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Dated 13.01.07, at Davangere (Karnataka).
Clarification of Murli dated 30.06.67 (for bks)

A night *class* dated 30th June 1967 was being discussed. The second *line* of the first *page* was being discussed: When Baba explains through Brahma, when He adopts [someone], he is called *mukhvanshaavali*¹. Here, it is not about [being] a *kukhvanshaavali*². ‘Here’ means where? And there it is about [being] *kukhvanshaavali*. ‘Here’ means the place where the Father comes in the body of Brahma in practice, explains and adopts the children. He doesn’t *adopt* them without explaining. All these are the experiences of here. The Father teaches. They also say for Krishna: God taught [the knowledge]. Well, the *biography* of every human being is different. The human beings don’t know [this]. You children know that there is a difference of night and day between the biographies of Krishna and the Supreme Soul. [There is] the life story of Krishna and the life story of the Supreme Soul, the father Ram.

People do come to the exhibition but don’t give enough time to understand [the explanations] completely before going. They take out little time and come. These pictures are certainly very *easy* to explain. It is explained: This is the new world [and] this is the old world. Bharat (India) was happy like this in heaven. Except you children, no one knows this *drama*. After knowing the *drama*, the children understand that they have come after 5000 years. [The Father says:] Now you will go to the Golden Age again. This *part* will *repeat* again after 5000 years. Now you children know, this is the Confluence Age. The children certainly have faith: we go to Bapdada and we will become the masters of the world.

There was the kingdom of Lakshmi - Narayan 5000 years ago in Bharat itself. Then while passing through 84 births, they will definitely reach the *tamopradhaan*³ stage. The children know: we will meet Baba again after 5000 years. Which Baba? Which Baba will meet us after 5000 years? Shivbaba. The *purushaarth* of the children continues *number* wise (more or less). Not everyone loves to the same extent either. When those who are very sad find a support, they have a lot of *love* [for Him].

In the temples, they combine Shiva and Shankar. The temples are certainly the memorials, aren’t they? Of what are they the memorials? They are the memorials of the parts played. So, why are Shiva and Shankar combined in the temples? Combining Shiva and Shankar is a memorial of what? It is the Brahmins here who know that the soul of Shiva is separate, the soul of Shankar is separate, the parts of both of them is different, Shiva is beneficial, Shankar is a destroyer, a *ling* (oblong shape) is made [as the memorial] of Shiva, idols of Shankar are made. Shiva is shown in the form of a point of light. A *star* like diamond was shown in the *Shivling*⁴ at the Somnath temple⁵ as well and Shankar is shown sitting in

¹ Progeny born from the mouth, meaning the knowledge.

² Progeny born on the lap, meaning the physical affection.

³ Dominated by darkness or ignorance.

⁴ Oblong shaped stone worshipped all over India as a symbol of Shiva in the path of *bhakti*

⁵ A temple in Gujarat, India

remembrance. In whose remembrance does he sit? In all the old temples, the *Shivling* is placed in the centre and the idols of deities are placed (shown) in the walls all around it. What does this prove? Whom are they all remembering? They remember the one Shiva. Among those who remember [Him], Shankar is placed in the main position.

Shankar is also shown to be sitting in remembrance. But the other deities have not been combined with Shiva. Who has been combined [with Shiva]? Shankar has been combined with Shiva. So, why did they do so? There must be some reason. What is the reason? Shiva, the Father of the point souls, who always remains in the awareness of the form of Shiva, who always remains stable in the point form stage, when He comes to this world, there will certainly be some child who takes on the form of a point of light like the Father. The child who assimilates the seed form stage like the Father, the one who plays the *part* of being beneficial to the world (*vishwa kalyaankaari*) along with *Sadaa Shiva* (Shiva means beneficial, *sadaa*=always); Shiva and Shankar have been combined in its memorial. They don't combine Shiva [and] Vishnu, they don't combine Shiva [and] Brahma, [but] they have combined Shiva and Shankar.

