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Clarification of Murli dated 26.06.68

[The murli] of 26th June, 1968. At the end of the middle part of the first page the topic being discussed was: Now you children know, Baba has made us so much greater than sheep and goats! It is because sheep and goats is said for such ones who when one sheep or goat falls into the pit, then following it..... (Someone said: All the others fall ...) all the others fall into the pit. Where is it about? It is an example of which place? (Someone said: The path of *bhakti*). Is the *foundation* of that path of *bhakti* (devotion) laid in the world of Brahmins itself, or is it laid only in the outside world? Within the world of Brahmins itself there are such Brahmins. So, if one of them chooses such a path, then everyone follows her. Where? They fall in the pit. Neither do they themselves recognize the Father, nor do they allow the others to recognize the Father. However, the Father says: This is a study. Here, the Father Himself teaches as a *teacher*. And you are studying to transform from human beings to deities.

Deities are only in the Golden Age. In the Silver Age, the Copper Age [and] in the Iron Age, they will certainly not be called deities (*devi-devtaayein*) because the souls who come directly from the Supreme Abode in those ages belong to the other religions; they keep converting. So, the deities exist only in the Golden Age and they pass through the complete 84 births. They do not exist in the Iron Age at all, because the Iron Age is a *tamopradhaan* age (dominated by the quality of darkness or ignorance) but the deities exist in the *satopradhaan* age (consisting in the quality of goodness and purity). There is no kingdom of Ram (*Ram raajya*) in the Iron Age at all so that someone could be pure. The ones who were deities go to the left path then. And those deities are certainly human beings just like you. But, what is the difference? They are vice less, and what about human beings? (Someone said: They are vicious.) As the mind is inconstant, they become vicious.

So it was said, the deities do not actually look like they appear in the pictures because [in] the pictures [they] appear to be non-living. But the deity souls do not have an inert intellect. Their intellect is sentient (*caitanya*). You will find dark pictures in the temple of Jagannath¹. Well, they are not so dark. Jagannath is shown in the temple. He is worshipped. So, will he be dark or will he be fair? Then why is he shown to be dark? It is because the perfect stage of the *purusharth* (spiritual effort).... it has been shown that until the *last second* of *purusharth* arrives, the bodies will remain just dark. The body as well as the soul will be dark [till then]. This is why it is praised, it takes a *second* for Brahma to become Vishnu. You children are also like this.

Now the Father says, become the conqueror of the world by gaining victory over Maya. So they have given the name Jagannath (the controller of the world). He controlled the world. He brought the world under his *control*. How? If we *control* the Maya within us i.e., lust, anger, greed, attachment, ego itself, it is as if we gain the *controlling power* over the entire world. In the temple of Jagannath, all the pictures shown above (i.e. on the outer walls) are obscene. Below, the idol of the deity (i.e. Jagannath) is sitting inside. Obscene pictures are not present there. The obscene pictures are shown outside and above. It is a memorial of what? It shows that as the intensity of *purusharth* (spiritual effort) [of the children] increases, Maya also takes on a ferocious form more and more. So, the obscene pictures are

¹ A temple in Orissa, Puri

shown in a high *stage*. Is it a shortcoming of the observers or are they obscene in reality? It is the view point of the observers. When the deities went to the left path, they became dark. And do they go to the left path in the dualistic age or in the Golden and Silver Ages? When the dualistic age begins, two religions and two kingdoms emerge, two clans emerge, it is then that they become dark. However, even those dark pictures are worshipped in the temple.

Krishna as well as Ram have been shown to be dark and Jagannath has been shown to be dark too. Then why are they worshipped? Is a pure one worshipped or is an impure one worshipped? Certainly, the one who is pure is worshipped. It means that they have made *purusharth* of a very high *stage* which the people of the world did not understand. People do not know anything regarding: when and how we became worship worthy worthy of worship. It is because the account of 84 births is not in anybody's intellect. First we become worthy of worship, *satopradhaan* and then after passing through 84 births we have become *tamopradhaan* worshippers. Those who are *satopradhaan* are worthy of worship. When they become *tamopradhaan*, they become worshippers. When they adopt the path of left side, they become dark. Dark pictures have been shown in the temple of Raghunath² as well. People do not understand their meanings at all.

