

Vcd 468, Cassette no.954,
dated 9.7.06 , at Bombay mm
Clarification of Murli dated 19.3.67 (Only for Pbks)

The class that was going on at Chandigarh was dated 19th march 1967, the morning class. In the middle of the first page, the talk was going on, that body consciousness is the disease of many kalpas i.e. cycles and only a few do efforts to cure it. Otherwise one comes all the more into body consciousness. Many of them are unable to work hard Even then father explains, that you should become soul conscious. The soul conscious are known as deity community and the body conscious are known as demoniac community; the ishvariya community and the demoniac community. It takes much hard work to become soul conscious. Although some children do send their charts, but they do not write them completely. Even then Baba thinks that at least these children keep some attention. Many have very little attention on becoming soul conscious. Those who are soul conscious will be very calm and they will not talk so much. Their love towards Baap (father) will be so much that it cannot be described in words. The soul should feel so happy that no man could feel that much happiness. The faces of the deities are so cheerful. These Laxmi and Narayan do not have as much joy as you should have now. You will feel happy on wandering in knowledge. These Laxmi and Narayan do not have any knowledge at all. Which Laxmi and Narayan? Even though the Laxmi and Narayan of the Golden Age are complete in sixteen celestial degrees, but they too will not have as much joy as you will have. Only you children have knowledge; and you alone are taught by god. Only a few among you have the intoxication of being taught by God. If that intoxication is there, then one will always be in remembrance of the father, which is known as soul consciousness. That intoxication does not last. The behavior of the one who always remains in remembrance will be very sweet, very royal. We are the children of God; hence there is this praise, 'If you want to know about *athindriya sukh* (super sensuous joy) then ask the *gopes* and the *gopies*.' *gopes* and *gopies* remember the father by remaining in the soul conscious stage. Now they remember very little, so they do not climb onto Shivbaba's heart. If one is not there in Shivbaba's heart, then one cannot climb on to Dada's(Brahma Baba) heart either. If one is in His heart then definitely one will be in his heart also. Father knows each & every one and the children themselves also understand as to what service they do. Children should have a lot of enthusiasm in doing service. Some children have a lot of interest in looking after the center; some children have a lot of interest in making pictures. Father says that He likes the knowledgeable souls very much, the ones that neither have any desire of administering a center, nor of making any pictures. What kinds of children are affectionate? The knowledgeable children are especially beloved to me. The second page of the vani dated 19th march 1967. The knowledgeable soul remains in the remembrance of the father and will be anxious/restless to do service. Some are such that they do not do any service at all. They do not even listen to the Father's words. Father knows as to where which one should do service, is it not? But because of coming in body consciousness, they do not even accept father's words & they tread in their own direction. Then they are known as '*kapooth*' (a spoilt child), because they get spoilt due to the influence of the company they keep. Here also, those children who do service are beloved to the father. Little indeed, will the father love those children that do not do any service? Although I do understand that they will study according to their own destiny, but still there is a rule as to who will be showered with love. Will call the good children with much love; will say, 'You bring so much happiness, you are the father's affectionate one'. Little indeed will those that do not remember the father at all be called '*pithra snehi*' (father's affectionate one)? You have to be the affectionate one of the father and not of the Dada. Why so much hatred/hostility/dislike towards (*khundak*) the Dada? Why so? There must be some reason. What is the reason? Does he bully around (*dadagiri*)? Does that Dada bully the father also? Does he? (Someone said he does not), does he not? Why? Does he not position himself as the God of Geeta? Then, is it not bullying on the father? So said, that you should not become affectionate of the Dada, if you become affectionate, then it should be of the father. Their manner of speech will be very sweet. Conscience also says so. Although there is time left, is there still hope for the body. Look how many accidents occur suddenly. Someone has a heart failure, someone has a shock, then suddenly death occurs, does it not? That is why there is no hope in the breath. The natural calamities are also having a practice now. The practice is going on, it is not final. A lot of damage is done even due to untimely rains. This whole world is the one that is giving sorrow. And the father also comes at such a time when the whole

