

**VCD No.714, Audio Cassette No.1200,**  
**Dated 09.07.07, at Hyderabad.**  
**Clarification of Murli dated 30.10.67 (for bks)**

Om Shanti. The morning *class* dated 30<sup>th</sup> October 1967 was going on. The topic being discussed in the end of the middle part of the first *page* was: We souls remember the Father. Hard work is involved in this itself. By remaining in the journey of remembrance it is as if the body is forgotten. If you sit like this being bodiless, you can earn so much! What kind of awareness was it said to be? The remembrance of the soul should be so intense, that the body should be forgotten. When you forget your own body there is no question of remembering other's body or the things related to the body at all.

Some human beings sleep for four hours, some for six hours and some for eight hours at night. When they sleep in a deep sleep they become bodiless, don't they? No wrong action (*vikarm*) is committed at that time. The soul becomes tired and sleeps. Then it won't be said that the sins are destroyed [through that] either. No. It is a state of sleep (*sushuptaavasthaa*) indeed. It is sleep. The wrong actions are not committed and the sinful actions are not burnt to ashes either. Then, if someone doesn't sleep, they will just keep committing sins. So, sleep is also a protection. After doing *service* for the whole day the soul says: Now I sleep. [The souls] become bodiless. You too have to become bodiless despite living in the body. I, the soul, am detached from this body [and] an embodiment of peace. You will never have listened to this glory of the soul. The soul is true, living and an embodiment of bliss. They sing this glory of the Supreme Soul: He is living, the Ocean of Happiness, the Ocean of Peace. Now, you will be called the *master* ocean of peace. The children have to become *master*. So, Baba also keeps giving tactics. It isn't so that you have to sleep. No. You have to become the one who gains victory over sleep (*nidraajit*), you have to destroy your sins by remaining in remembrance. You have to remember the Father as much as you can. It isn't so that the Father will come and show mercy [on us] or do us a favour either.

Second *page* of the *vani* dated 30<sup>th</sup> October 1967. The Father doesn't do [us] any favour. If it is so, He should do everyone a favour. This is His glory: the Merciful Emperor. And this is also His *part* in the corporeal form. He makes us *satopradhaan* from *tamopradhaan*. The devotees will sing such praises. What praises will they sing? God does [us] a favour, He is merciful. But you won't speak like this. This is why day by day the songs etc. are also stopped. It is because these songs etc. are also full of the topics of the path of *bhakti* (devotion).

When [students] study in the *school*, are songs sung? The students sit in silence, when the *teacher* comes they stand up, then they sit. The Father says: I have received the *part* of teaching indeed, so I certainly have to teach [you]. There is no need for you children to stand up, the soul has to sit and listen. Our case itself is different from the entire world. So, will the Father tell the children: I have come in the *class*, stand up? No. They do that in the path of *bhakti*. In fact, you are souls. You used to do this in the path of *bhakti*. You won't do it here. The Father Himself stands and greets you. The Father says: *Bhakti* is dirty. The Father doesn't have to do the actions of *bhakti*. *Bhakti* comes from Ravan, knowledge comes from the Father. If the Father Himself sits and performs the actions of *bhakti*, then this doesn't befit Him. According to the *drama* you have been falling down due to *bhakti*. The Father won't allow you to do that again. The children come late to *school*, [then] the

*teacher* will either beat them with a ruler or make them stand outside. This is why there is a fear of reaching on *time* in that *school*. Here, there is no question of fear at all. The Father keeps explaining: You certainly keep receiving the murli. You have to read those murli regularly. If you read the murli, you are marked *present*. Otherwise you will be marked *absent*.

It is because the Father says: I explain the deepest secret to you. *Guhyaat*, *Guhyataram*, *Gyaanam* (the knowledge that I narrate is the deepest). I explain this to **you**. I don't explain to this one (*inko*). 'This one' means who? He says: I talk to you children. This Brahma listens in between. I don't talk to this one. Just as, small children sit beside [their parents], they (the parents) talk to the mature elder child. Although the small child sitting in between interferes and speaks; they don't pay attention to him. So, [I] explain this deepest secret to **you**. Why? What is the reason for this? I don't explain to this one, and do I explain to all the follower souls who come behind this one? I don't explain to them either. I explain to you. Why? *Arey*, there must be some reason, mustn't there? It is because **you** become the helpers of the Father to begin the new world. Those topics won't sit in the intellect of this one. Your *part* is such for birth after birth, for cycle after cycle. This one doesn't have such *part*.

