

**VCD No.1016, Audio Cassette No.1502,**  
**dated 21.10.08 at Jammu**  
**Clarification of Murli dated 26.06.68**

Om Shanti. The *Vani* that was being narrated was the morning class dated 26<sup>th</sup> June, 1968. The topic being discussed in the beginning of the middle portion of the third page was you children keep receiving the Godly *prasad* (blessings). This is a *yagya* created by God. So, you keep receiving Godly *prasad* and this *prasad* is so important that it becomes yours for many births. Joy is called *prasad* and this *prasad* of joy is obtained only through the *Rudra Gyan Yagya* (the *yagya* of the knowledge of *Rudra*) because *Rudra* Himself comes and sits in this one and creates the *Rudra Gyan Yagya*. He creates the *Rudra Gyan Yagya* after coming? From where does He come? ***Rudra*** does not come from the Supreme Abode because the one who assumes a fierce form (*raudra roop*) is called *Rudra*. It is Shiv who comes from the Supreme Abode. The name of His point (i.e. soul) itself is Shiv. When the bodies change, the names also keep changing.

Shiv is benevolent. Why does He take a fierce form? It is because in the kingdom of Ravan (*Ravan rajya*), the world undergoes such degradation that the incarnation of *Rudra* is famous. This is why when Shiv changes body, the name changes. He gets the name *Rudra*, which is called *Rudra Gyan Yagya*. Its seed was sown in the very beginning of the *yagya* and even in the beginning he took a seed-form stage as well as a fierce form. This *Rudra Gyan Yagya* is also called a study. So, Shivbaba Himself is *Rudra*, the one who is an Ocean of knowledge. He Himself has created this *yagya*. This is not a *material yagya*. It is a *yagya* of knowledge. It has been created to give knowledge.

So, these words '*Rudra Gyan yagya*' are absolutely correct. *Rajaswa Ashwamedh Avinaashi Rudra Gyan Yagya*<sup>1</sup>. This *yagya* has been created to achieve the rule over the self (*swa rajya*). So, we have to achieve self rule. You would understand why this is called a *yagya*. Offerings are made in the *yagya*. When those people give offerings, they put material offerings. They put many things. Whatever they put are all wasteful things. You study knowledge. Why do you put offerings? Because you know, when we study and become clever, this entire world of garbage will be sacrificed in it. When a *yagya* is organized, whatever material remains in the end is put in the last *ahuti* (burnt offering). It is considered as an offering of Shankar.

Now you children know that the Father is teaching us. Well, a mouth is needed to teach. So, through which mouth does He teach? Now the Father teaches us, doesn't He? But the Father is very ordinary. He is so ordinary that human beings cannot know. How can the people, the poor fellows know? The big personalities of the world are praised a lot. And look, the Father who is sitting is so ordinary. So, how can people know? And this *Dada* was a jeweller. This one was a big personality. Even so, no power is seen. They just say there is some power working in them. That is all. They do not understand that the Almighty Father is present in them. So, the Father comes in a secret form. But there is a secret power in these ones. And where did that too come from? That power came when the Father entered.

So, the Father does not give His treasure simply. You obtain the entire treasure through the power of *yog* (*yogbal*). What is *yog*? *Yog* means devotion, *attachment*. The more someone has attachment with the Father, the more someone is devoted, he keeps receiving power on the basis of that devotion. And the power for many births is received through the power of *yog* because He is indeed Almighty; moreover, His power does not go anywhere. Why is the Supreme Soul called Almighty? Why is the state of being Almighty (*sarvashaktimatta*) praised? Nobody knows this either; because the bodily being Krishna has been given the *swadarshan chakra* (the discus of self-realization). And what does that Krishna do with that *chakra*? It is shown that he keeps cutting everybody's neck with it. So, does God the Father indulge in violence?

This is body consciousness in the form of a tail which is attached to the soul. So, it is shown in the path of *bhakti* (devotion) that the neck of body consciousness was cut with the discus of self-

---

<sup>1</sup> Literally, *Rajaswa*: rule over self, *Ashwamedh*: a Vedic horse-sacrifice, *avinaashi Rudra gyan yagya*: imperishable *yagya* of knowledge of *Rudra*. Here, *Rudra*'s imperishable *yagya* of knowledge to achieve self rule by gaining victory over our horse-like mind.

realization (*swadarshan chakra*). Sikhs have also copied the *swadarshan chakra*. When they fight, they behead [others] with the discus. So, in the path of *bhakti*, *swadarshan chakra* has been considered as a weapon. Actually, it is not a physical weapon. Its very name is *swa-darshan-chakra*. 'Swa' means the soul, 'darshan' means 'to observe', 'chakra' means the cycle of 84 [births]; to observe, to realize the stage of our soul in the cycle of 84 [births]. Ravan hurled the discus of the dagger of lust (*kaam katari*). So, they too think it is a dagger, a weapon. They have depicted these various kinds of violent symbols. The Father comes and explains that violence is a work of those with physical power. But you are *double* non-violent. You neither indulge in physical violence nor in the violence through the dagger of lust.

