

VCD No.181, Audio Cassette No.662,
Dated, 29.01.05 at Tadepalligudem.
Clarification of Murli dated 11.01.66 (for BKs)

The *vani* dated 11.01.66 was going on at Bhimavaram; [it is] a morning *class*, [we were] at the end of the 2nd *page*. Baba was saying that there is just one *subject*: ‘*manmanaabhav*’ and ‘*madyaajibhav*’. ‘*Manmanaabhav*’ means merge the thoughts of your mind into My mind. It means, you should have no other thought except the thought of the Father. There should not be opposition in any thought. So, when there is no opposition even in the thoughts, there will be no opposition in the speech either. Because, surrendering the mind and intellect itself is the biggest thing to *surrender*. Thoughts are created through the mind itself. Thus, there cannot be opposition through the speech either; whatever are the words of the Father, so are my words. Whatever is the language of the Father should be the language of the children; and when there is similarity in the mind and the speech, there will certainly be similarity in the *karmendriyaan*¹ as well. The action that is performed through the *karmendriyaan* will also be similar to that of the Father. So, by combining all these three things, it is said ‘*madyaajibhav*’. Then, whatever actions are performed will be for the Supreme Soul Father. It means that it will be for the benefit of the world. Shiva is anyway the World Benefactor (*Vishva Kalyaankaari*). If the Father is the World Benefactor, the children are also world benefactors. He is not the Benefactor of any human guru; He is not the Benefactor of any bodily being or the Benefactor of any selfish person. The One Father is the World Benefactor and He is called “*Sadashiv*” (always beneficial); what? It is not that sometimes He becomes beneficial and sometimes He becomes harmful; sometimes He becomes selfish and sometimes He becomes selfless. So those who are the Father’s children, they too will be the same at different levels according to their *purushaarth* (spiritual effort). So there are only two things, *Alaf* and *Be*. *Alaf* means *Allah* (God) and *Be* means *baadshaah* (emperor). To remember *Alaf* means remembrance (*yaad*) and to know the beginning, the middle and the end of the [role of the] emperor means knowledge (*gyaan*).

So see how happy these ones (*inko*) felt. Who? These ones felt so happy. Who? Who is speaking? Shivbaba is speaking, “These ones felt so happy”. Who felt so happy? Not ‘this one (*isko*)’, [it was said] ‘these ones’. The souls of Ram and Krishna felt so happy. What happiness did they feel? They came to know about ‘*Alaf* and *Be*’. *Alaf* [found] *Allah* and he gave away everything he had. *Alaf* found *Allah* and *Be* received the *baadshaahi* (emperorship). They got such a big *lottery*; what else do they require? Then why shouldn’t the children feel happy within? They (*Alaf* and *Be*) are the souls who play the *part* of the *hero* and the *heroine* of the world, they are revealed in the form of the mother and the father in the world; the Father Shiva Himself plays the *part* of the Mother and the Father through them. When they received such a big *lottery*, what else do the children need? The children are certainly the crown of the head. The children should definitely feel happy within.

This is why Baba says, such *translight* pictures² should be made for everyone so that all the children feel happy seeing them. Who says [this]? Baba says [this]. What does He say? Should *translight* pictures be made? So, the *translight* picture was made and kept in a box at Mount Abu. Did Baba say this? He didn’t say it? Then, has it simply been kept there? Was it simply kept [there]? They keep non-living pictures in the path of devotion (*bhakti maarg*) and they keep non-living pictures in the path of knowledge as well, then what is the

¹ Parts of the body used to perform actions

² Pictures in a box lit from inside

difference? Does Baba want to see us children, does he want to see the face of us children [in the form of] *translight* or does He tell [us] to keep the non-living *translight* picture? Baba says in the *murlis*, ‘There is no need to keep even his picture’. So, whether it is the *translight* picture or any other picture, it is not about keeping those pictures. In reality, our face should be revealed with such an incorporeal *stage* that it looks like a *translight*. What is there in a *translight*? We can see the things through it as they are, it is transparent. So Baba wants to see such *translight* pictures of everyone. What was said? And He wants them made for everyone. They should be made [for everyone], so that all the children feel happy seeing them. When will you become [this]? Have you become [this]? (Someone said: We will become that.) You **will** become that? Have you not become that yet? (Someone said: We have become that.) You **have** become that and you **will** become that? So Baba wants such pictures made; it means it is about the living pictures. Baba does not talk about having physical pictures made. Shivbaba is giving us the inheritance through Brahma.

3rd Third *page* of the *vani* dated 11.01.66. What was said? Who is the Giver of the inheritance? Shiv**baba**. It was not said, the Father Shiva. What was said? Shiv**baba**. Shivbaba means, the combination of the corporeal one and the incorporeal One. Then, will that [part of Shivbaba be said to be played] through Dadi Gulzar? Dadi Gulzar is also corporeal. (Someone said: She is corporeal.) But... doesn’t the incorporeal *Supreme Soul* enter her? Yes, there isn’t the entrance of the incorporeal *Supreme Soul* in her, this is why she can’t be called Shivbaba and the *title* of the one in whose body He entered and narrated this *vani* in 66 is Prajapita Brahma. It was the *title*; Prajapita Brahma was the *title*, it means it was his position (*upaadhi*). He was not the *original* Prajapita Brahma. It means there was someone else before him, whose *title* he received. [He is the one] about whom it comes in the *murlis*: There were such children who gave *directions* to Mamma–Baba, who made them perform the *drill*, who sat as teachers. We thought, they will get a very good position (*number*) in the rosary. Who thought? Mamma - Baba thought that they (who sat as teachers) will get a very good *number* in the rosary. Those children disappeared.