So, if you *miss* the murli, the *point* of the deepest secret will be missed. Some *points* are very nice. Not all are that nice. Are all the points in the entire murli, the points of the *advance knowledge* (meaning nice points) or are some points very nice? Some [points] are nice. The children also say: Today Baba narrated a very nice murli. That teaching is of the *government*. But here it is a new thing, the new things that no one in the world knows. They are astonished just on seeing your pictures. There are no such pictures in the scriptures either. God had these pictures prepared.

This picture gallery (*citrashaalaa*) of yours is new. This topic will sit only in the intellect of the ones who are of the Brahmin clan and are going to become deities. What does it mean? Won't it sit in the intellect of 'this one'? In whose intellect? Brahma or the firm *followers* of Brahma will refuse to even listen to your words. This topic won't sit in their intellect. It will sit in the intellect of only those who are going to become deities. Why? Isn't the *soul* of Brahma alias Krishna going to become a deity? (Someone said: He is not going to become a deity directly.) Yes, he is not going to become a deity directly in this birth, after studying this knowledge. He will become [a deity] in the next birth. He will become [a deity] only when he is born from [a deity] father. [Will he become a deity] through the teachings of the Father? But you become like Narayan from a man through the *direct* teachings of the *Supreme Soul* Father. So, everyone will say: This is certainly correct. We studied this study a cycle (*kalpa*) ago as well. Certainly, God Himself must be teaching.

They have certainly committed a mistake by changing the name in the Gita. This is why you write: With the Gita sung by the human beings Bharat became the resident of hell... Hm?...and through the Gita sung by the Supreme Father Supreme Soul Bharat becomes the resident of heaven, the master of heaven. There certainly was a difference wasn't there? What difference was there? Isn't heaven established by whatever was narrated through Brahma? (Someone said: He didn't churn it.) He just narrated it, but listening and narrating is the topic of the path of *bhakti*. God doesn't lay the *foundation* of the path of *bhakti* when He comes. In fact, God also explains along with listening and narrating. Moreover, He also makes us [imbibe the knowledge] in practice. Will the body

of Brahma be said to be a human body or will he be said to be *God the Father*? It is the Gita narrated by human beings. Hell is created through the Gita narrated by human beings and the Gita that God narrates, it is called the nectar of the knowledge of the Gita. The deities become deities by drinking that nectar. So, that certainly makes a difference, doesn't it? Among the scriptures of the path of *bhakti* the Gita is the *number one*. It is because this is the very first religion. Then after half a cycle, much later than even that... It is because Abraham came. First he was certainly alone. Then [the number of followers] increased from one to two, two to four. When the population of their religion increases to one lakh or one and a half *lakh*, only then will their scriptures etc. be prepared. It takes half of the time [of the religion's existence] to prepare their scripture as well. It is calculated [in this way].

The children should remain very happy [thinking:] we receive the inheritance of happiness and peace directly from the Father. You know: our Baba gives us the entire knowledge. He explains the world cycle. This is the unlimited *history* [and] *geography*. Tell everyone: The *history* [and] *geography* of the *world* is explained here. No one else can teach that *history* [and] *geography* at all. Although they prepare the world map, they don't show when there was the kingdom of Lakshmi-Narayan and how long that kingdom existed. Now, there is certainly just one world. It isn't so that the world of the deities is somewhere above and the world of the human beings is somewhere below. There is definitely just one *world*. They have ruled in Bharat itself, now they are not here. These topics, this old *history* is in nobody's intellect. Human beings have only 2500 years of *history*, but in the path of *bhakti* the age of a cycle is mentioned to be of lakhs (one lakh = 100,000) of years. The Father doesn't give much difficulty to you, sweet children. The Father says: You have to become pure. You suffered so many blows in the path of *bhakti* to become pure. Now, you understand that 2500 years have passed by suffering blows. Now, Baba has come again to give [you] the kingship. You do remember this: This world certainly has to change from old to new and from new to old. Now, you are the masters of the old Bharat, aren't you? Then you will become the masters of the new Bharat. On one side they sing a lot of praise of Bharat and on the other side they defame Bharat so much! You also have this song with you. You explain: Look, what is happening in the world now.

They are making arrangements to give *coaching* to the children. A *museum* is also being opened in Delhi. Daughters will be sent to explain in the *museum*. The Father is certainly the patron of the poor ones, isn't He? Only the poor ones will receive the emperorship of the world. Under [the influence of] respect and position the prosperous people will sacrifice their daughters to the dagger of lust. The knowledge of the Father won't sit in their intellect.