So, all the memorials in the path of *bhakti* are the memorials of when? They are the memorials of the Confluence Age. So, the topic is in the intellect of you children: why is a bull shown in front [of the idol] of Shankar. Shankar is not shown first. Who is shown before Shankar? They show a bull. Why do they show it? He (Shankar) is shown riding a bull. The vehicle of any deity is shown along with that very deity. The vehicle of Saraswati... a swan is shown with her. The vehicle of a *devi* (a female deity)... a lion or a tiger (*baagh*) is shown with her, she is called '*baaghambari devi*'. A rat is shown as the vehicle of [the deity] Ganesh. A peacock is shown as the vehicle of Kartikeya. A crocodile is shown as the vehicle of Ganga. Who is shown with Shankar? A bull is shown. What does it mean?

In fact, a bull represents an animal. It is shown that [he] jumps and climbs over the bull. Otherwise, what is the way of mounting on a bull? What is the meaning of a jump? One thing is to walk in *purushaarth* (spiritual efforts), another thing is to run in *purushaarth*, one thing is to fly in *purushaarth* and another thing is to take a *high jump* [in *purushaarth*]. So, it is shown that he takes a *high jump* and climbs on the bull. It means, he climbed over (controlled) the instincts of a bull. A bull is not shown in front of Shiva. It is shown in front of Shankar. What? Why? Isn't a bull shown in front of Shiva? What does it mean? At places where there are the temples of Shiva, a *Shivling* is made, there aren't the idols of Shankar, isn't a bull shown there? It is certainly shown. But here it was said [in the murli], it is not shown in front of Shiva. It means, when it is said Shiva [here], He too is in the form of a *ling*. Actually, His real form is a point of light.

The bigger form of a point is a ball of light. The ball of light is the light of knowledge. Will that light of knowledge be reflected through the corporeal one or the Point? How will knowledge come? How will the light of knowledge be experienced? The Muslims say, '*Allah*

*Miyaan*⁶ said this, *Allah Miyaan* said that'; but when '*Allah Miyaan*' speaks, does a voice come from above? He will certainly speak through some corporeal one, won't He? So, the physical form of light is the memorial of the real body in which the Point of light enters. After entering [that body], the *light* of knowledge is spread [in the world], it reaches the world through it. So, the shape of a *ling*, an idol is the form of Shankar and the One who enters him is the Point of light. He is [then] called Shiva-Shankar *Bholenath* (the Lord of the innocent ones). A bull is shown as his mount.

Who is a bull? (Someone said: Brahma.) Call him a bull, a horse, it is the same thing. Horse means mind in the form of horse. Just like every soul has three powers: the mind, the intellect and the *sanskaars*⁷, in the same way, there are three powers of the Supreme Soul, the Father Shiva as well: Brahma, Vishnu and Shankar. So, in order to *control* Brahma in the form of the mind, Shiva enters Shankar. He doesn't just enable him to *control* the mind [but] He enables him to *control* all the *indriyaan*⁸. The *indriyaan* are *controlled* with the help of *yogbal* (the power of yoga). The *indriyaan* in control are *controlled* with the support of the mind. If the mind is not under *control*, the *indriyaan* will not be in *control*. If the mind is under *control*, the *indriyaan* are also controlled. So, the main one is Brahma. If the rein of the intellect is kept tight, the mind will be under *control*. If the reins are let loose, the horse will leap and take us somewhere far away.

So, there is a memorial of a bull in front of Shankar. All these are the topics of the path of *bhakti*, which the devotees are unable to understand. They simply keep [a bull in front of Shankar]. Thousands of years ago, the sages and saints drew pictures in the caves in mountains; the scriptures that were prepared based on those paintings were interpreted by them (people) the way they understood it. It is the Father who explains the real thing after coming, [about] why a bull is shown in front of Shankar. Why is there a sign of a bull? There is a couple of a cow and a bull. What is shown along with Krishna? Cows are shown. A bull should be shown with Krishna. [But] a bull is not shown; what is shown? Cows are shown. Now, in reality, that is about *human* cows and *human* bulls.

The soul of Krishna himself plays the *part* of the one with a child like intellect. Baba says, Krishna is a child; the father is called Ram. It means, the soul of Krishna... whatever [Shiv]baba narrates through the body of Krishna in his last birth, the soul of Krishna doesn't understand it. This is why, it is said in the murli: I talk to you children. This one just listens in between. Who? Brahma i.e. the *soul* of Krishna. I don't talk to this one. Why? There is no use even if I talk to him, he will not at all understand at all. If he doesn't understand, he will not complete the task either. This is the reason I talk to **you** children. I talk to you because you will understand the topic in depth and bring it in practice in your acts and will *control* the *indriyaan* and the leader of the *indriyaan*, the mind, through Raja yoga.