world will be filled with a great sorrow. Now the rivers of blood are to flow! Therefore, one must try to make efforts to benefit the 21 generations of the self. Many do not show the efforts even to do the benefit of the self. Baba sits here and speaks out the murli, yet his mind goes towards the serviceable children. What? Baba speaks out the murli in the gathering, yet where does Baba's intellect go? It goes towards the serviceable children. Why? It means that there are none to be seen in the gathering who pay attention to Baba's words and bring them into practice. Therefore, Baba's intellect goes towards those children. Recently Shankaracharya was called at the exhibition. Otherwise, these people rarely attend such occasions. They live with great pride. Then, they will have to be given regard also. They will have to be seated up on the throne above. It is not so that they will be made to sit along with the others. No! They have to be given a lot of regard. If someone is a humble personality then he/she will leave even a silver throne. The father stays so simple. So simple that no one can even know. There are very few amongst you who know. The father is so humble. And here it is the father-children relationship. Just as the worldly father stays along, eats and feeds. He is also the unlimited father. The sanyasis and the others do not receive the love of the unlimited father. You children know that you receive the love of the unlimited father kalp after kalp. Father puts in a lot of effort to make you a *gulgul* (flower). But as per the plan of the drama everyone does not become a *gulgul*. They appear to be very nice today and tomorrow they become very dirty and vicious. Father says that it is not in their fortune. What else will He say? He will not make any noise. Otherwise, He will lose respect. It will have to be kept a secret. The actions of many become so bad that they keep on violating the directions. If they do not follow even the directions of God then what will be their condition? The father is the highest on high. There is no one else. Then if you look into the pictures of the deities then these Laxmi and Narayan are important. But it is not known from who did these Laxmi and Narayan receive the kingship? Which Laxmi and Narayan? Baba used to point and say, 'These L. and N.'. It means that Baba used to point towards the side where the picture of only L. and N. used to be kept. From whom did they receive the kingdom, nobody knows. You know very well as to who the creation is and who the creator is. The father sits and explains the knowledge of the creator and the creation. As for the rest, those who do only disservice instead of service are not at all remembered by the father. The father does not look at them even on seeing them. What does it mean by not to look even on looking?

It means that the focus of the intellect of the father does not go towards the children who do disservice. We remember the *shantidham* (abode of peace) and *sukhdham* (abode of happiness) from within. Father does not wish to even hear the names of those who do not do any service. The names of only those who do service come into the mind. Certainly, the father's heart will go towards the one who is the obedient child of the father. It is as if there is hatred towards the rest. Why will hatred develop? Why will hatred develop towards those who do not do service? If they do not do any service, then certainly they will do disservice. If they do disservice, then they defame the father. The unlimited father comes only once. Those *loukik* (worldly) fathers are met over many births; they are met even in the Golden Age. But here you meet that father who is met through the present study. What does it mean by, '*you meet that father who is met by the present study*'? The *vani* is of which year? It is of the year 67. It means that only those who take the basic knowledge will meet THAT father. And that too through the present study; the study of when? If the basic study is studied, then That father will certainly meet. You children know this also that we become the masters of the unlimited world by the unlimited education. There is no other way. The third page of the *vani* dated 19th march 1967. These things should be there in the mind always and these things are very simple too. Baba used to say, 'If someone comes while I am playing, then I begin to give them the knowledge standing there itself'. I ask them if they know the unlimited father. The father has come to make the old world into a new world. He teaches the '*raaz*' (secrets). And these secrets are to be taught only to the *Bharatwaasis* (Indians). Why so? Do only the *Bharatwaasi* (Indians) become kings; don't the foreigners become kings? The foreigners do become kings, but they only become kings of the vicious world. Whereas the Indians become the kings of the vice less world. India was heaven, then, it was the rule of these deities. Now it is hell. Only the father will make it a heaven again from a hell. Father only will make (it heaven). What does it mean by 'only'? It means that no bodily religious father other than the father. No Didi, Dadi, Dada etc will do. Will do what? Make hell into heaven. Otherwise what do they think? They think, 'We have finished studying and now we will sit and make hell into heaven'. Keep remembering such important points. Keep remembering, and if anyone comes, sit and explain to them. Then how happy shall you feel? But no one has

interest in showing the way. What was said? It was said that those who are entangled in their own bodily ego cannot help the father in transforming hell into heaven. Moreover, they will make this hellish world into a hell with much more suffering. Father says become soul conscious and just say only (one thing), 'The father has come'. That same Great battle of the Mahabharat of the Geeta fame is just in front of you. That God of that Geeta had come. Why was the Geeta narrated? The Geeta had been narrated for this very reason of making the humans into deities. What knowledge is there in the Geeta? The knowledge of making Nar(man) to Narayan(deity) and a Nari(woman) to Laxmi(deity) is there. So, the father says remember only me and remember your inheritance. This world is a world of sorrow (*dukhdam*); one will feel happy even if one keeps this much in the mind. The intellect should not go into the *dukhdam* (*abode of sorrows*). Where must the intellect remain? It must remain in the *sukhdham* (*abode of joy*) and *shantidham* (*abode of peace*).