Only those who will have come a cycle ago will come. There is no need to worry. Third *page* of the *vani* dated 30<sup>th</sup> October 1967. Will Shivbaba ever have any worries? Will He? (Someone said: No.) *Acchaa*. Will Prajapita have [worries]? (Someone said: Sometimes.) He will be having [worries] sometimes? It means Shivbaba is separate and Prajapita is separate. Isn't it so Mani *bhai*? (Mani *bhai* said: Both are one and the same.) Both are the same? So, if the two are separate then it will be said that one will be feeling worried and the other will not be worried. But if both of them are one, then, how will it be said so? Shivbaba must never be feeling worried about anything. This *dada* must be feeling worried. Who is *dada*? (Someone said: Brahma Baba.) 300-400 [virgins and mothers] gathered in the *yagya*. It was said in the *murli*: This one has to pay attention a lot; he has a lot of worries. In fact, you are the emperor of *begampur* (city where there is no sorrow). You don't have any worry. So, will Prajapita be feeling worried? (Someone said: He is the

father of the human world, isn't he?) He must be having worries, Manilal doesn't have any worry. ☺ This *dada* has his own worries as well, hasn't he? This one worries: I certainly have to become *No.1* pure. So, it needs hidden *purushaarth* (spiritual effort).

You come to know by maintaining the *chart*. This one makes more *purushaarth*. Who? (Someone said: Prajapita.) *Arey!* Does He speak about Prajapita when He says '*inkaa*'? Does He speak keeping Prajapita in front of Him or beside Him? (Someone said: In front of Him.) He speaks keeping him in front [of Him]. If He keeps Prajapita himself beside, where will He keep the other children? The Father always keeps explaining: Keep a *diary* with you. Many children also write: We have improved a lot by maintaining the *chart*. This tactic of maintaining the *chart* is very nice. So, everyone should use this tactic, shouldn't they? You are benefited a lot by maintaining the *diary*. To keep a *diary* means to remember the Father. You have to write [the account of] the remembrance of the Father in it, the *dairy* will also be helpful. Your *purushaarth* will progress. Lakhs and crores (millions) of diaries are made to take down notes etc. This [remembrance] is the very main thing to *note* down. You should never forget this. You should take out the account daily at night. Then you will come to know, we are incurring this loss. We have to burn the sinful actions of many births into ashes.

Now the Father shows the way. So, you have to do a favour to yourself or have mercy on yourself. If you keep a *diary*, you will do a favour to yourself or have mercy on yourself. You will not tell the Father: Do [us] a favour. A *teacher* just teaches, he won't give blessing or do favours. Asking for blessings, asking for favour or asking for mercy... It is better to die instead of asking. The *Suryavanshi* children of the Father will never be the ones who seek something. You should not ask for money from anyone either. *Brahmanis* (sister in-charge) are strictly prohibited [to do so]. Asking for money from someone is also a sin. The Father says: Those who have sown the seed a cycle ago according to the *drama plan*, who have obtained the inheritance will do [service] automatically. Never ask [anyone] to do any work. The one who does not do [anything] will not attain [anything]. The human beings give donations, perform noble deeds etc., they obtain its *return* in the path of *bhakti* as well, don't they? In the path of *bhakti* also they give donations, perform noble deeds one birth, then the next birth they are born in the house of a wealthy person or a king. It is the same thing here as well. The unlimited Gandhi died; [then] where was he born? (Someone said: In Rajkot<sup>1</sup>.) *Raaj* means king and *kot* means fort. He went and was born in the fort of kings, in the house of some wealthy Congressman. So, when did he give donations [and] perform noble deeds? In the previous birth. He was born in the following birth. And in previous birth meaning in the beginning of the *yagya*, he made the *purushaarth* of giving donation. So he obtains its *return*, doesn't he? He is born in the house of a king or a wealthy person. So whoever wishes to serve will do so on his own wish; you should not seek [anything] from anyone. As much as someone has done in the previous cycle, *drama* will enable them to do that much. There is no need to ask [for anything] at all. There are some foolish daughters.... They are not the intelligent daughters of the intelligent Father; they are foolish daughters who keep begging. Baba says: They (the children) keep filling the pot. It is only for the sake of *service*.

I will certainly not ask the children to give money. The things of the path of *bhakti* do not take place in the path of knowledge. In the path of *bhakti* they keep asking for contributions. Here there is no need to do any work by asking for contributions etc. Those

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<sup>1</sup> A place in Gujarat

who have helped a cycle ago will keep helping. They will help on their own. So, you should never ask [for anything]. Some *brahmanis* come, some senior *brahmanis* come from outside, then they ask amongst themselves: How much will you give? Baba calls them mad ones (*cariye-khariye*). This is not the rule. You can't ask for contributions etc. What? The *sanyasis* keep doing this. If someone does this, then in which religion are they going to convert? They will convert to the Sanyas religion etc.