⁶ *Allah*: God; *Miyaan*: Master; a term for God among Muslims

⁷ Personality traits

⁸ Parts of the body used to perform actions and the sense organs.

When this child Krishna is in the *satopradhaan stage*⁹ in the beginning of the Golden Age, he plays the part of a *mahaatmaa* (a noble soul) in the form of a child. What does this very Krishna become at the end of the Iron Age? He becomes Kansa¹⁰ from Krishna. You are the controller of Krishna in the form of the mind and I enter you and *control* you. This is why it is said, Shiva-Shankar *Bholenath*. Now you have understood that these are the topics of the path of *bhakti*. God alone is the Creator. And there is only one world. They have considered that the sun, the moon, [and] the numerous stars, they all have a separate world in them. Actually, there is no world in those inert stars. It is you, the living stars of the earth; each of you stars have a world in you. It means, there is a *connection* of many souls with your 84 births. That is your own world.

As such, there is just one world. And there is one God. There are many gossips in the scriptures. It is written: deities reside on the moon. Well, the scientists visited the moon and came back. There, they did not find any living creature at all. Did they find any deities there? They did not find anything. This is nature. The egotistic scientists think that there is a world in each star [in the sky] so, they make an attempt to reach there. They think that they will buy a *plot* there. It doesn't come in their intellect that life exists on the Earth alone. Except for this Earth, there cannot be life anywhere in the world at all. Why can't it be? On the Earth itself, the rays of the sun fall inclined at the North and the South Poles. Thus, the sun becomes [too] distant [in those places]. While at the centre of the Earth, the sun rays fall straight. The sun is [too] close [to the Earth] at that place. So, human life exists at the place where there is *exact* (the right) closeness to the sun.

When there is no life at the North and the South Poles of the Earth, the other stars are either too far or too close. To whom? To the Sun. So, there is no question of existence of life there at all. Life exists only on a small part of the Earth. They (the scientists) are egotistic about their intellect. Now, the Intelligence of the intelligent ones, the Father comes and tells [us] that there isn't any other world on the sun, the moon and the stars. All are on this very stage. This is the unlimited *drama*. You children also know this: Shivbaba is above all. Is He above? (Someone said: He is elevated.) Does 'above' mean He is elevated? Does it mean that it isn't about above, below, right, left, front and back? Is the topic of [being] elevated and corrupt about this world or is it about the Abode of Shivbaba, the Soul World (*aatmalok*), the Abode of Shiva (*Shivalok*), *Brahmalok*, *Paarlok* (the World beyond)? It is about this world.

Where is Shivbaba a resident of? Where is Shiva a resident of? Actually, He is the resident of *Paramdhaam* (the Supreme Abode). So, the One who is the resident of *Paramdhaam*...where is that *Paramdhaam*? Is it above, below, to the right, to the left, in front or behind; where is it? (Someone said: In this very world.) Is *Paramdhaam* in this very world? Isn't it anywhere else? Is *Paramdhaam* a perishable world or an imperishable world? (Someone said: Imperishable.) It is an imperishable world, isn't it? So, if the imperishable world is in this very world (physical world)... suppose it is at Mount Abu; so, is it present

⁹ Stage consisting in the quality of goodness and purity

¹⁰ A villainous character in the epic Mahabharat

now? (Someone said: It is not present now.) It is certainly not [present] now. Then, is it perishable or is it imperishable? Then it is perishable. It means, it is said that you children will bring down *Paramdhaam* to this world. It means, you will make the stage of *Paramdhaam* in a collective form. *Paramdhaam* will not come down but your stage will become like living in *Paramdhaam*. You children will attain the *stage* of being incorporeal, vice less, egoless [and] thought free just like it is in *Paramdhaam*. However, regarding the real *Paramdhaam*, is it beyond the world of the sun, the moon and the stars, the world of five elements or can it be in this world of five elements? *Paramdhaam* is beyond this world of five elements.

