

# ADHYATMIK ISHWAYIA VISHWA VIDYALAYA

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VCD 463 [English Translation], Audio Cassette No.949

**Sakar Murli:** 11 March 1967, clarified on 23 June 2006  
**Location:** Ambalnager GP  
**Suitability:** BKs and PBKs

A night class dated 11 March 1967 was going on, in the fourth line of the first page, the matter being narrated was- those poor devotees think that the *Geeta* episode had taken place in the Copper age. And the father says – How can the purifier of the sinful ones [*patit – paavan*] come and teach Rajyog in the Copper age? The father says – remember me your father. By committing one mistake [ekaj bool] the kingship is lost and then the father comes and gives the kingship. When the mistake is corrected the kingship is gained. Which mistake? God of *Geeta* is not *Krishna*. *Krishna* is child's name. Father is called God. That father alone comes and makes us flawless [abool]. So we children should have unlimited happiness within us. In which matter should we have unlimited happiness [aapar kushi]? The kingdom is gained on knowing the *God of Geeta*. And by forgetting the God of *Geeta*, the kingship is lost. In which matter should one have unlimited joy? That –we have recognized the God of *Geeta*; that is why we have become entitled [hakdaar] to kingship.

Human beings cannot cause the true salvation [sadgati] of anyone. Hm.. Humans cannot cause? It means that if *Krishna* is said to be God of *Geeta*, then *Krishna* is a human being. He is perfect in 16 celestial degrees (16 *kala sampoorna*). If one is a civilized human being, he is a deity, but, what does it mean by he cannot cause the true salvation of anyone? It means that –those who themselves think and churn have themselves undergone degradation. That is why they churn. How will they cause the true salvation of others? The title of God - the giver of true salvation to others (*sadgati daata*) can belong to only that one, who does not himself think or churn, the one who is stabilized in the incorporeal (*nirakari*), without vice [viceless] (*nirvikaari*) and egoless (*nirahnakaari*) stage.

It is also praised –the bestower of true salvation upon everyone (*sarva ka sadgatidaataa*) is one Supreme Soul (*ek pramaatma*). What? One Supreme soul? Are there two-four Supreme souls? Among the Christian souls, there might be some soul playing a supreme role (*parampaartdaahri*). So in the eyes of the Christians it would be said that – among the people belonging to Christianity, he is the one playing the supreme part, the Supreme soul. It means that every religion has its own *Prajapita*. It would be said so within ones own group. But when it is a question of the entire human world, then in the whole human world the one who plays the supreme part, the hero part among the souls of every religion is one Supreme Soul alone. It means that among the souls there is only one soul who plays the supreme part, the hero part. He alone is the bestower of true salvation upon everyone.

True salvation is attained from the *satguru*. Is the *sadguru* corporeal or incorporeal? It is even said- '*Sarva ka sadgati data Ram. Sundar mela kar diya jab Sadguru milaa dalaal*'. i.e. The bestower of true salvation upon everyone is *Ram*. The meeting becomes pleasant when the *Satguru* is found in the form of a middleman. So, the *Sadguru* is found in the form of a middleman (dalaal)...; The middleman is corporeal, isn't he? It is said – *Akaal moort* i.e. imperishable personality i.e. the one who cannot be devoured/eaten up by death (i.e. *kaal*) *Akaal* i.e. imperishable. Does death eat up the soul or the corporeal body. It eats the body. *Akaal* means, that bodily being who has not been seen by anyone being devoured/eaten up by death. That *Satguru* is imperishable and then *moort*. *Moort* means one who has a corporeal form, personality.

He should not be formless. *Amoort* means the one who is not visible to these eyes and *moort* means the one who can be seen through these eyes.

So the *Sadguru* also has a form/personality and the *Sadguru* won't be eaten up by death. He can cause the true salvation of everyone. The one, who gets devoured/eaten up by death, cannot cause the true salvation of everyone. Death eats up/devours in a limited sense as well as in the unlimited sense. How? In the Confluence aged world of Brahmins, the souls which once develop the faith that the Supreme Soul father- the giver of true salvation has come, he is causing true salvation and later on lose faith. They accept the father and then because of losing faith they die after becoming the Father's child. So they die means that it is as if they were not born at all. *Gurus* are not the ones who cause true salvation to anyone. Why? One is - *Satguru*. *Sat* means true *guru*. '*Sarv ka sadgati data ek*' i.e One is the giver of true salvation to all, '*Ek sadguru akalmurth* i.e. One *satguru* is an imperishable personality. *Sadguru* is one, rest of the *gurus* are many. So one '*sat*' means true *Guru*, rest all are false *gurus*. So the false *gurus* cannot cause the true salvation of anyone. It is even praised – The bestower of true salvation upon everyone is one Supreme Soul.