.....So, the Father comes and explains everything, He teaches. He also says, the ones in whom I come and enter, are completely covered by the rust of body consciousness. 'Completely' means the *percentage* [of body consciousness] is less in others, but the percentage of [body consciousness] in these ones is maximum. This is why it was said 'in them'. It was not said 'in this one'. There are only two main actors on this world drama stage in the form of a hero and a heroine. These are the main souls. These are the souls of Ram and Krishna. In the first birth they become 100% *satopradhan* (consisting in the quality of goodness and purity) and in the last birth they also become 100% *tamopradhan* (dominated by darkness or ignorance). So, I enter only in them. In which form do I enter? The hero and heroine of this world stage themselves are the mother and the father. So, in one I enter in the soft form of a mother and in the other I enter in a strict form. This is why, just look how he has been shown to be sitting in the picture of Trimurty. Brahma is shown to be sitting leniently. And Shankar has been shown to be sitting in a strict form.

He also tells us that this is an alien place. I come in the end of many births of this one in an alien body. And nobody except one *Satguru* can remove the *kat* (i.e. rust) that covers us. There is only one Guru who can remove that rust. The rest are number wise false. They cannot be called *Satguru*. That Father is *absolutely* pure. There is not even a trace of impurity. And it is you children who understand even this. What? Only those who are sitting face to face, those who are addressed as 'you children' can understand. Those who do not become the Father's children, do not remain face to face because being face to face is also of two kinds. One is being face to face in a visible (i.e. physical) sense. They are sitting face to face. And one is face to face internally. Face to face internally too. It means that no opposite thought is created even in the mind.

Even at the level of thoughts, if opposite thoughts arise, it proves that you have performed some opposite actions somewhere or the other in the past 63 births against the souls of Ram and Krishna. Now the reel of the shooting is rotating. In that reel everyone comes to know about himself: how far thoughts against the Father emerge in my mind. Some even speak words against [the Father], for that the Father says, the versions spoken against the *Shrimat* should be considered as [coming from the] Ravan community. Those who speak such opposite words cannot belong to the Ram community. Performing [opposite] acts is much worsen [than that]. But it requires time to make this sit in someone's intellect.

The Father explains everything to you children. Which children? 'You children' means those who sit face to face internally as well as externally; the Father *wills* everything to the children. He is an ocean of knowledge; so, He does not keep any *point* of knowledge with Himself. Even as an ocean of peace, He surrenders everything. He *wills* everything to the children. And He explains everything. He tells us that these ones are completely covered by rust. He comes only in these ones. And He comes in an old world. Everyone is sinful in this old world. He even tells us this; but who is the most sinful one? The one who becomes the most sinful one in 63 births. He is called the biggest lustful thorn. He comes and makes that very one the biggest king flower, the lotus flower. And the Father Himself comes and tells us this. Others do not have so much power to narrate truth to such an extent.

I enter only in that chariot. Why did He make him distant by using the word 'that' (chariot)? When the Vani was being narrated, He should have said 'this chariot'. It is not the part (i.e. role) of this chariot to speak the truth to such an extent. I enter only in that chariot, who publicly says that the Father Shiv comes in the biggest lustful thorn. The chariot in which He comes was like a diamond in the beginning of the creation, in the beginning of the *kalpa*. Now the same chariot has become like a shell (cowrie) by being coloured by the company. And the one who has become like a shell, it may well be that he becomes a *crorepati* (millionaire) at this time. But who is the

maker? And does He make him a millionaire in a limited sense? Or does He make him a millionaire in an unlimited sense? He is a millionaire of the unlimited gems of knowledge. We become millionaires in a limited sense for a short period. All the millionaires in a limited sense will perish.