It means that there were such children in the beginning of the *yagya* who taught even Mamma-Baba, who sat as teachers. So, whatever happens in the beginning, it happens in the end. Whatever happened in the beginning is definitely revealed in the end too, *aadi so ant* (as is the beginning so is the end). So the same children who were in the beginning of the *yagya*... but since they did not get the full *doze* dose of knowledge at that time, they left and went away. It is because in the beginning, the *foundation* of knowledge was not laid. It was the *foundation* of the path of *bhakti*, of visions in the beginning. There was the glory of dreams and visions. The souls were attracted by that itself and only the Sanskrit Gita of the path of *bhakti* was read out, only that was clarified. So those children broke away because of not having the *foundation* of knowledge, but they took the *sanskaars* of being Brahmins and went away. So, the children who leave their body after becoming a Brahmin, they take the fruit of their previous birth to their next birth.

So, it is said here, Shivbaba is giving the inheritance **through** Brahma to **us**. Now after 66, in 68-69, Brahma left his body but nobody received the inheritance of liberation (*mukti*) and liberation in life (*jiivanmukti*). Nobody says, ‘We have attained liberation and liberation in life’. Then, did Baba speak a lie [saying] that Shivbaba is giving us the inheritance through Brahma? Shivbaba’s great sentences are like lines drawn on a rock; whatever He spoke, He sticks to it. It means, although the Brahma who received the *title* of Prajapita Brahma left the body, although he became a being in a subtle body, he became the resident of the subtle world, even after him, Shivbaba can enter some or other children and

play His *part*. That is why it is said in the *murli*: Whichever body I enter will have to be named Brahma. This is why Brahma is also shown with four-five faces. *Caturmukhi Caumukhi Brahma* (Brahma with four heads) is called the complete Brahma. It means, the title holder Brahma-Saraswati and those children of the beginning; both [the couples] combine and become the *Caturmukhi Caumukhi Brahma*. The same souls of the beginning come in the *yagya* of the Brahmins once again after being born and the souls of Brahma and Saraswati enter them in the seed form *stage* and [Brahma Baba] enters Dadi Gulzar with the subtle body.

How do we come to know that he (Brahma Baba) has entered this one with a subtle body and this one in the seed form *stage*? How will we come to know this? (Someone said something.) Yes, when he enters Dadi Gulzar, the face and appearance change. Dadi Gulzar does not have the awareness of her form. On the other hand Shivbaba is always a point and the souls whom He makes stable in the point form *stage*, they too become light (*halki – phulki*). So, there is no pressure on the body which He enters. So, the *soul* of Brahma too...the soul of Ram, who is the seed form soul of this world, who is the father of the world, the one who is called Prajapita is anyway a seed. [It is said:] “*Aham bijj pradah pitaa*³”, I am the father. Father means the seed; the seed itself is called the father. So, when the *soul* of Brahma too enters the body of the father Ram, even he becomes a seed by his (the father Ram’s) colour of the company. He attains the seed form *stage*, he attains a *nisankalpi stage*⁴. It means that he is also a seed. So, there is no pressure of Brahma’s soul on him, the personality of Ram. Like, on the entrance of Shiva, Brahma didn’t come to know at all, when He entered and when He went away. Shiva becomes so light and plays His *part*. So, Shiva does not make Brahma’s *soul* directly equal to Himself, the one with the seed form *stage*, *niraakaari* (incorporeal), *nirvikaari* (without vices), *nirhankari* (egoless), but through the personality of Ram, the same soul becomes incorporeal, without vices and egoless in practice.

It means the transformation of both of them takes place together. Whose? Of Ram and Krishna. In the beginning of the *yagya*, the souls of Ram and Sita were present, they had *supremacy* in the *yagya*, they had *control* [over the *yagya*]. The same souls come again in the *yagya* in the end and play an *advance part* in everything [including] *gyaan* (knowledge), *yoga*, (remembrance) *dhaaranaa* (assimilation of divine virtues) and *sevaa* (service). This is why, the *advance party* starts through them. Brahma’s soul and Saraswati’s soul also enter them and play the *advance part*. As for the rest, it is not that the *advance party* is in the subtle world. Or that the Brahmakumar–kumaris who are leaving their body are playing the part of the *advance part* in the subtle world somewhere above. No. In this very world of the Brahmins, those souls who leave their body are playing the *part* of the *advance party* by entering [some people].

So Shivbaba is giving the inheritance to us children through Brahma. It means that He has not gone. It is not that Shivbaba left the work incomplete and went away. No. Shivbaba also enters [somebody]. Its memorial is in the scriptures in the form of *Trinetri*⁵; it is called *Shiv netra* (Shiva’s eye), the third eye. Eye means the soul. The Living Soul, the *Supreme Soul* who is *Sadaashiv* enters some personality constantly in such a way, He enters him in the form of the permanent chariot that he is called *Sadaashiv* and Brahma’s *soul* who enters is shown in the form of an incomplete moon. It means he too enters him (the soul of

³ I am the Father who sows the seed

⁴ Stage beyond thoughts

⁵ The one with the third eye

Ram) and makes *purushaarth*. He makes *purushaarth* and does service as well. He does service through the speech. He does service through actions too. It is not that Brahma's *soul* is not doing service now. He is doing service through the *karmendriyaan*, the speech as well as the *drishti* (vision). But Baba, Shivbaba has given us this *direction* in the *murlis*: Do not see Brahma. Why do you see these ones? What should you think? Who is teaching you? Shivbaba is teaching you. If you remember Shivbaba, you will never remember the souls who fall.