Devotion itself is degradation and knowledge is the path of true salvation. Why? Why degradation takes place through devotion. Devotion comes from many. It comes from many heads that is why it is said – devotion comes from *Ravan* and knowledge comes from one father. If there is one to show the way then the path would be straight and if there are many to show the way then one would mislead you here, one would mislead you there and one would mislead you there (in a third direction) thus they will lead you to degradation. Knowledge is day and devotion is night. When one is wandering here and there, it means that one keeps stumbling. Does one stumble in darkness or in light? There is light in the day, when the sun of knowledge shines then there is only light and in the night, there is darkness. Night-degradation-day then salvation. These *Gurus* have a lot of ego over (their knowledge of) the scriptures. This itself is called – path of devotion. [*bhaktimarg*]. Knowledge and devotion. Knowledge means day, day of Brahmins and devotion means night. Whose? The day of Brahmins and devotion means night. Is there no night of Brahmins? When there is day of Brahmins, there is night of Brahmins as well and only Brahmins have day and night. It would not/won't be said that golden age and silver age are day. That there is sun of knowledge over there and that the copper and iron ages are night. There *Brahma* does not exist at all. Where? In the Copper and Iron Age, *Brahma* does not exist so there is no question of *Brahma's* night at all. Therefore, the day of Brahmins is now and the night of Brahmins also happens now in the confluence age itself. It means that it is the *Brahmins* who come in the darkness of devotion and it is the *Brahmins* who come in the daylight.

When *Brahma* is in daylight, the Brahmins are also in daylight, when *Brahma* is in darkness, the Brahmins are also in darkness. Meaning? There are many *Brahmas*? Many are named as *Brahma*. Then which *Brahma*? [someone said- *Dada Lekhraj*] *Dada Lekhraj*? Was *Dada Lekhraj* the first *Brahma*? Eh! Or was there any *Brahma* even before *Dada Lekhraj*. [*Shiv* ] had entered into *Dada Lekhraj* in 1946. At that time the name *Brahmakumari Ishwariya Vishwa Vidyalaya* was coined. He (*Shiv*) had entered into some one before that too, for whom it has been said that –earlier *Baba* did not used to narrate *murli*. He (*Dada Lekhraj*) used to sit and write 10-15 pages and the Father used to make him write. *Brahma Baba* used to write and Father *Shiv* used to make him write by entering someone. So, that one was the first *Brahma* through whom He(*Shiv*) would get it written.

So the night would also be said to be of the *Brahmins*. It wouldn't be said to be the night of deities of the Golden Age, the night of the *Kshatriyas* (*warriors*) of the Silver Age, the night of the *Vaishyas* (merchants) of the Copper Age and also the night of the *Shudras* (*lower caste*) of the Iron Age. Whose night would it be said? [Children replied- of the Brahmins.] Among the Brahmins themselves there are such Brahmins who are said to be in the night. When it is the night of *Brahma* then it is the night of the Brahmins too. When it is the day of *Brahma* then it is the day of the Brahmins too. Then, which is that *Brahma*, that when it is his night all the Brahmins come in darkness and when it is his day all the Brahmins come in daylight? When one becomes impure all become impure, when one becomes pure