Second *page* of the vani dated 26th June, 1968. Now the Father sits and explains to you children why these dark pictures have been shown in the temples and why are they worshipped. Who are the ones who made them? The ones who have made the dark pictures in the temples are worshippers, aren't they? Are they sinful or are they pure? (Someone said: They are sinful) What is their vision like? (Someone said: It is vicious). So, as their vision (*drishti*) so does their world (*srishti*) appear to them. Actually the dark pictures of Ram, Krishna or Jagannath that have been shown in the temple of Raghunath or in any other temple - *Shivling*³ is also shown to be black - it is a memorial of the fact that they have made such *purusharth* to remain detached through the intellect while living in the mire. The devotees are unable to see the detached intellect. What is visible to the deities? Will the body be visible or will the *stage* of the intellect be visible [to them]? The body is visible to them. So, they have prepared such dark pictures [of the deities].

Now you know that you sit on the pyre of knowledge and become fair. Knowledge is water, isn't it? So, what is the function of water? To clean. The more you bathe in the water of knowledge, the more you become fair. It is about the soul becoming fair. However, the soul is not visible to these eyes. The external *act* will be certainly visible, but the soul will not be visible. So, you sit on the pyre of lust and become dark. Deities go to the left path and become vicious. Then they cannot be named deities. But they are worshipped in the temples. They are in fact called deities. Even so, the Father explains: You become dark by going to the left path; this indication has been shown.

People make [the idols of] Krishna, Ram as well as Shiva dark (black). All are made dark and only dark. Even *ling* of Shiva is shown dark. Now you children understand that Shivbaba certainly does not become dark. Why? In fact, He is a diamond. All the deities have been shown dark. The *ling* (oblong shape) is also shown dark in the temple. Then why is it said that Shivbaba does not become dark. (Someone said: He is not affected by poison.) No. Shiva's *purusharth*... the permanent chariot which He enters... everyone reaches the perfect *stage number* wise (according to their *purusharth*) only, or does everyone achieve an equal

² Name given to a temple of Ram

³ An oblong shaped stone worshiped all over India as a symbol of Shiva in the path of *bhakti*.

stage of perfection? They reach it *number* wise (according to their *purushaarth*). So, it has been said for the one with hundred *percent stage* [of perfection], Shiva does not become dark because He is a diamond. By observing [and following] Him, you become like a diamond too. So, He never becomes dark. Even so, why has He (His idol) been made dark? Certainly, there will be someone dark. He sat and made Him (His idol) dark. What does it mean? As is their vision, so the world appears to them. Now Shivbaba says, what is My fault that you have made Me dark too?

The devotees do not know whose memorial the *ling* that has been shown in the temple is and whose memorial the point that is shown in the *ling* is. Is it just one soul or are there two souls? There are two souls. The *ling* is a memorial of the corporeal [one, the] bodily being and the Point of light which enters him is the memorial of Shiva. So as regards Him, He is the diamond. What kind of sculpture was made in the temple of Somnath⁴? The *ling* was made of stone, magnet and a diamond was embedded in its center. So, as regards to the diamond, it always shines but the *ling* is shown in various stages. Sometimes they make a golden *ling*, sometimes they make a silver *ling*, sometimes they make a copper *ling* and worship it and sometimes they make *ling* of iron or stone and worship it. Why do they do so? Just as deities become dark ones from fair ones, similarly, the *ling*, the permanent chariot in which the Father enters, also becomes a dark one from a fair one. He does not become this at once. He is coloured by the company gradually.