The souls of Ram and Krishna also fall in the Copper and the Iron Ages, don't they? So why should those who fall come to the intellect? The One who is always high, the One who is the highest Performer, the One who is the Father of all the fathers, the *Guru* of all the *gurus* and the *Teacher* of all the teachers, remember that *Supreme Supreme Teacher, Guru* and Father, will you not? So that Father, whom we will call Shivbaba... it means He is present in practice, in the corporeal form and He is giving us the inheritance through Brahma being in the corporeal form itself. It means that even now, He is narrating the *vani* through some *mukh kamal* (lotus like mouth). In which form? In the form of the *Teacher*. The *Supreme Soul* becomes the *Teacher* as well.

So, He is giving us the inheritance through Brahma; is heaven created? *Arey!* How will heaven be created in the physical form? Will the bodies transform first or will the mind and intellect in the form of the souls transform first? Firstly, the subtle transformation of the world will take place, won't it? So, all the elevated Brahmin souls in this world start experiencing... although we remain alive, the soul should experience itself in a peaceful *stage*. Let anyone *disturb* us to any extent, but we should not leave the *stage* of peace. We should reach such peak of knowledge that we don't become restless. So, it is as if we received the inheritance of the Abode of Peace (*Shantidhaam*) while being in the body itself. And [another thing is] the inheritance of the Abode of Happiness (*Sukhdhaam*), *jiivanmukti*: we should experience happiness while being alive, we should not experience any kind of sorrow. So, when we start feeling such a climax of knowledge within ourself... and others should also experience it through us: *Arey!* How did our stage start becoming good just by coming in their company, by receiving their *drishti*, by coming in their contact? So, when the others experience [this] and we ourselves also experience [this], it will be said that we are becoming entitled to the inheritance of liberation and liberation in life through the mind and the intellect.

So Shivbaba is giving us the inheritance through Brahma. The people of the world don't know anything. What? [They don't know] whether Shivbaba is giving [the inheritance] or He has gone up. Shivbaba is giving us the inheritance even now. The worldly people have an absolutely worthless intellect. Who are included in those worldly people? Are only the people of the outside world who have not taken the knowledge at all included or are there such human beings in the Brahmin world as well in whose intellect it is not sitting at all that Shivbaba is giving them the inheritance of liberation and liberation in life even now through the body of Brahma in practice? Now you children are becoming the ones with a clean intellect from [being] the ones with a worthless intellect. What? That is why it was said in the *murlis*: When the entire rust of your soul is removed, you will learn directly from the Father.

What? [You will learn] directly from the Father. It means, the body, the body of Brahma through which this sentence was spoken at that time was the mother's body, [it was] *indirect*. It was the *basic knowledge* that was being taught to us through the mother. It was

not the *direct part* of the Father. It is because it is said in the *murli*: I am the Father, the *Teacher* as well as the *Sadguru*. I play a *part* in all the three forms through one personality. There is just one *personality*. He is the Father, the *Teacher* as well as the *Sadguru*. He is [all the three] only through one body. It means that He was not the Father who gives the inheritance to the children through Brahma and He was not the *Teacher*, the *Supreme Teacher* through the form of Brahma either. The mother is an ordinary *teacher* anyway. He didn't play the *part* of the *Supreme Teacher* either. It is because, what is the work of a *teacher*? A teacher's work is to give the *clarification* of the *text book*, whether it is a *poetry* (*padya*) or *prose* (*gadya*) or *poetry* (*padya*), to explain each and every sentence word by word.

So what is *prose* and what is *poetry* in our knowledge? In our knowledge, the *murli* is our *poetry* [i.e.] *padya*. It is a song (*giit*), the Gita, the knowledge of the Gita. Then emerges the *Gita gyaanaamrit* (the nectar of the knowledge of the Gita) after churning. So when the *Teacher* explains [the knowledge] word by word, the nectar emerges through thinking and churning; it will be called *Gita gyaanaamrit*, which can be understood by everyone.

So, it was said that the human beings don't know these things. It has sat in your intellect. You are becoming those with a clean intellect from those with a worthless intellect. How are you becoming [this]? (Someone said: Those with a clean intellect.) No, how are you becoming [this]? The entire rust of your soul was removed by remembering the Point. I the soul am a point, my Father is a point; we studied this *basic knowledge*, didn't we? So, those who studied this *basic knowledge* with love and put it in practice in their life, their intellect became subtle by remembering the subtle point. So, the children whose intellect becomes subtle, it is like the rust of their soul was removed at a basic level. So, they became the ones with a clean intellect, didn't they? The incorporeal *stage* they attained by remembering the incorporeal One, the Point of light, the intellect did become clean [with this stage], but the intellect didn't become so clean that they can be called deities from Brahmins. So the work of making Brahmins into deities is still in progress.