all become pure. Who is that *Brahma*? [some said –*Aadi Brahma*, i.e. the first *Brahma*.] Does *Aadi Brahma* mean Prajapita Brahma? It has been said *Brahma*, The word *Prajapita Brahma* has not been uttered. What has been said? *Brahma*. Has it appeared in the *murli* anywhere- *Prajapita Brahma's* day and *Prajapita Brahma's* night? No. *Brahma's* day and night exists. Now you are going from night to day. You are coming out of the night of *Brahma* and going towards the day of *Brahma*. So, first there will be *Brahma's* day, won't it? *Brahma* should come into daylight, shouldn't he? That means to say, is *Brahma* now in darkness or in daylight? [Children answered- in darkness.] *Brahma himself* is in darkness now. Therefore, is an incomplete moon shown or is a complete moon shown? [Children answered- an incomplete moon.] An incomplete moon is shown. There is an incomplete moon on the forehead of *Shankar*. It means that the soul of *Krishna* is studying even now, it has not yet become clever in the entire knowledge. Why has it not become? It is because the mother who taught him at the beginning, the mother Geeta, is herself in the darkness of ignorance now. It would be said – this is a very wonderful matter. How can she, who is called Gyaan –*Gyaaneshwari* [Goddess of knowledge], be in the darkness of ignorance? She is the Goddess of Knowledgeful ones, then how can she be in darkness? She does become *Gyaan-Gyaaneshwari* in the end but initially she gets influenced by others. Lunar eclipse [*chandragrahana*] occurs. Whose shadow [*parchaya*] falls on the moon then? The shadow of earth, mother earth falls on the moon. It means that the moon gets influenced and shadowed by the earth – like mothers. Solar eclipse occurs. Under whose shadow does the sun come? [someone said of the moon] It appears to be so. What? ...to the residents of earth, because the moon comes in between. When the shadow of the moon falls on the residents of the earth, then they think that –the sun is in darkness. The sun does not remain in darkness. Actually, the residents of the earth, who get influenced and shadowed by the moon, come in darkness. So it has been said – Now you know that –you are going from night to day. First Brahma should step into the day, then you Brahmin children should also step into day. So who is the one who would take *Brahma* from *Brahma's* night to *Brahma's* day? Someone is required in practical. It can be only that one, for whom it has been said now- one Supreme soul causes the true salvation of everyone? He causes the true salvation to all, what is the reason for this? Once that soul becomes strong in knowledge, it never loses faith. That is why the one who never enters the cycle of birth and death in an unlimited sense, can alone cause the salvation and true salavation of others. So there is only one who transforms *Brahma's* night into *Brahma's* day practically, who is called “*Sarva ka sadgati data Ram*” i.e. the bestower of true salvation upon everyone is *Ram*. This is the Confluence age. Every human being is running after an earning. When sanyasis get wealth, they become wealthy. Now you know that now we have come to obtain treasures from the father. We are not going to earn our income from any human being. So the Father says – may you become wealthy! How do we become wealthy? Become wealthy in the imperishable wealth. These imperishable gems of knowledge (*avinaashi gyaan ratan*) would become material wealth (*sthool dhan*) for you birth by birth. Now the wealth of knowledge is subtle wealth. The more someone earns this wealth of knowledge, the subtle wealth in this birth, the more he would become wealthy birth by birth. You know that we become pure through the power of remembrance (*yogbal*) What? Have you ever heard of anyone becoming pure through the power of sensual pleasure (*bhogbal*)? No. One becomes only impure through the power of sensual pleasure. You become pure through the power of *yog*. Through which power of *yog*? If we consider ourselves to be a soul and remember the Supreme Soul- one father then, we become pure. If we also remember others, then we become impure. You earn this real income (*sachhi kamaai*). The journey of remembrance is your true income. ‘*Shivbaba* comes’ he comes and having come he gives these imperishable gems of knowledge. What? *Shivbaba* comes and gives ‘these’ imperishable gems of knowledge. Which imperishable gems of knowledge and which *Shivbaba*? Supreme Soul *Shiv* entered the body of *Brahma*; so was he not *Shivbaba*? He would not be called *Shivbaba*. Grandfather is said to be *Baba*. *Brahma* is also called *Baba* because he was aged (*vriddh*); so he was *Brahma Baba*.

So *Shivbaba* comes and; He comes and gives these imperishable gems of knowledge to you children. By imbibing these imperishable gems of knowledge you become the wealthiest persons of the world.

Knowledge leads to income (*aamdani*). Knowledge alone makes someone a Barrister. The father says - Even I teach knowledge. I make you wealthy (*dhanvaan*), long-lived (*aayushvaan*) for 21 births. No follower of any religion can be so wealthy and so long-lived in the world. I give health as well because that is a land of immortality (*Amarpuri*). And what kind of health do I give? Do I give perishable health or imperishable health? I give imperishable health. You would never fall sick (*beemaar*) for 21 births. You become immortal.

You celebrate the birthday of your Father on *Shiv jayanti*. You light lamps (*battiyaan*), etc. in order to explain, so that if anyone asks you –why have you lighted these lamps, then you could say that- when it is *Shivjayanti* (birth of *Shiv*), everyone's lamp of knowledge get lit. They put up shows to guide people. Father says-Children you have become impure now. *Bharat* was pure in the new world and now in the old world it has become impure. Everyone is impure in this sinful world therefore *Bharat* is also impure.