As for the rest, I do come to make everyone fair. Who is the one who says 'I'? Shiva, the diamond. I am always a diamond. I am always fair. As regards Jagannath who has been shown, who is that soul? (Someone said: The soul of Ram.) It is the same permanent chariot. The *ling* that is shown, who is that soul as well? It is the same permanent chariot. All the other deities are number wise (according to their stage). So, I certainly am always fair. Still, why did they make Me dark? Now, they don't embed diamond in the *ling* in any temple, in the temple of Shiva. What? They consider *ling* itself to be Shiva. The human beings have become the ones with such a stone-like intellect that they do not have any wisdom. Shivbaba is *ever* beautiful (*hasiin*) and He comes to make everyone beautiful. I am an *ever* beautiful, a fair traveller'. So, the Father complains: What have I done that you have made Me dark? I do come to make you fair. Now you too have to become fair.

The Father has explained how we can achieve a high post. How can we achieve it? If we remember that very Shiva..., not Prajapita. When we remember, we remember the incorporeal One within the corporeal one. So, the corporeal one is a bodily being. It is a *tamopradhaan*, sinful body. But who has occupied it? Who is its *controller*? Who is its charioteer? Who drives it? The Father Shiva. So, thew should be the remembrance of Shiva alone in the intellect, or should there be the remembrance of Shankar? (Someone said: Shiva.)

In the path of *bhakti* (devotion) both have been combined and made one. It means, they do not consider them (the soul of Shiva and Shankar) to be separate souls. They are different souls in reality. One is *purushaarthi* (the one who makes spiritual effort) and the other is the One who enables [the children] to make *purushaarth*. The name of the One who enables [the children] to make *purushaarth* is *Sadaa Shiva* (always beneficial). What? He never becomes *Ashiv*, [meaning] He never becomes harmful (*akalyaankaari*). Whatever actions He performs, His every act performed through the *karmendriya* (parts of the body used to perform actions) proves to be beneficial. Whatever He speaks, those words prove to

⁴ A temple in Gujarat

be beneficial only and whatever He just sees through the eyes, that vision is also beneficial, and whatever vibrations are spread through the mind are also beneficial. So, if you keep the company of such Father Shiva through the intellect, the children of the beneficial Father will certainly become beneficial only, won't they? The Father is forever [beneficial], He is forever Shiva; so, the children will certainly become [beneficial] *number* wise (according to their *purusharth*). It is about the connection of the intellect; it is about the colour of the company.

So, the Father has explained [about] how to achieve a high post. *Follow the Father*. In how many ways can we *follow the Father*? In two ways. One is to *follow* the actions and the other thing is to *follow* the orders, to *follow* the directions He gave. That is why, it has also been made *clear*, 'you have to *follow* Brahma in the actions but you should accept My words'. You should grasp the very actions performed by Brahma through the connection of your intellect and do it. It is not that you should not *follow* Shankar. Don't do it the opposite way. Let Shankar perform Shankar's task and you, *follow* Brahma. In what? In actions. And regarding the orders, *follow* the orders that **I** give, the shrimat that I give through the permanent chariot. So, obey **My** orders, and in case of actions, *follow* [the action performed by] the form of Brahma.

Entrust everything to the Father. The children who entrust everything to the Father can never die of hunger. Look at the *father*, how he gave everything [to the Father]. Although he was ordinary; who? Who was ordinary? (Someone said: Prajapita.) Yes. He was very ordinary. He was neither very poor nor very rich. Even at the beginning, when the entrance [of Shiva] took place, [Brahma] Baba's partner wasn't very rich. He was not rich that is why Baba employed him as a servant in his shop. Though he was the *manager* of the shop; but even a *manager* will be called a servant, [won't he?] Why was he employed? [He was employed] because the partner's shop was not doing well. He too was a diamond merchant. And Dada Lekhraj's shop was doing very well. Big kings and emperors used to come to him, contact him and purchase diamonds and jewels.