If they give even a little in the path of *bhakti*, they obtain its *return* for one birth. Even those who gave in the *basic knowledge*, did they obtain [its return] for 21 births or do they receive it for one birth? (Someone said: For 21 births.) *Acchaa*, in the *basic knowledge*? (Someone said: Not in the basic knowledge, in the advance [knowledge].) Huh! Whoever gave to whatever extent in the *basic knowledge*, that is also the path of *bhakti*. Why? Why it is the path of *bhakti*? (Someone said: They beg.) Yes, one thing is that they beg; and the other thing is that the Father doesn't receive directly. They give through Brahma [or] through the *Brahmanis*. The Father is certainly not there to receive. And here, the Father has come directly. You receive the return (*evjaa*) for 21 births. In the path of *bhakti* they receive it for one birth. Here it won't be said for 21 births either; it will be said [that] you receive it for many births. It is because on the basis of the 21 births we receive the attainments for 63 births as well.

So, it is certainly good to give everything to [receive the attainments of] many births, isn't it? His (the Supreme Soul's) name itself is *Bholaa Bhandadari* (the innocent donor). When you make *purusharth*, you are threaded in the *Vijaymaalaa* (the rosary of victory). What? Who will be threaded in the *Vijaymaalaa*? All the *purusharthi* children (those who make spiritual effort) who make *purusharth* will be finally threaded in the *Vijaymaalaa*. The *Bhandaraa* (store house) will remain full and death and troubles (*kaalkantak*) will stay far away.

There, untimely deaths never take place. Here, sudden deaths take place. What is the sudden death in the unlimited world of Brahmins? (Someone said: Faith and doubt.) Just now they follow the knowledge nicely, [and] no one knows what happens the next moment. They start defaming the Father Himself. Here, human beings fear death so much. If something minor happens, they remember death. In fact, you go to the *amarpuri* (the abode of immortal ones), this is the dirty *mrityulok* (the world of death). In the path of *bhakti* they praise [God] without understanding. They keep praising [Him] without understanding. The human beings become so happy.

For example, there is the picture of 32 rays; so many points of glory are written in it. How many kinds of points are written? How many virtues are written? 32 virtues have been written. Now, will the virtues be in the corporeal one or in the Point? Then what picture have they shown of the One whom they have praised? They have shown the picture of the Point, the Incorporeal One. This is why it was said: They praise Him without understanding in the path of *bhakti*. You can't put up this picture. Can't you put up the picture of the 32 rays? *Arey*? Even if you put up [the picture], you will have to explain: This *ling* (oblong shape) is the memorial of the corporeal one and the Point in it is the memorial of the Incorporeal One. The corporeal one is the one with the incorporeal *stage*. In spite of having *indriya* (parts of the body and organs of the senses) it is as if they are not there. So, [whatever] is spoken in the path of *bhakti* is blind faith.

The human beings keep praising [God] and they become so happy. They are the blind progeny of the blind one. They put up the picture of the 32 rays. They sit and explain

the picture in the exhibition to the seekers [of knowledge]: These are the virtues of God; are they the blind progeny of the blind one? What is this? This can't happen. Can it happen or not? (Someone said: They say so.) They say so, it hasn't happened like this! *Guru jinke andhe cele satyaanaash*<sup>2</sup>. Did it happen or not? (A student said: It happened.) *Arey*, sometimes [you say:] It happened and sometimes [you say:] It did not? They have simply given names. They are the blind progeny of the blind one. How was Dhritrashtra? He was blind. *Dhrat* means taken under control, *rashtra* means wealth and property. He took it under his control. And what did he say to the Pandavas? I will not give you even the space the size of the tip of a needle.

That is about the path of *bhakti*. Now, what is it about in the path of knowledge? How is this topic proved to be in the path of knowledge? *Arey!* There were two brothers. Kuru and Pandu. Pandu means *pandaa* (guide), the one who shows the path. Who was the one who showed the path in the beginning of the *yagya*? Was there anyone in practice or not? Who was he? Prajapita. Brahma Baba didn't find any way; he didn't find the secret of his visions, his guru also refused to [answer] (meaning he couldn't explain). He went to Benaras, there [he asked] the pundits, scholars and teachers (Video cut) The Father shows the way: Sit in front of these four pictures at *amritvelaa*<sup>3</sup>, whatever new [points emerge by] churning the ocean of thoughts, note it down and send it to the *head office* first. Then the *service* will be done at a flying speed like that of the bird (*vihang maarg*). So, the essence of the four pictures was sent through *registered post*. The entire thing sits in the intellect. But just as Ravan knew: this is Ram, yet what did he do deliberately? (Someone said: Yet he fights.) [He says:] If Ram is God, let him fight with me, let him face my respect and honour, let him face the physical strength I have, then I will believe that he is God.