Everyone would be pure in the new world. So when *Krishna* takes birth, would everyone be pure or would there be anyone impure? Eh! [Someone said- every one would be pure.] Will everyone be pure? [Someone said -in the outside world.] No. There would be impure ones in the outside world and in the world inside, which God Father establishes, everyone would be pure. No impure person can be present there. So, now the world has become impure and old. That is why everyone calls- Oh, Purifier of the Sinful ones (*patit-paavan*), Come!

That father comes and narrates to you children. What? When the Father comes and narrates to you children; this one also listens. The Father comes and narrates? When does the father come and narrate? Eh! [Someone said- In the Confluence Age.] Even in the Confluence Age, when does He come and narrate? [Someone said -In the auspicious Confluence Age (*purushottam Sangamyug*).] After coming in the auspicious Confluence Age. In the auspicious Confluence Age? When Father comes and narrates in the auspicious Confluence Age you children also listen. When Father comes and narrates to you children, you children listen and this one also listens. . When is this matter about? (Someone said - It is a matter of 1976). Eh! Is it a matter of 1976 only? When the Father comes and narrates in the form of Father, then He narrates from the year 1976 only. You children listen and this one listens too. Who is 'this one'? [Someone said the soul of *Brahma*.] The soul of this *Brahma* also listens, but there is only one mistake. What? This one listens as well as you listen. Then what is the mistake in the act of listening by both? What do you think? [Someone said –the God of *Geeta* is *Shiv*.] You think that- the God of *Geeta* is *Shiv Shankar Bholenath*. There is only one Supreme Soul, the one who plays the Supreme part. And what does this one think? What does this one think? 'This one' means who? What does the one who is present in the form of a half-moon on the forehead, think? He thinks that I am the God of *Geeta*. *Shivoham* i.e. I am *Shiv*. I alone am the God of *Geeta*. Nobody else can be the God of *Geeta* in a corporeal form in this world. This is the only mistake that has been committed in *Geeta*.

The highest on high God is '*Shiv*'.

This is the only mistake that has been committed in *Geeta*? When is this matter about? Eh! When was this 'only mistake' committed in *Geeta* first of all? Well! In the Copper Age? [Someone said –in the Confluence Age.] It was first of all committed in the Confluence Age. Where does the shooting take place first of all? In the Confluence Age. So, when was it committed in the Confluence Age? The duration of the Confluence Age is 100 years. When was this mistake committed? [Someone said- in beginning of the *yagya*.] In the beginning of the *yagya* itself? A little fast[Someone said-After *Brahma Baba* left his body.] Was it committed after *Brahma Baba* left his body? While *Brahma Baba* was alive, who inserted 'Pitashri *Brahma*' in the *Geeta* which is not nectar of knowledge (*gyaanaamrit*)? Did the *Brahmakumaris* insert it or was it inserted while *Brahma* was alive? [Children answered- after

Brahma left his body.] Was it inserted after Brahma Baba left his Body? (Someone said- No, after Mamma left her body)

The world 'Pitashri' was added after Mamma left her body. Mamma was knowledgeable (*gyaani*). She would have caught the mistake (*galtee*). Until Mamma was alive, such a thing did not happen. But as soon as Mamma got hospitalized in Bombay, under the sustenance of Brahma, 'Pitashri Brahma' became the God of Geeta. Why was the name 'Pitashri' given? It is because, that *Shri* has been added (i.e. suffixed) after *Pita* (i.e. father), he is going to become elevated (*shreshtha*) later on. Who would become elevated even before him? [Someone said *Prajapita*.] Even before him *Prajapita* becomes elevated i.e he becomes Narayan. So the highest on high God is *Shiv*. How could he consider *Krishna* to be the God of *Geeta*. First is the highest on high God. Then come *Laxmi-Narayan*, who first of all got separated. What? Who got separated? The highest on high is the God of *Geeta* and then these *Lakshmi-Narayan*, who first of all got separated. Who? When is this matter about? That the highest on high is God and then these *Lakshmi-Narayan*, who got separated. Eh! When is this matter about? Ok, first of all when was it applicable during the shooting period in the *yagya*? In the beginning of the *yagya*. In the beginning of the *yagya* who was the highest on high God? (Someone said- *Shivbaba*) *Shivbaba*, through whom? The highest on high God through father *Ram*, through *Prajapita*, and then these *Lakshmi-Narayan*, who first of all got separated. Who got separated? Who gets separated from *Shivbaba* first of all? This Confluence-aged *Lakshmi-Narayan* get separated first of all.