So, look at the *father*, how he entrusted everything [to the Father]. Although he was ordinary, he was neither very poor nor very rich. Baba says now too: Your eating and drinking habits, your living style should be medium. [They should] neither [be] very good nor very bad. [They should] neither [be] very high nor very low. The Father Himself gives all kinds of teachings. And this one also does appear to be ordinary. Who? Till now He told about the *father*; about whom did He talk now? 'And this one also'; 'this one' refers to whom? Brahma Baba. This one also does appear to be ordinary.

[People] ask you... the visitors from the outside world ask you, 'where is God? Show us.' [Tell them:] *Arey!* How will you see the Supreme Soul through these eyes? Is your soul visible through these eyes? When you cannot see the soul itself, how can you see the Supreme Soul? In fact, the soul is a point. It is such a subtle point that it is not visible through these eyes. How can you see Him (the Supreme Soul)? You do know that the soul cannot be seen through these physical eyes. The third [eye], the divine eye is required for this. You children tell people, 'God the Father teaches us.' He teaches? So, teaching will take place only through the mouth, won't it? So, will there be a bodily being or does a voice come from above? There must be a bodily being. How will the incorporeal One teach? People do not know anything. Just like you are a soul, you play a *part* through the body. You know that the soul itself speaks through the body. Similarly, the Father also teaches through the body.

For you, it will be said: the soul speaks (*aatmaa uvaac*). And for the Father it will be said, God speaks (*Bhagwaanuvaac*). But the word '*aatmaa uvaac*' does not sound good. The soul has to become *vaanprasth* (to go beyond the stage of speech). What? What is the aim of the soul? To go beyond speech. So, when the aim of the souls is to go beyond speech, how will they teach? They do not have the right to teach. Only the one Supreme Father Supreme Soul has the right to teach. Moreover, this is the spiritual teaching, the teaching of Raja yoga. This teaching of Raja yoga makes us kings. Nobody except the One Father can teach this knowledge. So, as regards you, you have to go beyond the stage of speech.

No ego of teaching [anyone] should arise in the intellect: 'I taught this one'. You become egoistic with respect to knowledge, don't you? What should you have in your intellect? [You should think] that 'we are giving you whatever the Father has given us. We are not teaching. Are we the teachers who teach? Earlier, we did not know anything at all.'

We speak through the body itself. Only the soul remains [in the stage] beyond speech and if we have to speak, we definitely need a body. Just as you children require a body ... the Father is the Ocean of knowledge as well. Since He is the Ocean of knowledge, He will certainly take someone's body to narrate the knowledge. The one whose body he takes, that body is called 'chariot'. A picture has been shown in the Gita. What? Arjun's chariot has been shown. Arjun means the one who earns [the fruit obtained] by making spiritual effort. The body is [shown] in the form of the chariot, the *indriya*⁵ are [shown] in the form of the horses and the mind and intellect is [shown] in the form of the reins. So, they have shown it metaphorically. Otherwise it is not that a physical war took place and in that physical war, a physical chariot was stopped between two armies.

So, the Father comes and takes on a body, He comes and takes this chariot otherwise, how will He narrate? You can understand how he became the chariot as well. Does he become the permanent chariot in the first birth or in the second birth? (Someone said: In the first birth.) Does he become [the permanent chariot] in the first birth? How was he permanent [in the first birth]? Permanent means 'till the end'. The one who brought about the end did everything. So, it was asked, **how** did he become the [permanent] chariot? How did he become [the permanent chariot]? *Arey!* He must have made such *purushaarth*, an intensive *purushaarth* in the past birth, so he became this [permanent] chariot.

The Father sits and gives the teaching to purify the impure ones. So, will the chariot in which He comes become pure first or will the other chariot like bodies become pure [first]? The one in whom He comes should become pure first. And the one in whom He comes should be the most sinful body. This is why it has been said, I come in the biggest lustful thorn and make him the biggest flower. However, there is no question of inspiration in it. Purifying the impure ones does not happen through inspiration. These are the topics of knowledge.