Similarly, Gandhari was not blind to knowledge. She tied a piece of cloth on her eyes deliberately to show her *followers* that she didn't know anything, although black market went on within. So, in the path of *bhakti* there are the blind progeny of the blind ones. They have simply given the name; who? The people of the path of *bhakti*; in the scriptures. Of when is this topic in reality? In reality, the topic is of the Confluence Age. You are the progeny of Yuddhishtir. What? The one who remains stable on the battlefield from the beginning till the end, his name is Yuddhishtir. The one who remains stable in practice. And he (the other one) was named Dhritrashtra. Whatever wealth and property there was of the entire family in the Brahmin world, he took all that wealth and property under his control. Then a song was made: *Alaf ko milaa Allah, Be ko mili baadshaahi*<sup>4</sup>. Which *Be* received the kingship? *Be* means *No.2* and *Alaf* means *No.1*. He became certain in the beginning of the *yagya* itself: This is the work of God that is going on. He was intoxicated by *Allah*. And in whose hands did the entire responsibility of the *yagya* go? The entire responsibility of the *yagya* came in the hands of Brahma; it is just as he received the kingship. So look, now, are these names Dhritrashtra and Yuddhishtir in practice? Is the name of any Brahmin Dhritrashtra or Yuddhishtir? No. These are things to understand.

Now **you** understand that the path of *bhakti* is the path of degradation. It is *worth not a penny*. They keep wasting *time, money and energy*. So tell [them]: Come, then we will explain to you how knowledge is day and *bhakti* is night. From whom does the knowledge come? The knowledge comes from God the Father. Knowledge means the information of truth. The information about the Golden Age, how the land of truth is going to come. It sits

<sup>2</sup> The disciples of the blind guru are ruined.

<sup>3</sup> Early morning hours before Sun rise

<sup>4</sup> *Alaf* found God and *Be* received the kingship.

in **your** intellect. And what does ignorance mean? The one who doesn't have information at all. Ask those Brahmins of the path of *bhakti* of the *basic* [knowledge]: 'how will Radha-Krishna be born? How will the *foundation* of the Golden Age be laid? How will the world of the deities come?' What answer will they give? Do they have any knowledge? Do they have information? They don't have information at all. In fact, the information is in **your** intellect, that in the Golden Age [the deities] are worship worthy. What is the base of them being worship worthy? (Someone said: Purity.) *Purity*. **You** have assimilated the true *purity*. **You** gain victory over the vices while being in the household. All are worshippers in the Iron Age. When they are worshippers why do they make others worship them? One such day will also come when the ones who make others to worship [them] will listen to you; they will read your writings. Those who worship are called worshippers, the corrupt ones. They are born through corruption.

Your half of the cycle passed very nicely, later on you kept falling down. There are very dirty pictures in *Jagannathpuri*<sup>5</sup>. From when does the world (*jagat*) exist? (Someone said: Since the Copper Age.) The world exists since the Copper Age. *Jagat* means the entire world. Before that there is only Bharat. So, in the path of *bhakti* a memorial is made in *Jagannathpuri*. They have put up dirty pictures. Baba is experienced, isn't he? He has roamed everywhere. He has become dark from fair. He was the one who used to live in a village. In reality, the entire Bharat is a village. You are the village lads. Now you understand: we become the masters of the world. Don't think like this: We are the ones who live in Bombay. What? *Arey*, what is even this Bombay in front of heaven? It is nothing. They think that here it is neither [too] cold, nor [too] hot. Is it [too] hot or [too] cold at [the places] on seashore? No. But what a comparison between heaven and this illusive (*mayavi*) city! Of how many years is the  *pomp and show* of Maya? At the most it is of 100-125 years. This Bombay is nothing in front of heaven. It is not even [worth] a stone. Now, we village lads have become the ones without a master. Now, we are becoming the masters of heaven again. You should be happy about that. Its name itself is *swarg*. There are so many diamonds and jewels in the palaces [there]. In the path of *bhakti* the Somnath temple (a temple in Gujarat) was built; it was full of so many diamonds and jewels. First of all they build the temple of Shiva only. Now, Bharat is a village, it was very prosperous in the Golden Age. Except you nobody knows these topics. *Acchaa*, Om Shanti.

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<sup>5</sup> A temple dedicated to Jagannath in Orissa, India.