We souls will be going along with Baba to *shantidham*. With whom are we going? When the word 'Baba' was used then where would the focus of the intellect have been? Eh? What? When this murli was being spoken, then when the word Baba was used, where would the focus of the intellect have been? Did the intellect focus towards Brahma Baba or towards any other Baba? It is the vani of 1967- we souls will be going along with Baba to *shantidham*. Those whose intellect churns on the pictures would have understood as to which Baba is shown sitting on the top, in the picture of 'The Tree'. So we will be going along with Baba to *Shantidham*. Are we going along with Baba or along with the *jyotirbindu* (point of light) Baap? Are we going along with Baba? The union of the *sakar* (corporeal) and the *nirakar* (incorporeal) is known as Baba. How will one go to Shantidham along with the union of the *sakar*? Will one become incorporeal and go with the corporeal? Then one must tell that one will go with the father, one will go with the father of all the point of light souls! Here it has been said that we souls will be going with Baba to shantidham. Are they going with Baba or are they going with jyotirbindu Shiv, the father of the point like souls? (Someone said, 'with Baba') How will they go along with Baba? (Someone said it is a matter of stage), Yes, you children will bring down even the Paramdham i.e. the Supreme abode into this world. Yes, this implies that the corporeal bodies of both the children as well as Baba will be there, but through the concentration of intellect, the stage of both will be incorporeal. Then they will come from there to play their parts. Where will they come to? They will come to Sukhdham. Just as, when the children are studying at college, they think that they will pass the exams. 'What will we become after passing this exam?' this comes to their mind, does it not? We will become a barister; we will become a police superintendent; we will earn so much money. Thus, those students also are filled with extreme joy. Similarly, even you children are filled with the joy that you are receiving this inheritance from the unlimited father. Later we will prepare palaces in heaven. These thoughts must go on in your mind all day long. Then also, the happiness will continue to increase but not decrease. They will keep on doing the benefit of themselves & others. If someone has wealth and does not donate it then what is the use of that wealth? The father also donates us the wealth of the imperishable gems of knowledge, does he not? If someone has wealth and does not give, then they are wretched (*manhoose*). It means that they do not have any wealth at all. What? If they do not donate then it is to be understood that they do not have any wealth at all. If they had wealth, then certainly they would have donated. There are good distinguished/illustrious children children, they climb on (the father's) heart. Although some are good, the father's thoughts are with them also. That their circumstances are such that it appears that they might break away from the knowledge. They have a lot of bodily ego and they may leave any time. They will go and become the residents of their own houses. Therefore, it is not a rule; Though they may narrate the murli nicely. Anyone can narrate the murli nicely, but the ones narrating also have a lot of bodily ego; Ego with respect to what? Ego with respect to what matter? EH? The ego of knowledge Why does it come? The knowledge is given by the father; they did not have any knowledge of their own. Then why will the ego come upon? It is because they consider themselves to be a body; If they consider themselves as souls, then they will not become proud like that. At any time if Baba says something, immediately they break-away because they are having bodily ego. Otherwise, there is the praise? Like what? That, *chahe pyar kare chahe thukarayee.....* '(Whether you love us or you reject us.....)' But here Baba says the right thing only; even then they become furious immediately. There are such good children also. Still Baba is concerned that they might drown, that is why He leaves them to themselves. He does not say anything to them. Some are very grateful whereas some children are such that they eaten up with jealousy/hatred even at the sight of the father.

They have a lot of body consciousness due to Maya (illusion). So here, Shankaracharya and such like come in large numbers to the exhibition. If good service takes place then you should write about it and send to all the centers so that everyone may come to know how the service is done, so that they would also learn. If you try to catch hold of the likes of Shankaracharya, then a lot of service could be done. Those who bring out such ideas of service; Baba will consider them to be serviceable. One must not get upset when on service. Here one must do the benefit of many. Baba is keen (*ona*) that everyone must get this knowledge. Everyone means how many? Does it mean all the children...does it mean everyone...only four hundred and fifty thousand and not the others? Everyone must get this knowledge and children should progress. How many are the children? Four hundred and fifty thousand are children and how many must receive this knowledge? The whole world should receive this knowledge of the father and the children, the creator and the creation. He explains in the vani daily. There are some such children also who do not listen to the murli at all and there are such children also, who cannot live without the murli. What a big contrast! Some do not listen to the murli and some cannot live without the murli. Sometimes even good children do not read the murli. They have their ego that there is a lot of knowledge in them. In reality, they do not have any knowledge. Therefore, you see that this spiritual service is important. You just have to narrate and sit and listen with interest. One should have interest in both these things. Taking the badge, you should go daily to the temple of Laxmi and Narayan, and explain to them; that how did they get this kingship to become the masters of Satyug? It has been written in the scriptures, is it not? Whose rule was there in the Golden Age? There was the rule of Narayan. So how did they receive the kingship of the Superior Age like Satyug? When did they receive it? One must have interest in explaining these things. Where must one go and explain? Should one go to the *jad* (non living) temple? (Someone said the living temple), which is the living temple? What should be our point of view regarding couples?