So, how should He come? And in whose body should He come? This is why He says that the *purushaarth* made in the Brahmin life..., even if a Brahmin, the Brahma's child leaves the body while making *purushaarth*, his *purushaarth* is added to his next birth. So, such a chariot is needed who was an intensive *purushaarthi* (the one who makes spiritual effort) in the beginning of the *yagya* as well. This is why it has been said, they have shown it in the story of Krishna: 'Krishna was the God of the Gita. He made the *gopies* (herdgirls)

⁵ Parts of the body and the organs of the senses

elope, he stole butter'; but what has been said in the murli? All this is the story of Prajapita. What? It is not the story of Dada Lekhraj. It is not the story of Brahma. It is not the story of the *soul* of Krishna. This entire work was accomplished by the father, the father of the human creation.

Nobody except you knows about these topics. The Creator Father Himself sits and gives the introduction of the creation. He tells us [about], how He comes and in which chariot He comes. They [people] think that 'He is omnipresent' but I say that 'I am not omnipresent'. Then nobody even asks [those people]: If He is not omnipresent, who is the one person in whom He is present (*ekvyaapi*)? Did anyone ask [the people] in the *basic* [knowledge]? Nobody even asks [them]. The Father Himself has to come and explain this too: 'I am not omnipresent. In fact, I come in a permanent chariot and accomplish the entire task.'

The children don't know, which the Father's chariot is. Did any child know this? Did any child know earlier, which was the Father's chariot? They considered the mother's chariot itself to be the Father's chariot. What did they consider Dada Lekhraj Brahma's chariot to be? They considered it to be the Father's chariot. And when their intellect underwent further degradation, they considered Dadi Gulzar's body itself to be the Father's chariot. They are very confused. They consider so many to be the chariot. There are numerous *gurus* who take the position 'I am Shiva' (*Shivoham*).

Now the Father says, 'I certainly cannot come in any animal and so on'. What? He (Shankar) is shown riding a bull. Will I come in a bull? Is the bull an animal or a human being who thinks and churns? It has an inert intellect. He came in the body of Brahma and played the role of a mother. Whatever He narrated [through Brahma], did the thinking and churning take place [in the intellect of] Brahma or the Brahmakumar-kumaris at that time? (Someone said: No.) It didn't. So, thinking and churning did not take place [in their intellect], they just listened and continued to narrate it to the others. This is why, Brahma has been said to be a bull.

A bull is also shown in the temple, in the temple of Shiva. It means, the permanent chariot, in which I enter, that chariot like body is a kind of temple of the Father Shiva. And the *soul* of Brahma also enters it. So, among them whose is the intellect of a human being, the intellect in the form of the soul and who is the soul with an animal like intellect? What will the Moon of knowledge be called? Has this topic sat in the intellect of the Moon of Knowledge Brahma till now, that Krishna is not God of the Gita? That topic doesn't sit in his intellect even now. He has such strong *sanskaars* of 63 births. What did people continue to think in the path of *bhakti* in the 63 births? Krishna is God of the Gita. And among those who thought this, in whose intellect did this thing settle to the maximum extent? This topic sat very firmly in the intellect of the one who himself plays this (Krishna's) *part*.

So now, even in the *purusharthi* life, this study continues for a very long time because [people] are very confused. However, the Father says, 'I cannot come in an animal.' He will certainly come only in some human being. The one whose mind works, the one whose mind and intellect are active is called a human being (*manushya*). The mind and intellect of animals does not work at all.