It is you who become *worth a pound*. And only you are the Father's *students*. You are *students* as well as this one is a *student*. Who? This Brahma Baba is a *student* as well as you are *students* because of being in the last [birth] of many births this Brahma is also covered by a lot of rust. Those who very study well are themselves covered by a lot of rust. It is a matter of time. Then they themselves become most sinful. They themselves have to become pure again. So, this drama has been made. This one says that I am the one who becomes the purest. Then, I also become the most sinful one after 84.

So, the Father tells us *real* things. He does not hide anything because the Father alone is truth. That true Father never tells us anything wrong. And people cannot understand even these true things. You children come to know that this is the truth. How can people other than you know?

.....Those people ask - Why do you call these ones Brahma? Why did the Supreme Soul enter these ones? Now **you** understand this. Why did He enter [them]? (Someone said - because they themselves play the part of hero and heroine). He has entered them because, just as there is a world in a limited sense, the seed-form Father sows the seed through the [help of] the mother only. The mother is herself revealed in front of the children first. So, it is famous in the path of *bhakti* that '*twamev mata cha pita twamev*' (you are my mother as well as father). [At first] He has to enter the one who plays the part of a mother. It is the mother who is revealed in front of the children first. The Father is not revealed. When the child grows up, when he attains adulthood, he can recognize the father. So the Supreme Soul enters only these ones numberwise to reveal [Himself] before the children. And only you children understand this now.

The fourth page of the vani dated 26<sup>th</sup> June, 68. You also know that the Brahmin clan is the highest of all; or is the deity clan the highest? Why is the Brahmin clan the highest? Brahmins become sorrowful as well as happy. And Brahmins are numberwise as well. Some are Brahmins of a lower category, and some are Brahmins who own a full 18 *biswa* (measure of land area)<sup>2</sup>. But it was said, your Brahmin clan is the highest of all. Why was it said 'your'? It is because the Father teaches **you**. Those, whom the Father doesn't teach, consider the mother herself to be the father. But a mother is not a father in reality. In reality, you become firm Brahmins, those who become firm deities, who take 84 births and *convert* to become a firm deity in the Brahmin life itself. Not in the next birth. They change from a man to Narayan in this very birth.

So, you are the *direct* children of the Father, aren't you? They will not be called the *direct* children. Although he is the first Narayan of the Golden Age, he is not the *direct* child of God the Father. Whose child is he? He is the child of Narayan. He is the child of a deity. Whose children are you? You are the children of God the Father. Deities are not called the highest on high. God the Father is indeed the highest on high. You are children of the Spiritual Father. All the remaining ones are physical [fathers] because everyone takes bodies in the 84 births. So, the Father teaches those spiritual children, whom the Father addresses as 'children' and teaches. How can those who are not taught face to face be called children; 'My children'? Because they do not recognize the Father at all. You children keep following the *Shrimat*. The Father Himself is referred to as *Shri Shri*. You recognize the Father; so you accept His opinion. Shivbaba sits in this one and makes you accept [His opinion]. What does He make you accept? He explains the *Shrimat* to you children and makes you accept it. There is no question of compulsion [in it].

The Father is the doer (*karanhaar*) as well as the one who makes the others do the tasks (*karaavanhaar*). Whatever He does is true, benevolent. This is why He is called '*Satyam-Shivam-Sundaram*'. And He also enables the children to perform actions. He Himself performs [actions] to some extent and also makes the [children] do [actions] to some extent. Through whom does He do [them (the actions)] Himself? He Himself acts through Brahma. And through whom does He have them done? He Himself has them done through the form of Shankar. He is the *direct* form of the Father. He (Brahma) is an *indirect* form, of the Mother. As for the rest it is you who

---

<sup>2</sup> Brahmins of higher category

understand now practically.

Those children, who are not face to face, do not understand [the knowledge]. Understanding is called knowledge. This is why the Father says, I especially like the knowledgeable children. So, only you understand it in *practical*. It is not something belonging to others. And the body that is to be adopted is indeed old, because he is a forest-dweller (*vanvasi*). And you are also forest-dwellers. They have shown [this] in the scriptures; whether it is the Mahabharata, whether it is the Ramayana; [it is shown] that Ram had to stay in the forest; the Pandavas had to stay in the forest. So, you are the ones who go into *vanprasth* (stage of retirement from worldly life to live in a forest), aren't you?