All those who have taken the basic knowledge, they should be from our point of view that tomorrow... what will they become? They will become like Laxmi & Narayan. If good thoughts are there, and one explains with good wishes to those taking basic knowledge it will sit in their intellect. Where did these Laxmi & Narayan of Golden Age go? Whoever comes, you should ask them, 'Who were these Laxmi and Narayan? When was their rule in Bharat and who gave them the kingship?' Then what will those following the Basic Knowledge reply? They will say that their (Laxmi and Narayan's) rule was in Satyug. But who gave them the kingship?-that they will not be able to answer.

Then you will have to tell them- that the one who gave the kingship to them would certainly be higher than they would be. Moreover, he would have given the kingship during the Confluence Age itself. Because only after the confluence Age does the Golden Age come. Now, where are these Laxmi and Narayan? Then what will be their reply? They will say-*sukshmavatanvasi* (i.e. residents of the subtle world). Then they need to be told that there is nothing in the subtle world. It is only the praise of the subtle stage of the soul. They are continuing with the study that they have done in the subtle stage of churning. The soul of Krishna is still studying. ...so, they will have to be asked as to where did they go then? Whoever comes, you should tell them who these Laxmi and Narayan are, when was their rule in Bharat? The devotees say that Hanuman (name of the monkey deity; Ram's ally in the epic Ramayan) used to go and sit in the shoes. Hey! There should be some secret in this matter also, shouldn't there? What secret? That he used to go and sit in the shoes. To go and sit in the shoes means that by becoming soul conscious you can go in front of anyone and recite the knowledge. Body consciousness should not come upon. One should be compassionate (*taras padna chahiye*). You should tell that the sanyasis of the path of the devotion are leading everyone into the well. They are going to lead everyone into the ditch. Now how do we bring them out? Whom? The ones who have fallen out of the knowledge while going along in the Basic knowledge, remain deprived of the inheritance of Bapdada. When they fall out of the knowledge they fall into the ditch, is it not? How do we bring those deprived souls out (of the ditch)? Baba gives many ideas for service, but hardly any children are there who understand those matters and put them into practice. There is so much service to do. But, they say that no one listens. Children have to become a stick for the blind .Baba calls those who do not do service 'blind'. Whose progeny children are they? They are the blind progeny children of the blind. Or they are considered one eyed- i.e. one eye is blind. Which Guru is shown to have one eye ruptured? (someone said, '*shukracharya*') Certainly, their intellect is not clean. There