The Father says, now, it has to be seen there are 500-700 crore (5-7 billion) human beings in the world. Everybody's mind and intellect works to some extent, doesn't it? From among the 5-7 billion human beings, in which human being should I come? They

cannot understand this. I will come only in that human body who passes through the complete 84 births; who doesn't miss even a day [in the cycle of 5000 years]. And He has to come only in Bharat (India). It is not that He will come in the foreign countries. He will not come in the permanent chariot in the foreign country. Where will He come? He comes only in Bharat. And even among the *Bharatwaasis* (Indians), in whose body should I come? Among those 5-7 billion [human beings], there are foreigners as well, there are people of other religions too; I do not come in them. In whom do I come? [I come in] the one who is a resident of Bharat; the one who has a special *part* in Bharat from the beginning to the end. Will I come in the chariot of a *President* or an ascetic, a *mahaatmaa* (a great soul)? Suppose I came in the body of a big personality, in the body of some holy man, in some a noble soul, in the body of the one who is much respected and has a high status?... Why can't I come in them? Then everyone will recognize, the entire world will start accepting. This is why I enter in an ordinary body. I do not enter in a person who is respected and has a high status.

It is not that I will come in any pure chariot either. For example, Dadi Gulzar; she has been raised in a family of Brahmins, she has lived in the atmosphere of ashram since her childhood. Will I come in her? A virgin's chariot (i.e. body) is definitely pure. Even the *Sanyasis* worship the virgins. So, I will not come in a pure chariot either. Why? Because.... why do I come? What is the aim of My coming? To purify the sinful ones. And if I come in a pure chariot, that aim cannot be achieved. Moreover, should I come in a female body? It is because do the virgins and mothers have a purer nature and *sanskaars* when compared to men or do the men have purer nature and *sanskaars*? The virgins and mothers have purer nature and *sanskaars*. So, I do not come in virgins and mothers either.

In fact, I come in those ones, for whom I say that 'all men are Duryodhans and Dushasans⁶'. This is definitely the kingdom of Ravan. There is also a song: *Duur desh kaa rahne vaalaa aayaa desh paraaye* (the Resident of the far-off country has come to an alien country). This is an alien country. Is Bharat an alien country? [It is] when there is a rule of the foreigners... and even now, is the influence of the foreigners more or is the influence of the indigenous nature (*swadeshiyataa*) more in Bharat? There is a strong influence of the foreigners. So, this is definitely the kingdom of Ravan. When people enact *Ram Leela*⁷, they engage [people] from outside to play the roles of [those of] the Ravan's community and the role of Ravan. The children also know that Bharat is an imperishable land. All the other lands are perishable. Why? It is because the imperishable Father comes in imperishable Bharat. The Father does not come in the perishable religious lands at all. Had He come [in those lands], they would have also become imperishable. The land of Bharat is never destroyed. It is imperishable. So, He Himself tells [about] the body, the land in which He comes. What does He tell [about it]?

In Bharat too there are various kingdoms, aren't there? There are various lands, aren't there? Where does He come? What is famous in the path of *bhakti*? In the path of *bhakti*, has He been shown [to have come] in the southern India, in eastern India or in the western India? Where has God been shown [to have come]? Whether He is in the form of Ram, whether He is in the form of Krishna, whether He is in the form of Shankar, where has God's birth been shown [to have taken place]? God's *role* has been shown in which land? It has been shown in North India. So, He Himself comes and says, I come in the country of *Magadh* (the place between the rivers Ganga and Yamuna) where, people [have natures] like crocodiles. What?

⁶ Villainous characters in the epic Mahabharat

⁷ A dramatic presentation of the deeds of Ram

Why do people of entire Hindustan (India) fear the people of U.P. (Uttar Pradesh)? (Someone said something.) Wherever they arrive, they create some or the other dispute.