One should also remember that- we had come naked (*nangey*). We forget this again and again that we had not brought anything with us in the beginning. We had come naked and we have to return naked. We should go from here taking...[someone said-nothing]; even otherwise, when a human being dies, does he take anything with him? But as long as he is alive, how much attachment (*mamatwa*) he has! One does not become detached at all. Mine, mine, mine. So he reminds you. One must also remember that – we had come naked, we have to go naked; but who would go naked? The impure souls cannot depart (in a naked form). Those souls, who keep creating thoughts related to the body in their intellect, those who keep creating impure thoughts, cannot return. If one creates (impure) thoughts, then one would also speak (impure) words and if one speaks (impure) words, then the bodily organs would also become impure. So the impure souls cannot return. .

The one who makes pure is only one Father. The one who purifies the thoughts of the mind, the speech, and the bodily organs is one Father alone. Only one father? Will one Father purify the bodily organs of 500 crore i.e. 5 billion (souls)? How can it be 'one'? Oh! The bodily organs of 500 crore i.e. 5 billion (souls) do not become pure at all. If their bodily organs, their words, and their mind become pure, then how many births would they take? [Someone said -84. ] Then they would take complete 84 births. It is not their matter at all. It is a matter of how many (souls)? Eh! [Someone answered 4 and a half.] There are four and a half lakh [450 thousand] such children, who sit face to face (*sanmukh*) and study. So, when they sit face to face, they would get coloured by the company, they would get coloured by the company of vision, they would get coloured by the company of words.

All the living souls (*jeevaatmaen*) are actors (*partdhaari*) What? It is not a matter of only the human souls. All the living beings, which have assumed life on this stage-like world, are actors (*paartdhaari*). Father comes and establishes only one religion. Does He establish only one religion? Does He not establish three religions? Oh! Does the Father establish three religions or does he establish one religion? When the Father comes, he comes and establishes only one religion. Which religion? The deity religion (*devataa dharma*). It is not so that the Father had come in the body of Brahma. When he comes in the body of Brahma, the Brahmin religion does get established, but the deity religion does not get established. And when he comes, he establishes the deity religion, he transforms the Brahmins into deities, then what do those, who fail among them, automatically become? They become Kshatriyas i.e. warriors. So there is no question of establishing or not establishing a religion in that at all.

You know that the Father is establishing. No human being establishes the deity religion. When the establishment completes, the destruction would begin. Oh! What the meaning is of completes? Will the 500 crore i.e. 5 billion souls leave their bodies? When the establishment completes, the destruction would begin. When is this matter about? [Someone said 76.] When? The establishment would complete and then the destruction would begin. When is this matter about? (Someone said-It is a matter of the Confluence Age) Yes, the Confluence Age is of 100 years, but even in the 100 years of the Confluence Age, when is it a matter about? (Someone said – 1976) Yes, the entire planning of establishment would fit into the intellect of a human soul in 1976, i.e. the establishment is completed and then the destruction of the world would begin. When was the declaration of the establishment and destruction made? It was made in 1966. When the pictures were published, the declaration of the destruction 'in the forthcoming 10 years' had been written in the four big pictures too. It has also been written in the 'Gyanamrit' magazine. It was also published in the newspapers. A memorandum was also submitted to the President.

So it was said that - 'within ten years' means in 1976 the establishment would be completed. It means that the complete planning of the establishment would get fitted into the intellect of that actor who plays the role of the Supreme Soul; then after that the destruction would begin. Whose destruction? Is it the destruction of the outside world? No. The world of Brahmins starts breaking up/disintegrating (vighatan). The sounds of destruction (vinaash kee vaani) are reverberating; even then they are so beneficial (kalyaani). So, who reverberates /produces the sounds of destruction? Does Brahma reverberate/ produce (those sounds) or does Vishnu reverberate /produce (those sounds)? It is not the matter (of reverberation/ production of those sounds) by Brahma or Vishnu at all. When the sound of destruction is reverberating, then the matters of disintegration, the matters of disintegration of the demonic Brahmins would certainly reverberate in the world through the personality, which is instrumental.

You do not desire that the destruction should happen soon so that we could go to heaven. Why? You do not desire that the destruction should happen soon and we should go to heaven. If you do not desire then who desires? Em! (Someone said – Those who are not face to face with the Father desire so) Yes! Those who do not develop the faith, desire that destruction should happen soon and we will go and sit in heaven. Just as Brahma Baba will go and sit. It means that they think about leaving the body. And what do you think? No! First we would make our body *kanchankaya* [rejuvenated]. So, is it a matter of leaving the body, is it a matter of thinking about the destruction, or is it a matter of establishment first? First, it is a matter of construction. If we go/depart, we would get separated from the Father - this matter is in your intellect. What? That if we depart from this world, we would get separated from the Father. This matter is not contained in their intellect. In whose intellect? It is not in the intellect of those so-called Brahmins, that if we depart, then we would get separated from the Father.