Who makes a lawyer into a lawyer and a *judge*? Who teaches this study? Only the one who himself is a lawyer or a *judge* will teach it. Who can teach the study of becoming a doctor or a *surgeon* to a *doctor*? The one who himself is a *doctor* will teach it. So first, the *Shudras* were made into Brahmins, this was the *first machinery* that worked in the *basic knowledge*. So certainly, what will the teacher himself be? He will be a Brahmin, won't he? It means he will be the one who leads a pure life, won't he? So, Baba says, you have to become *Brahmaacaari* (celibate) in this life. The one who practices what type of conduct (*aacaran*)? Just like Brahma led a pure life, you too have to become a *Brahmaacaari* who leads a pure life. So, they did become Brahmin, having become a *Brahmaacaari* in this life; they assimilated Brahmanism (*braahmantva*) number wise⁶ according to the *purusharth*. After taking the knowledge, the intellect of some [people] becomes so *satopradhaan* that they take an oath: We will remain pure throughout our life. Then, someone is able to maintain it throughout his life and someone is unable to maintain it. Some maintain it for four to eight days and then they stop [maintaining it]. They go back to their vicious life. That is a different thing, but, they did become a Brahmin for some period, didn't they? So, the intellect of all those who become Brahmins becomes clean. Brahmin means the one with a clean intellect.

⁶ More or less

So, those who become Brahmins with a clean intellect, they are then given the teaching to become a deity from a Brahmin. Who will give them that teaching? A lawyer teaches a lawyer, a *doctor* teaches a *doctor* so, who will give the teaching to Brahmins to become deities? As regards Shiva, Shivbaba, He is God, He is God the Father. Will He be called a deity? *Arey!* Does Shivbaba become a deity, a demon or a human being? No. He comes in a human body but He isn't a deity. So, who will make the Brahmins into deities? (Someone said: *Dev dev Mahadev*.) Yes, the one for whom there is the praise in the scriptures '*dev dev Mahadev*⁷'. Three deities are praised to be the highest among all the 33 crore (330 million) deities. [They are] Brahma, Vishnu and Shankar. So, Brahma and Vishnu belong to the deity category and the one [belonging to] the category higher than the deity category is called *dev dev Mahadev*. Even in our pictures, the pictures that Baba made through visions, Shankar is shown in the highest level, in the three worlds, in the picture of the Tree. Brahma is shown in the lower level and Vishnu is shown in the middle; he is the one who maintains a *balance*.

So you children have come to know everything. There is no need to study anything else. There is no need to study any other worldly study for those who are studying the teachings given by God the Father. You receive the emperorship of the world through this study. That is why the Father is called *Knowledge full*. People think that God the Father knows each and every one's heart, but the Father is *Knowledge full*, He gives *knowledge*. A *teacher* can understand how much someone studies. As for the rest, He will not sit all day long and check what goes on in their intellect. *Arey!* What is the need for God to see what is in their heart? If we say it firmly for God that God knows everyone's heart, He sees everyone's heart, then why has the Father made this rule of giving the *potaamail*⁸? The *potaamail* has to be given; it means the body which He enters should also receive the information. He is *antaryaami*⁹ the incorporeal Point of light Shiva, but there is no need for Him to know [what is] in everyone's heart. There is no need for Him to open the box of each and everyone's heart. It is the duty of every child that he himself should open the box of his heart and keep the entire *potaamail* in front of Baba. As for the rest, He will not sit all day long and check what goes on in their intellect. This is of no use. What was said? This is of no use.

This *knowledge* is really *wonderful*. The Father is also called the Ocean of Knowledge, the Ocean of Happiness, the Ocean of Peace. Why was 'also' added? The Father is **also** called the Ocean of Happiness, the Ocean of Peace, the Ocean of Knowledge; why was 'also' added? (Someone said something.) Yes, it was said 'the Father', wasn't it? So, there are two unlimited fathers. One is Shiva the *Supreme Soul* and the other is the one whom He (Shiva) enters in the permanent form. He too is the unlimited father. He is the father of the human world consisting of 500-700 crore (five-seven billion) [people]. So, when the incorporeal One enters him, both the souls together are called 'the Ocean of Knowledge'. If both of them remain separate, the revelation of the Ocean of Knowledge cannot take place. So, it was said... yes, when He, Shiva the *Supreme Soul* makes the permanent chariot, Prajapita equal to the Father, equal to Himself once in the Confluence Age, he becomes carefree for 2500 years [thinking:] I have achieved whatever I wanted. After that? Even after that, the *sanskaars* of assimilating knowledge which are recorded [in Prajapita] in the Confluence Age are revealed from the Copper Age.

⁷ Deity of the deities, the greatest deity

⁸ A letter to Baba containing the account of the secret and weaknesses of one's body, mind and wealth

⁹ The one who knows the inner thoughts and feelings

So now, the more we assimilate knowledge in the Confluence Age, the more we will be becoming equal to the Father. Whatever *knowledge* is present in the Father, should it be present in the children too or not? It should be present, but it is present number wise according to their *purusharth*. Because the *battery* like soul of all of us is not equally *powerful*. What? The *plates* (parts of a battery) are not alike in the *battery* [in the form] of the soul of everyone. There are 500-700 crore leaves (souls). So, all the 500-700 crore leaves are not alike. Now, you know the Ocean of Knowledge and belong to Him. Then this *title* will vanish. Then you become complete with all virtues, complete with 16 celestial degrees and highest among all the souls who follow the code of conduct (*maryaadaa purushottam*). That is the high position of the human beings. There are high and low positions, aren't there? At present this is the Divine position. So, this is something to understand and explain so much.