Call yourself *vaanprasthi* or call yourself *vanvaasi*, it is one and the same because it is only in the *vaanprastha* stage that you have to go and live beyond the stage of speech. This is why you are *vanvaasi*. If someone speaks rubbish, you listen through one ear and leave it through the other. You don't listen even on listening. [You act] as if you didn't hear at all. You are forest-dwellers, aren't you? Even when someone is married, they sit like in a forest. They sit in *banvah*<sup>3</sup>, don't they? In fact they should go to heaven. After sitting in *banvas*, when they are married, they should go to heaven. They should go to a world of happiness. But they fall deeper into hell. Although some belong to a family of high status, they too are made to wear old clothes and made to sit like in a forest. They are made to sit in *banvah* before marriage, aren't they? So, you too are great personalities who are going to become kings for many births; you are made to lead a forest-life before going to heaven.

The one who goes to a jungle is called a forest-dweller. Are there just thorns in a jungle or are there flowers? There are just thorns and very few flowers. So, the Father explains clearly, where do those who perform marriages, organize functions take you? And where do **you** go?

So, look, the Father explains in such a way! And this is the difficulty to understand. The soul is speaking. So, how will the soul speak? Will it speak through the *speaker* (i.e. mike)? It cannot speak through an animal, etc. He will speak only by coming in a human being. Why will He speak by coming in a human being? Don't the animals make sound? They do make sound. But animals do not have a mind and an intellect. And human beings have a mind and an intellect to understand, to think and to churn. Anything which is assimilated after thinking and understanding leads to success. So, the Father won't enter animals. They have depicted a bull in the temple of Shiv. The bull is an animal. Will the Father come in an animal to explain?

The Father Himself says, I am *absolutely clear*. There is no kind of alloy in Me. There is no vice. And I am always pure. It cannot be said about the one in whom I come, the one in whom I enter, that he is always *clear*, that he is always pure. Yes. I come and transform him from an impure one to a pure one, for which you call me: O Purifier of the sinful ones! Come. Well, I am the Goldsmith for the entire world. All the human beings, all the living beings, all the bodily beings have been polluted with alloy. For example, the alloy of silver, the alloy of copper, the alloy of iron is mixed with pure gold, isn't it? Similarly, everyone's bodies have become vicious. The souls as well as the bodies have become vicious. Now I make the soul completely pure.

So, I am a skilled goldsmith (*pakka sunaar*). And I am a washerman (*dhobi*) as well. What does a washerman do? Arey! A washerman washes clothes. Now you have understood the soul. Those washermen wash the clothes of the physical body. I am such a washerman who washes even the most sinful and degraded cloth of the 84 birth of the soul; I make your cloth pure in this birth itself. I do not say that I will wash your cloth in the next birth. I do not even teach such knowledge. Will students say, we will study here in this birth and achieve a high post in the next birth? Will anyone believe a washerman, if the washerman says, leave your clothes; you will get new clothes in the next birth? So, the Father is a skilled washerman.

Now your soul has understood that you change directly from a man to Narayan. So, you also get a pure body. And you have to inculcate purity in this birth itself, in this world itself. The body of five elements has to be made pure now in this birth itself. Otherwise, how can you be called

---

<sup>3</sup> It is a part of the custom of marriage that before her wedding the bride is made to wear old clothes and stay very simple like a person staying in forest.

world transformers? You know that it is the soul that absorbs all the things. It is the soul that plays its part from the Golden Age to the end of the Iron Age. So, it takes different clothes (bodies) on the stage. You have taken 84 clothes (bodies) in 84 births. There is a part of 84 births, isn't there? So, we get a pure body to the same extent that our soul is pure. Everything depends on the purity of the soul.

The Father sits and explains all these things to the children. But *time* is required to understand all these things, isn't it? You cannot rule as soon as you are born. Trees cannot be grown on the palm. People will come to the exhibition for a short period. So, what will they understand? Leisure *time* is required in this. They should come and understand how they can change from a human being to a deity (or) become the master of the world. How God the Father comes and makes what nobody else made till today.

The Father says, O souls! You are not pure in this last birth. Only then have you been calling [Me] in the [past] 63 births, to become pure. Now you have to become pure once again. And only the Father explains these things by addressing you as 'children'. You won't address anyone as a 'child', will you? Because you are brothers amongst yourselves. The Father will talk by addressing [you as] 'children'. So, Baba's arrow will hit the children immediately. Only the Father can tell the children: don't you feel ashamed? Despite explaining so much can't you remember the Father? You keep uttering the word 'yog'. So, Baba understands that they (children) are still very weak in knowledge. Arey! How can they be weak just by uttering the word 'yog'? Is the word 'yog' something to be understood or is the word 'yaad' something to be understood? (Someone said: *Yaad*.) Why? Someone with whom you have had an experience is remembered. [Someone whom] you have seen through the eyes, heard through the ears, touched through the hands... So whatever is experienced through the organs is remembered, isn't it? Or will it be called *yog*? After seeing something does anyone say that he has been in *yog*?

