] the creation of the Father Shiva? Is the Father Shiva a point of light or is He corporeal? (Someone said: Corporeal.) Hum! (Someone said something.) You became confused. Shiva is the Creator and Brahma, Vishnu, Shankar are His creation. The creations have been shown with hands, legs, nose, eyes and ears, but Shiva, the Creator isn't shown with hands, legs, nose, eyes and ears. What does this mean? Incorporeal means, He isn't shown only as the Point. How is He shown? (Someone said: In the corporeal form.) He is shown in the shape of a *ling* (oblong shape).

*Ling* means, He is certainly corporeal, but it is as if he (the chariot) is unaware of the *indriyaan*<sup>9</sup>. That incorporeal Shiva comes in this world in the corporeal form and plays the *part* of being *akartaa*<sup>10</sup> [and] *abhogtaa*<sup>11</sup> in practice. He is the One who doesn't experience [pleasures] even while experiencing them; the One who doesn't see even while seeing; the One who doesn't listen even while listening to the defamation spread against Him in the entire world. He is the Creator in this form. Otherwise, it's not that the Point of light is the Creator. Shiva doesn't come alone. With whom does He come? (Students: With the three *murtis*.) He comes with the three *murtis* (personalities). Not just one *murti*, not just two *murtis*; in the beginning, all the three *murtis* were present. So there should also be a

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<sup>8</sup> The Lord of the immortal ones

<sup>9</sup> Parts of the body used to perform actions and the organs of the senses

<sup>10</sup> The One who is beyond the effect of karma

<sup>11</sup> The One who does not seek pleasures

comparison between Shiva and Shankar. Shankar is the creation, so he will certainly be remembering the Creator. What is the main difference between Shiva and Shankar? Shiva is in the form of the Point of light; and what about Shankar? (Someone said: He is corporeal.) Shankar is always shown in the pictures to be sitting in remembrance. Whom does he remember? (Students: Shiva.) Certainly there is someone higher than him; he must be remembering Him alone, mustn't he? So only these many pictures are enough. There should be the main pictures and there should be the picture of Ram *raajya* (the kingdom of Ram) and Ravan *raajya* (the kingdom of Ravan) as well. The pictures should be explained properly. The gurus of the path of *bhakti* who drown the residents of India (*Bharatvaasis*), you should rescue the *Bharatvaasis* from them. Explain properly, then they will open a *centre* for you on their own. The *service* doesn't bring result, if the ones who explain [the pictures] aren't in yoga (remembrance). It appears just like this to Baba, that the children aren't full of [the power of] yoga now. Very good children are required; for that goodness, the journey of remembrance alone is the main thing. In the *complete* journey of remembrance, wrong actions aren't performed. These eyes deceive a lot. Though someone is a *mahaarathi*<sup>12</sup>, he will be said to be *number* wise (of a specific rank according to their spiritual effort). And it isn't that someone has become complete at this very time. No. If someone becomes completely *karmaatiit*<sup>13</sup>, this body itself won't exist. What will happen to the body? Will it fly away? (Someone said: There won't be consciousness.) The body won't exist, it means the *attachment* for the body will be completely removed. The soul will experience being incorporeal, vice less and egoless. The consciousness of the body will be removed. *Acchaa*; Om Shanti.

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<sup>12</sup> A great warrior

<sup>13</sup> The stage beyond the karma