Here you are getting very good knowledge. Then, when you become deities, you would get degraded. Are we in a higher post now or would we be in a higher post in the Golden Age? Now in the Confluence Age there is the highest on high Brahmin religion. Then, there would be no knowledge over there. Where? In the New World. The Father is knowledgeable; so you also become knowledgeable. Father gives you children, whatever knowledge is contained in him and then departs. You children should feel very joyful. There is such a big Brahmin family and among them are a handful of Brahmins, who receive the true knowledge of the father and all the remaining *Brahmins* are in the sleep of ignorance (*agyaan nidra*). What? They do not even know that who the God of *Geeta* is. So you children should have unlimited joy /must feel very happy. *Baba* is our Father too. What? The same *Baba* is also the teacher and the same *Baba* is our *Sadguru* too. This is contained in your intellect. This matter is not contained in those *Brahmins'* intellect. What? That – the same form, the same personality becomes our Father, becomes our teacher as well as our *Sadguru* who causes true

salvation. What is contained in their intellect, in the intellect of those Brahmins? (Someone said – *Brahma* is everything) If *Brahma* is the bestower of true salvation (i.e. *Sadgati Daataa*) , *Sadguru*, if he is the *Sadguru dalaal* ( middleman ), then the middleman should be present to grant true salvation. The teacher should be present to give clarification (*vyaakhyaa*). If they are asked about any matter, any version (*mahaavaakya*) that – it has been said like this in the murli, what is its meaning? Then they would say – get out. Do not ask any questions here. So it proves that – the knowledge of the Father, the Teacher and the *Sadguru* is not contained in their intellect. And they also do not know that- the *Sadguru* would take us along with him. Where? When the *Sadguru* is in the corporeal form, then where would He take us along? Paramdham /The soul world? It is fitted in their intellect that the soul world is the same place where the point-like souls gather. It is contained in our intellect that – we bring the soul world down to this corporeal world. We live in unity with the Father in a soul conscious stage. There the Father would take us along. So he would also take us along.

The beloved (lover/husband) has come to take the loved ones. He would make us beautiful and then take us along. Now the loved ones are impure and dirty. Remember only these things repeatedly. You children have recollected the Father and the world cycle. You are known as *Brahmins*. So you have to narrate the true *Geeta*. What is the occupation of *Brahmins*? To study the knowledge of *Geeta* and to narrate the knowledge of *Geeta* . They are known as *Brahmins*. They narrate the false *Geeta*. Who? Those false *Brahmins*. How are they false? On one hand they are lap born progeny (*kukh vanshavali*). They have taken birth through the love of the lap. They have no attachment for the versions emerging from the mouth; so they are false *Brahmins*. And you? You are true *Brahmins* because you are *Brahma*'s mouth born progeny (*mukhvanshavali*). Is the mouth (much) greater or is the lap/womb (*kukh*) greater? Womb means lap , i.e. lower. And what does mouth mean? Knowledge emerges from the mouth. So your love is not towards the lap meaning you do not have love for the body, your love is towards the versions. Love for murli means love for the one who narrates the murli [*murlidhar*]. So you have to narrate to others the true *Geeta* that you have come to know. One must become merciful (*rahamdil*).

Human beings are in complete darkness. Now you have to bring to light (*sojhra*), those human beings who are completely blind. The blind are given a walking stick in their hand and thus shown the path.

Are they shown( the path) or not? When someone is blind, then what do we say? A stick is given in their hand. Then they are told - walk like this; walk like this; walk like this. They are shown the path. What should you do? Those Brahmins, the so-called Brahmins, who do not know the God of *Geeta* should be shown the true path lest they stumble. The blind who do not have a stick, stumble and those blind, who have a walking stick in their hands, keep placing the stick, 'tuk-tuk'; then they do not stumble. What is our walking stick? [Someone said -the *murli*.] The murli itself is our walking stick. So the blind are shown the path with the help of a stick so that they do not stumble anywhere.