So He Himself tells [about] the body, the land in which He comes. Nobody else can know this. Human beings are numerous. You know that He cannot come in a sage or a great soul either. They are surely *hathayogis* (those who perform rigid physical exercises), who belong to the path of renunciation (*nivritti marg*). They remain obstinate. What? [They remain obstinate and say:] ‘We are pure.’ But is their purity of the household path or of the path of renunciation? They consider only the purity of the path of renunciation to be the [real] purity. The purity of the household path does not sit in their intellect at all. Now, those who are left are the Indian devotees. So, even among the devotees, in which devotee should He come? Even among the devotees who do *bhakti*, in which devotee should He come? Should He come in a minor devotee? [Or] should He come in a big devotee? In whom should He come? There will definitely be some rule, [won’t there?] [He will come in] the one who has done maximum *bhakti*, the one who has done *satopradhaan bhakti* and he should be the greatest devotee in the world. If he has done *satopradhaan bhakti* he will grasp *satopradhaan* knowledge. If he is a big devotee, he will be called ‘great knowledgeable person.’

So, it was said, a big devotee, who has done a lot of *bhakti* is needed. God has to come to give the fruits of *bhakti*, hasn’t He? There are numerous devotees in Bharat. It is also said, ‘This person is a big devotee. God should come in him’. Well, many such people become devotees. If anyone develops detachment tomorrow, he will become a devotee. But he will be a devotee in the *last* birth, will he not? So, will he be an adulterous devotee or will he be an unadulterous devotee? In this last birth, *bhakti* also becomes adulterous.

Everything in the world passes through four stages. So, *bhakti* also passes through four stages. At first there is *satopradhaan bhakti* and in the end, the Iron Age *bhakti* is *tamopradhaan*, adulterous. Knowledge is also grasped similarly. First the knowledge is *satopradhaan*, and later on it [becomes] *tamopradhaan*. [It is the same in the case of] detachment (*vairag*) too; the *vairagi Sanyasis*⁸ at the very beginning were *satopradhaan vairagi*. [And what about] now? Now they have become *tamopradhaan vairagi*. So, those who become great devotees will be the devotees of this birth. He will not come in a big devotee of this *last* birth.

The Father explains, I do not come in the devotees of this birth. Then, in whom do I come? One thing is that he (the one in whom I come) should be a devotee for many births, and secondly in the births at the beginning.... in the *bhakti cult* that goes on... I come in the one who has done maximum *satopradhaan bhakti* in the first birth of the beginning of the *bhakti cult*. In addition, he will have started doing *bhakti* first of all. What? Who must have started [*bhakti*]? (Someone said: Vikramaditya.) No. Was Vikramaditya a vicious king or a vice less king? He was a vicious king. Do the vicious kings appoint a Brahmin as their *mahaa mantrii* (secretary-general) or not? Why do they appoint them? Their own brain does not work, they consider Brahmins to be pure, that is why, they appoint them as *mahaa mantrii*. And in the Golden and Silver Ages as well, this has been the tradition that the father himself takes care of the children. Although he makes the children sit on the throne, who rules? The father rules.

⁸ The *Sanyasis* who are free from worldly desires

So, this tradition is practiced in the beginning of the Copper Age too, in the first birth [in the Copper Age]. Who must have given the teaching to start the worship of the *Shivling*⁹ to King Vikramaditya? (Someone said: His father himself.) Certainly his guru, his father must have given [the teaching] to him because kings, the vicious kings do not have intelligence of their own. So, I come in that person who started *bhakti* first of all. They too have to receive the fruits of *bhakti*, haven't they?

You too understand, who the biggest devotee is. [He is] the one who started *bhakti* first. *Bhakti* has started from the Copper Age. Nobody can understand these *karmic* accounts. These are such secret topics. I come only in those who start doing *bhakti* first. Now He said, 'in those ones' (*unmein*). Not 'in that one' (*usmein*), [but] 'in those ones'. Why did He change it to plural? (Someone said: In both, [i.e.] the souls of Ram and Krishna.) Yes, I come in the souls of Ram and Krishna at the very beginning. And in the Confluence Age? In the Confluence Age too, it is the same. The souls of Ram and Krishna who had started doing *bhakti* first in the beginning of the Copper Age, the same souls become instruments later in the Confluence Age and I enter in them in the very beginning.