is a little or more gossip (*parchinthan*) stored in it, hence they are not able to imbibe the virtues. Then, one must observe. Omshanthi. It is a small night class of 19th march 1967. This Father is a *ratnagar* (jeweller) as well as a *Bagvan* (gardener). What does Bagvan mean? He is the one who plants the garden of the new world. What does Ratnagar mean? It means the storehouse of gems, the ocean of gems of knowledge. The gems are compared with, are they not? As he himself is the ocean of knowledge, he donates the gems of knowledge. Receiving the Shrimat from the father, each one becomes a different type of a flower. Why does this difference occur? When everyone receives the same sort of Shrimat, then why is there a difference in gain? (Someone said, 'Dharana'), why do they not do Dharana? It is because of the preordained account of 63 births. *Bani banayi ban rahi...* (I.e. whatever has happened before is happening again...). Father will continue to teach, no matter what kind of a flower one becomes. The *Aak*(swallow-wort) flowers are also offered, the rose flowers are also offered. He will continue to explain everyone. The father will not withhold any teaching from anyone. In the future, He will give beatings also. Now he is teaching and in the future, he will give beatings also. Which dance is famous? The *Tandav nritya* is famous (the dance of Shankar at the time of final destruction, which is famous in the scriptures). Now father says take whatever you want from the father. The more treasure you take and give to the others, the higher the post you shall receive. So on what does the high post depend? It does not depend on taking the knowledge; it all depends on service. Therefore, it has been said that if a living soul wishes, it can arrange for the resources of both its joys as well as sorrows. The Joys and Sorrows are not given by somebody. What? At this time you have your destiny in your own hands..., why was this song made? The song is of the present time. 'The fortune of every child is in its own hands. There is only one teaching. It is the teaching to become a deity from a human; but they will become number wise. One becomes a Brahmin and then he becomes the deity of the same clan of which he was a Brahmin. If one becomes a complete Brahmin then one becomes a complete deity. If one becomes a half-cast Brahmin then he will become a half-cast deity too. Those half-cast deities then convert into other religions in the Copper Age. There are different posts among the deities also; but one has to become a deity from a man through this knowledge. At this time, all are demons in this world. And even among those demons, there are varieties. Where does the word '*daity*' come from? It come from 'dhiti'. From Dhiti, daity (demons) were born & from Aditi, devtas (deities) were born. Why is it so? Both of them are mothers, then why is it that one mother gives birth to deities and the other mother to demons? Why is there this difference? Through whom does duality originate? From which mother does duality come and from which of the mothers does non-duality come? Duality came from Dhiti; what is meant by that? Why did duality come from Dhiti? (Someone said something)...no! The one who is condemned is called Dhiti and the one who has unbroken purity is known as Adhiti. So will the children who are born have a difference of duality and non -duality or not? Of course, there will be a difference. At present, all are demons. Whose progeny are they? They are the progeny of Dhiti. Whose progeny will be there in the new world? They will be the progeny of Adhiti. There is variety among these deities also. This is a matter of Bharat only. For example in that demoniac world someone becomes sad and someone becomes happy, Similarly, in this world of the Brahmins, someone experiences sorrows and someone experiences happiness. The father complains, 'You are the children of the heavenly Godfather then, where should you be? You should be in heaven.' The one who is in heaven; will he experience joy or will he experience sorrow? He will tell his experience of joy, he will not experience any sorrow. He will neither experience sorrow nor give sorrow. There are the wealthy (*sahookars*) in that new world as well as the poor. Some will have lots of wealth and some will have less wealth. So now, take whatever position you want through this study. You have understood the drama also. As much happiness one will receive from the father now, will remain in the intoxication of happiness, that much it will be understood that one will be receiving happiness kalpa after kalpa. They are receiving the happiness for the entire kalpa at present. Does the father come and give joy and sorrow? Father does not give; father comes and gives only *shrimat*. However, some become sorrowful for many births and some become happy for many births. Now you have understood this drama. You need effort (*purusharth*) in all matters. These diseases etc are all karmic accounts (*hisab- kitab*) ----of which time? (They are the accounts of) The 63 births that you took in the kingdom of Ravan. How was the Ravan rajya established? After becoming whose progeny, was the kingdom of Ravan established? After one became the progeny of Dhiti, the kingdom of Ravan was established. The diseases etc are the karmic accounts/*hisab-kitab* of becoming the children of Dhiti. Someone will ask, 'What fault is ours that we became the children of Dhiti?' Moreover, the father says that at this very end of the

Iron Aged world, all are the progeny of Dhiti. However, are all demons alike or are they (demons) number wise? They are demons number wise. For the future, one must do such actions that one would receive a high post.

What kind of actions must one do, to become the progeny of Adhiti? (Someone said, 'elevated actions') what does elevated mean? It means that one must not do such condemned actions, that one is termed as corrupted/adulterous. Father in fact says, 'One Shivbaba and none other.' The whole thing depends on the benefit of the self through each one's studies. The whole thing depends on the study of each and every one and the benefit that comes from it. The more service one will do for oneself, that much high post one will receive. The children keep receiving the news of the service. What will the situation of the world become like, you know this also. What will the situation of the world become like? When God has come, would the situation be improving or worsening? It would be improving? Then why was it asked, 'What will the situation of the world become like'. What will the situation of the world become like? The situation of this world goes on worsening. Whereas, the foundation of the coming world is being laid in such a way that its situation would go on getting better. Those who belong to the poor (*nirdhan*), will quarrel among themselves and finish, And those who found the true master (*pakka dhani- dhauri*), they will unite. You belong to the (master)*dhani*, so you know that you are creating your future. The shopkeepers are crazy regarding earnings. You know that the more you earn these gems of knowledge, that much wealthy and happier you shall become. One has to become *satopradhan* (pure) from *tamopradhan* (impure). The father teaches as well as makes one rotate the wheel of self-realisation (*swadarshanchakradhari*). The more you benefit others, that much wealthy and happier you will become. It is also good to inculcate the divine virtues. One must remain very peaceful. No matter how hard one tries to disturb you but you must always remember that we are the children of the ocean of peace. If someone says something rubbish & unpleasant; then what should you do? You must listen through one ear and let it out through the other. Then neither will your heartache nor will another's. Omshanti!