Human beings have been sick since half a cycle. Now you become healthy (*nirogi*) for half a cycle. You must love one *Shivbaba*. One *Shivbaba* and none else. What will you do by taking his picture? That means, the picture is taken, isn't it? Picture means photo. So what will you do by taking his photo? Do you want to do anything with it? No. In the picture of *Trimurty* it has already been given for explanation. There is no need to take a photograph of *Brahma* separately. It is *Shivbaba* alone, who should be remembered, isn't it? Do we have to remember this *Brahma*? Is he *Shivbaba*? It means that although the soul of *Shiv* used to enter into the body of *Brahma*, but he cannot be called *Shivbaba*. Why can't he be called? Because it was the role of a mother. That was not the part of *Baba* who gives inheritance. So, what would you do by taking the photograph of this *Brahma*? There is no need to take his picture. There is no need to photograph him because we have to remember *Shivbaba*. So, why should we take his photograph? Ok. [What about now?] Now? What do we have to do now? (Someone said – Now we should not photograph him). Should we not photograph him? Why? That is a matter of *Brahma* that – we should not take the picture of this *Brahma*. There is no benefit in taking the

photograph of *Brahma* because he is not *Shivbaba*. Now have you children found *Shivbaba* or not? You have found. So should you photograph him or not? (Someone said – We have to photograph him in the intellect). Should we photograph him in the intellect? Was he not being photographed in the intellect there? You must love *Shivbaba*. What will you do by taking his photograph? You have to remember *Shivbaba* alone.

One must not remember any bodily being (*dehdhaari*). It means that all those who have attachment towards the body, those who remain busy in looking after their body for 24 hours. One must not remember any of those bodily beings. Would the one, who does not have any attachment to his body, worry for his body or would he not? Would he? He does not have any worry about his body? Oh! *Shivbaba* has come. When we have found the father, the one who makes us the masters of the world, then why should we worry about our body? Then what should we worry about? Yes. How should we cause benefit (*kalyaan*)? One should not remember any bodily being. He (*yah* or this one) too says that I try. Who says? *Brahma Baba* says- I too try to remember *Shivbaba*. I try to remember *Shivbaba*; who says? *Brahma Baba*. *Baba* would say – He is also sinful/impure (*patit*), isn't he? That is why he tries. What? Who will have to try/make efforts? While treading on the path of knowledge..... if someone is treading on the path of knowledge in a very good manner, does a lot of service, imbibes a lot and suddenly if he falls into a gutter, then the intellect becomes impure, isn't it? So will the remembrance last or will it not? As he has become impure, the remembrance cannot last. So it has been said-This one also says that I try to remember *Shivbaba*. *Baba* will say. *Baba* will say, when will *Baba* say? [Someone said in the future.] When *Baba* is present, then he would say. He would say that- this one (*yah*) is also impure, isn't he? Who is impure? This *Brahma* is impure; that is why he tries to remember. Okay! Doesn't the one, who plays the part of *Baba* have to try? (Someone said-He was in the beginning) he was in the beginning? Oh! *Brahma* has to make efforts. Doesn't the one, who plays the part of *Shivbaba*, have to make efforts to remember him? He has to (make efforts)? (Someone said- when the intellect becomes pure, at that time). Is it when the intellect becomes pure, not after 1976? Not from 1976? [students said something about incorporeal] After the incorporeal? What has been written below in the picture of *Lakshmi* and *Narayan*? [the corruption and...] The vices (*vikaar*) would end. From when? From 1976. When the unrighteousness itself ends, then will one have to make efforts to remember or would the stage be achieved soon automatically? *Brahma* says- I try, even then I forget. *Baba* would say- he is also impure, isn't he? He has to make efforts to remember *Shivbaba*. This one refers to whom? *Brahma*. He is becoming pure? Who? *Brahma Baba*. Will *Lakshmi* and *Narayan* be said to be becoming pure? When were *Lakshmi* and *Narayan* born? They were born in 1976. So are they becoming pure or has their mind and intellect become pure? They have become pure through the mind and intellect from that time itself.