Third *page* of the *vani* dated 26th June, 1968. The one who was *number one* worthy of worship will also become *number one* worshipper. What? He Himself says, 'These very chariots become *number one*. Then these very ones pass through 84 births as well. I enter in the **end** of the end of many births of these ones. What does it mean? The **end** of many births... 'many births' means how many births? 84; and what is their end? When it is the stage *vaanaprastha*¹⁰, [i.e.] 60 years, it will be said to be the end of 84 births. [I come] in the end of the many births and even the end of that. So, the one in whom He enters [in] the *vaanaprastha* stage of 60 years is named Brahma or Prajapita Brahma. And does he become hundred years old? Brahma's age is praised to be 100 years [in the world of death]. Brahma finishes in the world of death (*mrityulok*) when he reaches the age of hundred years. So, in the beginning of the *yagya*, He entered him when his age was 60 years in the year [19]36; so, could he reach the stage of hundred years? He could not. That is why it was said: at the **end** of even the end of many births..., meaning I enter when that one has reached the stage of the complete hundred years. When? In [19]76.

Then those very ones have to become *number one*. They do become the highest on high Narayan; there are Narayans in the Golden Age as well. But who will be called the highest on high Narayan? Does becoming a *prince* from a man mean to become the highest on high Narayan? Or is becoming Narayan from a man the highest thing? Such *purusharth* should be made through the same male body that the fruits of the study is attained in the same life. So it will be said, these ones themselves perform a lot of *bhakti*. These ones should receive the fruit of *bhakti* as well. How will it be said, these ones perform a lot of *bhakti*? Is there any *proof*? Is there not? The *proof* should certainly be available.

The *proof* of someone having done a lot of *bhakti* is ..., It has been said in *murli*, a hint has been given that people have written their own stories in their scriptures. What have the writers of scriptures written in the scriptures? They have written the story of their own soul in the Confluence Age, in the scriptures. It means that only two stories are especially mentioned in the scriptures. [The stories related to] Ram and Krishna. The [epic]

⁹ An oblong shaped stone worshipped all over India as a symbol of Shiva in the path of *bhakti*.

¹⁰ It also means the age of retirement

Mahabharata is connected with Krishna and the Ramayana is connected with Ram. The war between the deities and the demons (*Devaasur sangraam*) is also shown. Vishnu and Shankar are shown in that. Vishnu's form; [the one who becomes] Brahma so Vishnu. And then [there is] Shankar.

So, the Father shows to the children, Look! How this one sacrificed himself on Me. He gave everything, didn't he? Wealth is also required to teach so many children, isn't it? So many of you daughters ran away [from your homes] to Karachi. From where? From Sindh Hyderabad. You had not brought anything with you. What happened to you? You did not make any *programme* (plan) to run away during the day time. You ran away suddenly, in the night. What happened to you suddenly in the night that you slipped away? The same thing happened for which He gives a hint now. Whatever happened in the beginning, the same will happen in the end.

You children will receive a *trunk-call*. Only one *train* will leave. Just like, at the time of India's partition into Hindustan and Pakistan, from whichever places the train had to leave, the first *train* departed safely and the [people in the] latter trains that reached Karachi or the trains which reached Delhi from Karachi were all butchered. As regards this one, he did not run away anywhere. Who? Brahma Baba. He did not run away anywhere. His bungalow was in Karachi itself. He had gone there beforehand. He was in *safety*. So look! So many ran away [from their homes] and the entire troop reached [this place]. Does anyone die of hunger? Did anyone die of hunger? No. All those who came with them, they (mothers) even came with a child in their womb; did they die of hunger? Not at all. They keep receiving God's *prasaad* (food offered to God). So, this *yagya* has been created by God. There will not be any shortage [of anything] in this. Om Shanti.