.....These are *practical* issues. And you have been doing this in practice for many births. A child is born, when he grows up in the mother's lap he remembers the mother only. When he grows up, comes out (of the house), plays with the friends, he sees them in his dreams day and night. He remembers his friends. And when he grows up further, he goes to *school*, he goes to *college*, he remembers the teachers; when he gets married, he remembers his companion. He remembers them (all those people); this is the experience he has, isn't it? He does not say that he has established *yog*. So, why do children keep uttering the word 'yog'? This is the word of *Sanyasis*. What? *Yog*. Their knowledge itself is *impractical*. And the Father's knowledge is *practical*. It is something to understand. The word 'yog' has been heard from *Sanyasis* etc. They are *hathayogis* (those who perform rigorous physical exercises) who keep doing *yog* (*asanas*), etc. theirs is a physical *yog*.

Here you have to remember the Father. The body does not remember. Who remembers? It is the soul, isn't it? People say, that teacher teaches us. So, the teacher comes to the mind, doesn't he? Who is your teacher here? Does the bodily being, in whom He enters teach you? Or does the soul [which has entered] teach you? The teacher is the soul. The one in whom He enters is himself a student. So, the teacher remains in the mind. Nobody would say, I have *yog* with the teacher. People rack their brains a lot for *yog* in India. People ask you as well, Give us some idea [to do *yog*], tell us some method.

Well, people also fear the Brahmakumaris a lot because you keep shouting only about death. Death is about to come. Destruction is about to take place. You know that we go to Baba to die. Baba teaches us to die. Who wants to die? Dying means leaving body consciousness. Souls have to leave their body and go home. So, you have to learn to die, shouldn't you? Will you go home after leaving the body? Or do you have to achieve such a stage while being in the body itself? Only those who achieve this stage while being in the body will bring the Supreme Abode to this world. Otherwise, they cannot experience the stage of the Supreme Abode and the stage of the abode of happiness while the soul is present in the body. So, the Father comes only to give death. Those *sanyasis* cannot give such teaching at all, that people may start liking death. It is a very difficult thing.

Now you try to go to your Supreme Abode soon. But you cannot go now without achieving the *karmaateet* stage (stage beyond the effect of actions). We will go home after achieving the *karmaateet* stage in the intellect, because we have wandered for 63 births. Now we should go

home fast. There is a lot of burden of sins of 63 births on our head. So, the more we remember [God], the more we will be relieved of the burden. The *kat* (i.e. rust) of the soul will continue to be removed, will it not? So, understand for sure that after entering the path of knowledge, after recognizing the Father, if you commit any sin, then you will accumulate hundred times punishment. In case of sins that you used to commit in the 63 births, you used to accumulate only one time sin. And after recognizing the Father, after making a promise, if you commit sins, then you will accumulate hundred times punishment. If you continue to commit such sins, then will you be said to be carrying more burdens of the 63 births or of this one birth? ...because here you accumulate hundred times [punishment].

You do say: we have to become this Lakshmi-Narayan through this study of God. After listening to your words those people say that this is your imagination. Why do they say so? Why doesn't the world believe our words? Because people of the world see a difference between our words and our actions. You also say: arey, when someone becomes a Prime Minister, a President, etc., then is it imagination? They become that only through studies, [don't they]? This is also a study, a divine study [from God]; we too are studying the divine knowledge. So, why will we not be transformed from a man to Narayan? But one is to study, to understand, to believe and to implement it, to follow it in the *practical* life. One is to study and teach a lot, but what about the *practical* life? *Zero*. So, it can be possible in the studies of that (outside) world, but here you have to remain the same in your words and actions.

This world cycle also rotates. This is not imagination. People study at a *University*. Is it imagination? They utter many words which they cannot understand themselves, what is meant by imagination. They made whatever came to their intellect. So, look, such people also come. Well, what can we talk to them? The Father cannot even become angry with anyone. If he becomes angry with someone, they will defame the Father. These ones also fear. Who? The souls of Ram and Krishna also fear. Whatever action I perform, other children will also see me and start following it. If I become angry, then other children will also observe me and act similarly. So, you too, have to understand this and then explain. OK. *Good morning* and *Namaste* to the children. Om shanti.