You should feel very happy seeing the picture of Lakshmi – Narayan. ‘You **should**’, why was ‘should’ added? Don’t you feel happy seeing the picture of Lakshmi - Narayan? Even today, when people go to the temples of Lakshmi – Narayan, don’t they feel happy seeing the picture of Lakshmi - Narayan? They feel [happy], don’t they? So, they certainly feel happy seeing the picture of Lakshmi – Narayan. Then, why was it said here “you **should**”? It was said so because Baba talks about the living [pictures], He doesn’t talk about the inert pictures at all. So now, the living pictures of those who will have the *stage* of becoming Lakshmi – Narayan, they will be present somewhere in the Brahmin world at present, won’t they? But they don’t appear so now. It means that in 66, their *purusharth* was not perfect complete. That is why it was said, after looking at those pictures, when the soul starts seeing through the third eye of the intellect that these ones are going to become Lakshmi – Narayan - you saw the living form of Lakshmi – Narayan through the third eye, didn’t you? - that this will be their form in the future and these are the personalities who are going to become Lakshmi – Narayan, the emperors of the world, so should you feel happy or will someone become unhappy? Then, happiness will rise. You should feel very happy.

Now we are becoming that. What? We too are becoming the same, like Narayan. We will become the masters of the world. What? When the Father is the master of the world, the children will also become the masters of the world. The *attributes* come from the *knowledge* itself. We feel refreshed just by seeing our aim and objective. This is why Baba says, everyone should have this picture of Lakshmi–Narayan. What? Everyone **should have** the picture of Lakshmi–Narayan. What is the meaning of ‘should have’? Everyone should have it means it should be near them. (Someone said: It should be near them.) Yes, it should be near them. So, what did they (Brahmakumaris) do? They made a picture of Lakshmi–Narayan, put it in a *plastic* [cover], they made a badge of it and pinned it on the pocket. Now Baba says: The *locket* of the picture of Lakshmi–Narayan that is made, there is the picture of the aim and objective [i.e.] Lakshmi–Narayan on one side and on the other side, there is [picture of] Shivbaba. So, what did they do? They made a non-living *plastic* picture and made [the picture of] the Point of light (*jyotibindu*) Shiva on the other side.

But, is the Point of light Shiva Shivbaba? (Someone said: He is.) He is? Is the Point of light Shivbaba? Is He the Father Shiva or Shiv**baba**? The *grandfather* is called Baba. As regards the Father, the Point of light Shiva is the Father of the point like souls. Other relationships are formed [with Him] when He enters some body. So, the picture of the point that is shown [in] the *Shivling* is not Shivbaba. (Someone said: He entered.) Yes, after recognizing the body He enters, when that form is shown, He will be called Shivbaba. So, because of not understanding, they have made a picture [on] *plastic* with an inert intellect.

They made the non-living picture of Lakshmi–Narayan. *Arey!* These non-living pictures were anyway made [till now]. What is to be done? The thing to be done is that this picture of the *locket* should always remain in the pocket like intellect. On one side there should be [the picture of] the *Trimurti Shiv*; what? All the three personalities of Shiva should be in the pocket like intellect, which personality is going to be revealed in the world as the one who plays the *part* of Brahma, which personality is going to be revealed in the world as the one who plays the *part* of Vishnu, which is that personality among us Brahmins and which personality plays the *part* in the form of *dev dev Mahadev*, in the form of Shankar, who is that Shivbaba whose picture is to be put on the other side [on the locket]. [There should be] the *Trimurti Shivbaba* on one side and Lakshmi–Narayan on the other side. So, everyone should have the picture of Lakshmi–Narayan. What is the meaning of ‘everyone should have it’? It is not about the non-living picture. It is about which picture? The knowledge of the living picture should be seated in the intellect.

Print it in a 30 by 40 [inches size]. What was said? Print that picture in 30 inches by 40 inches. Why? Why should we print it only in 30 by 40 inches? Why should it not be longer and broader? Baba says in the *murlis* to prepare the four pictures so high that they touch the ceiling, so that it sits in the intellect of the blind children of the blind one. But what did they do? Instead of making those four pictures so high that they touch the ceiling, they hide away those very pictures. (Someone said something.) They hide away the pictures; [the pictures] vanished from Mount Abu itself. Now, if you go there to take the old pictures prepared during the time of Mamma Baba, you will not get them and even if you get them from somewhere, they will say, “This one is from the Shankar party”, they will get into a fight with you. So, Baba says, print those pictures. What? First reveal them so that it sits in the intellect of the people, so that the blind children of the blind one who are not able to understand, who are not able to see may see.

Now Ramesh will go and have them printed. It means, this is the *vani* of 66. In 66, the pictures for the exhibition were not ready. Mamma had left her body. At that time, the topic of preparing these pictures, the non-living pictures came in the intellect of Ramesh *bhai*. One is Ramesh in the limited and the other is Ramesh in the unlimited. What is ‘Ramesh’ in the limited? Rama *iish*. You call Parvati Rama and ‘*iish*’ means lord (*swaami*). It means the one who is the lord of Parvati; who is he? *Shankarji*. So, this sentence is applicable to both [the souls]. What? That Ramesh with an inert intellect will print the non-living pictures. He made non-living pictures; he prepared lots of pictures for the exhibition and the unlimited Ramesh makes living pictures. When he makes the living pictures, those pictures are revealed number wise (one after the other). The rosary (*mala*) is prepared.