This Earth is round. There is [a sphere of] atmosphere all around the Earth; there is *space*, *vacuum* all around the atmosphere, and all around the *space*... there is *vacuum* in the *space*. The sun, the moon and the stars are visible in it. All around the *space* there is *Paramdhaam*, where there is light and only light and nothing else. So, is *Paramdhaam* all around or is it above or below? The Earth is round, there is [a sphere of] atmosphere all around it, there is *space* all around the atmosphere, the world of the sun, the moon and the stars and all around it there is *Paramdhaam*, an illuminated abode which is spread endlessly, it is unlimited. So, is it about above or below? It is not about above or below.

The subtler or sharper the intellectual *power* of a soul is, that soul will remain beyond the atmosphere of the Earth, the vibrations of the five elements of the Earth to that extent. All the human souls are intelligent number wise (have different levels of intelligence) and the *Supreme Soul* is the Intelligence of all those intelligent ones. So in *Paramdhaam*, He not only takes all the human souls but He [also] takes the souls of all the living creatures in His sphere. The soul of Prajapita also lives in His sphere. The soul of Krishna lives in the sphere of the soul of Ram. All the five billion human souls live in the sphere of each other. They go back in the same sequence as they descended [from the Supreme Abode]. The one who goes back first will stay the most beyond. Then those who go back number wise (one after the other according to their stage) will have a lower *stage* [than the one before them].

Animals, birds, moths, insects and spiders will stay in a *stage*, one lower than the other, according to the *stage* of their intellect. Even the inert trees and plants have a soul. When the complete destruction takes place, nothing will remain. Everyone's soul will go beyond the atmosphere of the five elements and stabilize [there]. Some will be very close to the Earth and some will be very far from the Earth. This sphere is formed according to [the power of] the intellect.

So it is said, Shivbaba is above all. Brahma, Vishnu and Shankar, the residents of the subtle world, are in the middle. And this subtle world is created now, in the Confluence Age, in order to explain. The subtle world does not exist forever. They are also shown in the household path. The meaning of the subtle world has also been explained. Nonetheless, the drama is played here itself. The children should certainly feel very happy [thinking:] we are the highest actors of such a big *drama*! When you yourself are happy, you can make anyone happy. The children know that they are establishing their capital. We *use* our own body, mind

and wealth to establish our capital. We don't beg before anyone. We don't take donations. Those who take donations or those who are sustained on alms cannot establish the capital of the new world.

You also understand that Baba has entered and has adopted us after entering. Whom has He entered? He has entered Prajapita Brahma and after entering him, He has adopted us children, He has accepted us: You are My children. So the faith of the children should not shake. If you don't remember [the Father], you don't remain happy. When there is no happiness, the faith is uprooted. If anyone is confused about anything at any time, he can ask Baba directly. Where? After going to Mount Abu? Will you go to Mount Abu and ask Baba directly? At Mount Abu, the human soul with a subtle body comes in the body of Dadi Gulzar. The *soul* of Krishna, the *soul* of Dada Lekhraj Brahma comes.

Brahma becomes a resident of the subtle world. Prajapita will certainly remain with the subjects. As long as there is even a single soul from among the five-seven billion subjects present on this stage like world, Prajapita cannot go back. The Father has to go back after taking all the souls along with Him. He should not go alone. The Father has [this] responsibility. Due to having a human [subtle] body, the body in which the soul of Krishna enters, that body loses consciousness. Dadi Gulzar doesn't remember when he entered, who entered her and what he said after entering her. She has to read that vani (avyakt murli) again. It is just like when the other ghosts and spirits, the human souls enter someone, then the one in whom they enter doesn't remember anything.

There is a lot of difference between the entrance of Shiva and the entrance of the human souls. Shiva neither has a subtle body nor does Shiva have his own physical body. In fact, He is very light. No one comes to know at all when He enters and when He goes away. This is why, it is said in the murli: Does [anyone] come to know when Shivbaba comes and when He goes away? Does this Brahma come to know? This one doesn't come to know it either. When Brahma himself doesn't come to know, how will the others come to know? When the *soul* [of Brahma Baba] enters Dadi Gulzar, she experiences a jerk. Everyone comes to know by it that the entrance took place, but no one comes to know who entered. What does everyone think? Shivbaba entered or Bapdada entered. They think: *Bap* means the Father Shiva and *dada* means Brahma Baba.