He is also a student like you. What? Who is telling? He is also a student like you. Is he a student or teacher? He is a student. He is not the one who teaches. The teacher, the Supreme Teacher, is one. Nobody can teach him. Yes, we have to just follow him. What should we do with him? We have to follow him. In which matter do we have to follow him? Where the matter of putting into practice /inculcation (*dhaarna*) arises, we have to follow *Brahma* in practical life, in practical deeds. It is not so that we have to follow *Shankar*. In practical life we do not have to follow *Shankar*. Whom should we follow? We have to follow *Brahma*, and the words? You have to accept my words. You must listen to the knowledge that I give, narrate, and clarify through the mouth in the form of a teacher; you should listen to my words. You have to follow my directions, but in actions, you have to follow this *Brahma*, because he makes good efforts to remain in remembrance. What? When he enters *Gulzar Dadi*, then one can know by looking at his stage whether he is making efforts or not? He makes good efforts, doesn't he? So you must learn from him. What? You must learn from him to make efforts of remembrance. He does not lose courage. What? I have suffered heart failure through the corporeal body; so what can I do? He remains stable in the war. *Deham va paatyami* i.e. even though the body

is lost. What? Even if the body is gone, he is not going to leave making efforts. We must learn from him.

The journey of remembrance is number one. There are four subjects; among the four subjects the number one subject is the journey of remembrance (yaad kee yaatra). The study is also very easy. Note every night – what have I done in the entire day? What all did I do? Should you note the good things or should you note the bad things as well? How much *service* have I done and how much *disservice* have I done? Write everything. One must obtain advice from the Father in every matter. If you have done good *service*, then that should also be presented before the father. Have I done anything wrong? If some wrong deed was done then also take advice from the Father. It is not a matter of money at all. What? In *potamail*, children write about the money alone. Today we have earned so much. We have spent so much. *Baba* says – It is not a matter of money at all. What did Mamma bring? *Baba* does not want your money. What does he want? Father does not want money. He wants children with a true heart. Children with a true heart are not there. What? What had Mamma brought along with her?

These Kumaris are *free*. Mamma was a Kumari, wasn't she? So all the Kumaris are *free* in their life. Are all the kumaris *free*? Is no one in bondage? Are there no Kumaris in bondages? (Someone said – they are in more bondage) Are they in more bondage? No. If they had been in more bondage, then how could more Kumaris surrender? It means that Kumaris are *free*, but some get into the bondages of the mind. Kumaris are free. There is no burden on the Kumaris. If there is any burden, then they feel that the burden should be put to use in the same task. That Government spends so many billions (padma)? Whose? That government rules; how much does the government spend? Not crores i.e. millions, not a billions (arab). Multimillions are being spent. Unlimited amount (akoot) is being spent. And here? Here the biggest Government of the world is getting established, that will rule over the entire world. What is the expenditure (kharcha) here? There is no expenditure here.

That father enables you to obtain the kingship of the world, which does not involve any expenditure. Some say – *Baba* we wish to establish a *Geetapathshala*. Can we build at least one room? *Baba* forbids even that. No. Clean the same room, in which you sleep, eat and cook, and then organize class there itself. Here there is no need of rooms, etc. This study can be undertaken also in a hut. You children must remain introvert (antarmukhi) and in happiness. You must not indulge in luxuries (thaat – baat) that we should have a good hall, a good house, and then *Geetapathshala* should start. No, those who have obtained the inheritance in the last cycle would only come and listen. So one should not be disheartened. Those children, who are poor, think that – if we had money, then we would also have opened a *Geetapathshala*. So the father says- there is no need to become disheartened.

There is darkness in the world. There is light in your intellect. The gems that the Father gives you are like a property (milkiyat) worth lakhs of rupees i.e. hundred thousands. That knowledge of scriptures which they have is the worthlessness (kakhpan) of devotion. That devotion is for degradation (durgati). The worthlessness that they are receiving is causing the degradation of their mind and intellect. It is causing sins through the words as well and the bodily organs are also going towards a pit. A real businessman is one, who maintains a daily account (potamail). Then you would also progress a lot. You would also be careful.

If you commit a mistake, then you should hold your ears (i.e. repent ). What? If you commit a mistake, If any mistake is committed; mistakes are committed, *potamail* is written, mistakes are committed; so what should one do? (Someone said - one should hold the ears) Whose ears? If someone has committed a mistake, then one should hold the ears – I would not commit such mistake again. Write to *Baba*; then the mistake would definitely be over. Sins (*gunaah*) are being committed, aren't they? Now the advice is given face to face. What? We have been committing mistakes since 63 births, we have been committing sins; there was no question of reforming there. There was no one to reform. And

now, the Father has come face to face. He gives advice face to face. Father feels pity at those children who are true from inside and outside. On which kind of children? Those who are true inside as well as outside. The one, who is one thing on the inside and assumes a different form outside, is very harmful (*nuksaankaari*). In this *Brahmin* family the one who is one thing on the inside and assumes a different form outside is very fearsome (*khafnaak*) and dangerous (*khatarnaak*). Omshanti.