First, the rosary of the three is revealed. It is said *Trimurti Shiv*. Then, the rosary of the eight is revealed. They are called *ashta dev* (the eight deities). Then 108 [beads] also have to be revealed number wise. So, these *translight* pictures will continue to be revealed number wise. They will be imprinted in everybody’s intellect. Whoever sees these *translight* pictures, the entire knowledge will be visible to him clearly, because the impression of something *practical* is formed directly. So, everyone should have this picture because it is the government’s *order*, isn’t it? It is the *order* of which *government*? It is the *order* of the Divine *government*, that everyone should have these pictures. Which pictures? The picture of Lakshmi–Narayan and the picture of the Trimurti Shiva. So, do all the Brahmins have them? Is everyone obeying the *order* of the Divine *government*? *Arey!* Does everyone in the advance [party] have them? Even those in the advance [party] don’t have them. *Acchaa*. (Someone said something.) But, do all the Brahmins have them? So Baba is saying that child

Ramesh will go and have them printed. It is the government's *order*, isn't it? Everyone should have these pictures. Even if a small *translight* [picture] is made, it is very good. The picture of the aim and objective should be kept at every *centre* [denoting:] this is the aim and objective of our Brahmin life, to become Narayan from a *nar* (man) and from a *naari* (woman) into Lakshmi. The picture should be kept; the heart feels happy just by seeing it. Baba praises heaven very much. This picture increases love in the heart. When they see Baba, it comes to their heart, 'this is the *last* birth in this *mrityulok* (world of the dead); then I will go to *amarlok* (the world of the immortal ones) and become this'. "*Tat tvam*" (you are the same). It is not that "*aatmaa so parmaatmaa*" (the soul is equal to the Supreme Soul). All this knowledge is seated in [your] intellect. You should have it printed.

Whenever you explain to someone, tell him, 'we never beg from anybody'. Have many pictures printed and give a picture to whomever you explain [the knowledge] and along with it also tell him, 'we do not beg from anybody. If the topic has sat in your intellect, you can keep this picture of Trimurti and Lakshmi–Narayan with you. We do not beg; there are many children of Prajapita Brahma. We do this service through our body, mind and wealth. We are not distributing these pictures by begging or by asking for donations to anybody'. The Brahmins are managing the *yagya* with their own income; what? The Brahmins are managing the *yagya* with their own income. They are managing [the *yagya*] with their own income? And if you gave the picture of Lakshmi–Narayan or the Trimurti to someone, and he gave money, [he gave] 10, 20, 50 rupees, then shouldn't you take it? Or don't you take it? Do you take it or not? (Someone said: We don't take it.) You don't take it? You take it? Do you take it or not? (Someone said something.) Yes, these pictures, this picture of the Trimurti is prepared at the cost of minimum 18 to 20 rupees. (Someone said: We don't take money.) Don't you take money? Do you give it free? *Acchaa*, who has started distributing these pictures after explaining [the knowledge], raise your hands. Why? Has anyone started distributing them? Thousands of pictures have certainly been printed, but no one distributed it *free* [of cost].

What Baba wants to say is that those who have become Baba's children, those who have done the *bhatti*, those who have given the *niscay patra* (letter of faith) in writing [stating:] 'This one is our Father in practice [and] we are the children on his lap', those children purchase these pictures with their own body, mind and wealth and serve the others. It means, we should not take money from any other outsider. Even if someone wants to give money for Divine service in the *yagya*, we should not take money from some other person who has not written the *niscay patra*. So, we do this service with our own body, mind and wealth. The Brahmins are managing the *yagya* with their own income. We cannot use the money of *Shudras* in the *yagya*. Those who become Brahmins from *Shudras*, who become the children of Brahma, who accept: we are the children of Prajapita Brahma in this particular way; you must make them write their complete *address*, you should make them reveal their name, form, country, time and everything.

There are lots of children. They know: the more we do service through the body, mind and wealth, [the more] we become surrendered, the higher position we will attain. If we *surrender* to a lesser extent, we will receive a less high position. [As regards] positions; how many positions are there? Those who receive the kingship after learning Raja yoga, those who go in the royal family, how many are there [who get that] position at the most? *Arey!* [There are] 16,108, aren't there? So among them, all will not become kings, all will not become emperors (*maharaja*), all will not become empresses (*maharani*). Whoever makes *purusharth* to whatever extent, he will become [an emperor or an empress]

accordingly, but [this is about] those who *surrender*. The more someone surrenders himself through the body, mind, wealth, time, contacts, vision, vibrations, the higher the position he will attain.

You know that Baba too left [his business]. Why did he leave it? Baba was a millionaire, a multi-millionaire; he had a big *fertile* (lucrative) business. Why did he leave it? *Arey!* He must be attaining something, only then did he leave it, didn't he? So he becomes this Lakshmi–Narayan, doesn't he? He used to indicate the picture of Lakshmi–Narayan. He becomes this Lakshmi–Narayan, doesn't he? Who? Brahma Baba will become Lakshmi–Narayan complete with 16 celestial degrees in the Golden Age, will he not? Money will not come in any use. Whatever *lakhs* (hundred thousand), *crores* (millions) [of money] someone has earned, it will all be destroyed in the destruction. Somebody's [wealth] will remain buried in mud, somebody's [wealth] will be taken away by the king (government), somebody's [wealth] will be stolen away by thieves and somebody's [wealth] will be burnt in the fire. Then, why not use it in this task? What? What should we do? We should certainly use it in this task; in which task? We should use it in the task of Divine service. We should have these pictures printed. There will certainly be expenditure in having the pictures printed, won't there? So we should use it (our money) in Divine service.