Arey! Can it be considered that Shiva entered Brahma, the resident of the subtle world and Brahma Baba enters Dadi Gulzar? It is certainly said in murli: I don't come in Brahma, the resident of the subtle world at all. Is a resident of the subtle world an angel or is he a sinful human being? He is certainly not a sinful human being. He is an angel. When he doesn't have any relationship at all with those of the corporeal world, the people of this (physical) world, how is he sinful? Angels are pure. There is no need for the Father to come in pure angels. Shiva doesn't enter Brahma, an angel. In whom does He come? He comes in a sinful human body. In the beginning of the *yagya*, He came in a sinful human body as well as in the end, when the *advance party* starts, He comes in a sinful human body itself. He has to make a sinful one into a pure one after coming. Yes, it is true that He plays the *part* of the

Mother through someone and through someone else He plays the *part* of the Father, the *Teacher* and the *Sadguru*.

So it was said, if you are confused about anything, you can ask Baba directly. Which Baba? This murli is of which time? Of [the year] 67; when this murli was narrated in 67, it was alright for that time [to say:] You can ask Baba directly. So, did anyone used to go and ask? No one used to ask. [Brahma] Baba left the body in 68-69. After that, the question of asking [directly] doesn't arise at all. It is because, it is not at all in anyone's intellect that Baba will play a *part* on this stage like world till the end, as long as there is the Confluence Age of 100 years. If he doesn't play the *part* in the form of Shiva, then the child who becomes equal to Shiva... there is *one God*, it is also said, there is one child of *God*. Who? Who is the child of *God*? There is *one God*, Shiva. So who is the *one* child of *God*? Shankar. So, Shankar himself becomes the form of Shiva. That *part* continues till the end.

You have to drink as long as you live. Live in what? Until someone remains alive in body consciousness, the Father will continue to teach him the knowledge. So, He tells the children, if you remember, you will become *satopradhaan*. Whom will you remember? If you remember [the One who is] true, living and blissful; if you remember the One who is always true, always beneficial, you will definitely become pure. The Father says, I have brought gift for the children. Which gift have I brought? What is the name of the gift? What is its form? *Arey!* He has brought the gift for the children and the children don't know it at all? I have brought the gift of heaven.

I show you heaven on one hand and on the other hand, I ask you to give Me the five vices and take the gift of heaven from Me. No one can give this gift. The highest Father brings the highest gift. No religious father can give such a high gift. Whether he is Abraham, Buddha, Christ or Guru Nanak, no one creates heaven and gives it. Whether you call it *paradise*, *jannat* or *vaikunth* (heaven), it is the Father Himself who creates and gives it when He comes. He is the Highest on high Father, isn't He? So, He will certainly give the highest inheritance, won't He? I have come to the children. I have come from such a far off place, so I will certainly bring a gift for the children, won't I?

When He says 'children, children' and speaks [to them], the soul listens to [Him]. Many mistakes have been made in the path of *bhakti*. There is no one to point out at them. Actually, it isn't the fault of anyone. It is explained what *bhakti* is and what knowledge is. What is *bhakti*? *Bhakti* is ignorance. What is knowledge? Knowledge is information. Information of what? The information of our soul, the information of the Father of the souls and the information of the creation that the Father creates when He comes. What does He create on coming? He creates heaven. He destroys the world of hell and creates and gives heaven. Why should you forget such Father? *Bhakti* and knowledge, both cannot be grasped [together]. If the intellect grasps knowledge, *bhakti* will vanish. If the intellect grasps *bhakti*, knowledge will vanish. [Someone will] either be knowledgeable or a devotee.

When it is Brahma's day, there is knowledge, there is the light of knowledge. When it is Brahma's night, there is *bhakti*. Knowledge brings true liberation. *Bhakti* leads to degradation. Where does knowledge come from? Knowledge comes from the father Ram; and where does *bhakti* come from? *Bhakti* comes from the ten heads of Ravan. *Bhakti* comes from many and knowledge comes from the One. So, many lead to degradation. Suppose there is a woman, if she has to perform the *bhakti* (worship) of many, she believes in many, then will she be degraded or will she attain true liberation? She will be degraded.

The Father says, hang this *slogan* in every house: 'the Shrimat of the One leads to true liberation and many human gurus lead to degradation'. Then they will not do the business that leads to degradation because it will be seated in their intellect that if they perform the *bhakti* of many, if they believe in many, if they entreat many, if they glorify many, they will fall. If they glorify the One, if they see only the One, if they remember only the One, they will definitely attain true liberation. This is why He says: Remember Me alone. Don't remember anyone else. You should always remain happy. The children know that the Father comes and brings welfare to everyone. You children know the fate of the *drama*. If you know it, what is the sign of this? What will be the sign of those who know the *drama* properly? No matter what happens, what will they think? [They will think:] whatever was to happen has happened, whatever was in the *drama*, it took place. They will keep putting the full stop of *drama* because they have the information of the *drama*. So, they will always remain happy.

The virgins will say: We are very fortunate. Why? Why won't the mothers, the *adharkumaris*¹¹ and the *adharkumars*¹² say that they are very fortunate? Why won't the *kumars* (unmarried boys) say [this]? Why will [only] the *kumaris* (virgins) say that they are very fortunate? The mothers are in the bondage of their husbands. When they marry, they are bound in the bondage of the husband but the *kumaris* have not bound themselves in any bondage. This is why a *kumari* is free from bondage (*nirbandhan*). The *kumaris* who are free from bondage, their being free from bondage proves that they did not bind anyone in bondage so much in their previous births. So, they are not in bondage in this *last* birth either.

Yes, some *kumaris* have the bondage of the mind. So, those who are in the bondage of the mind, is it *artificial* [bondage] or is it real bondage? If a *kumari* falls in love will some *kumar*, she runs away [with him]. Then, does she feel the bondage? She doesn't. Here, the Father says, the Highest One has come, the entire world will recognize that Highest One, one day. Also when a woman's husband is not alive, she is not in bondage. What? In the world, the woman whose husband is alive is considered good. People say that she is *sadhvaa*¹³. But what does Baba say? The women who don't have a husband are free from bondage. They too are fortunate. *Arey!* It is because they don't have any bondage.

¹¹ Females who are married and lead a pure life

¹² Males who are married and lead a pure life

¹³ A wife whose husband is alive

Here, all are each other's enemy (*drohi*). Where? All the relations in this world... there is not even a single relation which doesn't bind us in the bondage of sorrow. All are each other's enemy. *Drohi* means an enemy. It is the kingdom of Ravan, isn't it? Everyone gives only sorrow to each other. What is the very name of this world? *Dukhdhaam* (the Abode of Sorrow). The name of the world which was created by the Father is *Sukhdhaam* (the Abode of Happiness). The Father who is the Giver of happiness will certainly create the Abode of Happiness. This knowledge is very easy for the *Bharatvaasis* (the residents of India). Why? Why is it easy for the *Bharatvaasis* and why is it difficult for the *videshis* (foreigners)? Because the *Bharatvaasis* know the Hindi language but the language of the *videshis* is not Hindi. They have their own language. God comes in Bharat so He speaks the language spoken in Bharat.

We souls go to our home, *Shantidhaam* (the Abode of Peace), so we have to remember the Father now. There is no other way to go to the Father at all. The Father has to come here itself to make [us] pure. Here means? He has to come only in Bharat; He doesn't have to go in any other religious land. How Baba keeps entertaining [the children]! He plays, eats, feeds, makes [the children] drink; he does everything with the children. On Thursdays, he feeds fruits and so on with his hands. Earlier, he used to feed a *gitti* (a morsel) in everyone's mouth. Earlier means before. Just as there are small children, aren't there? So, the parents don't tell the small children to eat with their own hands. What do they do? They feed the small children with their hands, they make them drink. Similarly, earlier... earlier means? In the beginning of the *yagya*, when the children didn't have a mature intellect, he used to feed the children with his hands. 'I will eat only with You, I will drink only with You', this is sung, isn't it? The world doesn't know that even God feeds the children! *Acchaa*, remembrance, love, *good morning* and *namaste* (greetings) from Bapdada to the sweet, long lost and now found children. (Concluded)