Then, do those who *surrender* die of hunger? Now, many [virgins and mothers] haven't surrendered either. In the beginning of the *yagya*, 300 to - 400 [virgins and mothers] had surrendered themselves and now, in the end, in the *advance party* too, 300 to - 400 [virgins and mothers] have surrendered themselves. The number [of surrendered hands] that was in the beginning, it is the same even in the end now. Now, even the first 1000 from among the 16000 have not started to come. It was only published in the beginning, in the newspaper, in an American newspaper that there is a jeweler in India who says, 'I have found 300-400; how many do I want? I want 16,000. That's it! Only this much was published in the newspaper but nothing [like that] happened in practice. But whatever Baba is saying certainly has to happen in practice.

All right, not in the advance [party] now, but thousands of Brahmakumars-kumaris have surrendered in the basic [knowledge], haven't they? That is why, it was said in the *avyakt vani* three–four years ago: It is not the *last samarpan samaaroh* (surrendering ceremony). Now, the *samarpan samaaroh* will be celebrated again. You will celebrate it, won't you? Nobody answered; nobody could understand at all how the *samarpan samaaroh* will take place again. Just like there are two births of Brahmins, aren't there? It is said *dvijanmaa* (twice born). One birth is in the *basic knowledge* and another birth is in the *advance knowledge*. Just like when the *yagyopavit* (sacred thread ceremony) is performed, it is said, [the Brahmin] got a new birth, he became a firm Brahmin. One [birth] is to be born in a Brahmin family and the second [birth] is to become a firm Brahmin after the *yagyopavit*. So, it is something similar.

Then, do those who *surrender* die of hunger? All those who surrendered, although crowds [of people] continued to eat in the *yagya* from the year 1936, they didn't die of hunger, did they? All right, at that time it (the crowd) was eating under the *control* of a multi-millionaire. [But] now, the one who is a *beggar* is the instrument. Are the ones *under* him dying of hunger? They are not. Good care is taken of them. Baba is looked after so much! This is the chariot of Shivbaba, isn't it? What? This is the chariot of Shivbaba, isn't it? He is the One who makes the whole world beautiful. What? Until the [people of the] whole world attain an incorporeal *stage*, they cannot go back to the Supreme Abode

(*Paramdham*). In some or the other way, I will take everyone [back] after making them attain the incorporeal *stage*; after making them incorporeal point souls. He is a handsome traveller. The Supreme Father Supreme Soul *Hussain*¹⁰ comes and makes us beautiful (*hasiin*). You become fair and beautiful from dark. Dark means black, vicious. Fair means vice less. So see what a charming *Surgeon* He is. Those surgeons operate [patients] and do their *plastic surgery*. They do *plastic surgery* that lasts for a short period but this one is an imperishable *Surgeon*. He does *plastic surgery* in such a way that it will remain permanent for 2500 years. He comes and makes everyone fair. So we should sacrifice ourselves on these ones (*in par*).

Why was it said ‘on these ones’, why not ‘on this one (*is par*)’? (Someone said something.) Yes, there are two souls, aren’t there? Ram and Krishna who are the souls who play the *part* in the form of the *hero-heroine*, we should sacrifice ourselves on the *part* that they play in practice. We should keep remembering it. Just like, we cannot see the soul, we can know it, similarly we can know the Supreme Soul. The Supreme Soul cannot be seen with these eyes. In appearance, both the soul and the Supreme Soul will appear alike, [they will appear to be] a point. The soul is a point, the Supreme Soul is also a point. Every human soul is a point. What do all the insects, animals, birds, moths become after leaving their body? They become a point. So, we will not come to know [Him] just by looking at the point soul; [it is not] that if we meditate on the point soul, it will be the remembrance of the Supreme Soul Father. No. The entire thing is about *knowledge*. This is about [having] a great understanding [of it].

These things should be noted in the children’s intellect. The intellect assimilates [knowledge] number wise (at different levels) according to the *purusharth*. What? It means the *purusharth* of all the children is number wise (high or low). Everyone’s *purusharth* cannot be alike. Doctors remember all the medicines, don’t they? It is not that they will sit and search books at that time. When a *doctor* treats some patient, when he examines his illness, does he open and search books [to decide] which medicine should be given to him (the patient)? They have the entire *knowledge* in their intellect, [about] which medicine should be given to which patient at what time. There are *points*. You too have *points*, *topics* on which you explain. Some *point* benefits someone while some other *point* hits like an arrow to someone else. There are lots of points. Those who assimilate these *points* nicely, they will be able to do *service* in a nice way. If there is no assimilation in our own intellect, in our own life in practice, we will not be able to make others assimilate it either. Whatever is put into practice, that itself is the real knowledge. The knowledge which is just heard [and] narrated to others but is not assimilated in our life in practice is called Ravan’s knowledge. The Vedas, scriptures are shown in Ravan’s hand as well as Brahma’s hand. Both of them are knowledgeable, but there is no assimilation [of knowledge] in his (Ravan’s) life in practice. In spite [of being knowledgeable], what act does he do? He does the act of kidnapping other’s wife. So, knowledge does not teach this, does it? Knowledge teaches to become Narayan and make others like Narayan.

There is no defamation of Narayan in the scriptures. There is defamation of all the deities, there is defamation of even God. There is defamation of *Mahadev* (Shankar) as well as Ram and Krishna. They have defamed all the deities. Why is there no defamation of Narayan? (Someone said: Narayan is complete.) No, all the deities become complete but [Narayan] is complete in such a way that he becomes completely equal to the Father, the

¹⁰ *Hussain*: hu=*huun*, sain=*senapati* (commander); I am the commander

entire *knowledge* that is in the Father comes in him; it is only one [person] who will become this; not everyone will become so. So, it was said: If we assimilate [the points] properly, we will be able to do *service* nicely. If there is no assimilation within ourselves, we will not be able to serve others either.

They are very ill *patients* for half a cycle. What? The patients, the patients of lust, anger, greed, attachment and ego are the patients for half a cycle. The soul has become impure. Only the one imperishable *Surgeon* gives medicine for them. He is always disease free (*nirogi*). Who? *Sadashiv*; He is always disease free, He never falls ill. All the others fall sick. The imperishable *Surgeon* comes only once and gives the *injection* of *Manmanaabhav*. So, it is so easy!

Keep the pictures in your *pocket*. What? In which *pocket*? Keep the pictures in the *pocket* like intellect. It is not that you made the inert pictures of the *badge* and pinned it to the pocket [just] to make a show off. No, for that (*badge*) also it was said: Keep it in the *pocket*. Take it out from the *pocket* and explain it to others. But, it is not about the inert pictures at all. Baba says, all this *knowledge* [about] who are Brahma, Vishnu, Shankar should be in the intellect. What *part* do they play? When do they play their *part*? When are they revealed in the world? [All this knowledge should be in the intellect.] Hoist their flag in the world. It is not about the flag of cloth. These are the flags of cloth like bodies. If we reveal them in the world, victory will be achieved in the whole world. It is also sung: We will be victorious over the world, let our flag remain high. *Arey!* The flag of cloth does not achieve victory over the world. There are some living souls who achieved victory over the entire world through the power of yoga (*yogbal*).

Baba was a worshipper of Narayan earlier. So, he removed the picture of Lakshmi and kept the picture of Narayan alone. What? What was said about Brahma Baba? Brahma Baba was a worshipper of Narayan so, what did he do in the combined picture of Lakshmi - Narayan which was available? He removed the picture of Lakshmi and kept the picture of Narayan. Now, we come to know, we are now becoming the one whom we used to worship. He bid farewell to Lakshmi. Why? Why did he bid farewell to Lakshmi? What was the reason? *Arey!* Why did He remove Lakshmi? (Someone said: She massages Narayan's legs.) She massages his legs? Do his (Narayan's) legs ache? ☺ (Someone said: He (Brahma Baba) didn't like it, this is why he removed the picture of Lakshmi.) So, do his legs ache? It has been shown in the pictures; this is also a memorial of the Confluence Age. When truth is revealed in this false world, it has to clash with falsity. Everyone is false; if there is one true [person] among so many false ones, he (the true person) will have to clash a lot, won't he? So many religious fathers [like] Abraham, Buddha, Christ, Guru Nanak came, they established their religions but nobody destroyed the old religions because they will have to clash with the old ones for that. Everyone was fearing this situation. So, until the oldness is destroyed, how will the establishment of the new true religion be possible? It (the religion) will remain mixed. If half of the pot is filled with poison and if half a pot of milk is added to it, will it become milk? It will remain [just] poison. First, the pot of poison should be completely emptied and milk should be made ready on the other side. Thus, until the old world is destroyed, there is no meaning in establishing the new world.

So, now we come to know, we are becoming the one whom we worshipped. Whom did we worship? We worshipped Narayan, we worshipped Narayan who is complete with 16 celestial degrees. Why was it said, 'we worshipped'? Why was it not said, 'I worshipped'? Because it was said on behalf of both Ram and Krishna. Both the souls are going to become

Narayan who is complete with 16 celestial degrees. The picture of Lakshmi was removed because Lakshmi is unable to become the partner in the story of the true Narayan (Satyanarayan). There is just one truth; there aren't two truths. Is the story of true Narayan, the story of one [person] or is it the story of two [people]? It is the story of one [person]. There is falseness even in Lakshmi to some extent in her life of making *purusharth*. That is why, she was removed. The picture of one (Narayan) was kept. Now, we come to know, we are becoming the one whom we worshipped. Lakshmi was bidden farewell. So, it becomes firm that we will not become Lakshmi. What? Who is independent? Is the king independent or is the queen independent? A king is independent. The queen is still dependent to some extent. So, does Baba teach us to become a ruler (*adhikaari*) or does He teach us to become dependent? Baba does not teach us to become dependent at all, He teaches us to become a ruler. He has come to make us the king of the kings. It is *Raja yoga*; is it mentioned anywhere that it is *Rani yoga* or it is *Patrani yoga*¹¹? No. So, it becomes firm that we will not become Lakshmi. Lakshmi sits and massages [Narayan's] legs - this does not look good either. Seeing him, men make their wives massage their legs. So, Baba freed the picture of Lakshmi well before. Om Shanti. (Concluded.)

¹¹ *Raniyoga, Patraniyoga*: the yoga to become queen