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So, is the fortunate chariot fortunate ever since his birth or is he unfortunate ever since his birth, ever since his *lokik* birth? What is that chariot initially? Initially it is unfortunate, it becomes an ordinary body and then later on it transforms from unfortunate to fortunate. So the Father says: this one becomes fortunate; otherwise he **was** unfortunate earlier. Among all the four pictures, in which picture has he been shown to be unfortunate? In the picture of the ladder, the picture of the unfortunate one lying on a bed of thorns has been shown. He is lying on a bed of thorns. What? What does everyone do to him? They keep pricking him with thorns. Nobody accepts his versions at all. Actually everyone is unfortunate in the *tamopradhan* world. As a matter of fact nobody is fortunate. In fact, in the Golden Age, you will be multimillion times (*padmapadam*) fortunate. And now all are...? Unfortunate. Now you have received the third eye of knowledge through which you become so fortunate.

The knowledge is certainly received only once. The knowledge is not received in every age; you kept suffering blows so much on the path of devotion; did you receive the knowledge? The darkness of ignorance spread all the more. The knowledge will be called day, light. Does anyone stumble in the light? (Someone said: No.) In darkness? We stumble. What does stumbling mean? To whichever door (*dar*) we go, we will stumble there. Now you have - *dar* means *darvaza* (door) - found the highest door. What do they call it? What is it praised as? *Haridwar*. On the path of devotion, they say *Haridwar*. They say 'Hari' for Krishna. Actually, which is the *dwar* that removes all kinds of sorrow? (Someone said: Shivbaba.) The door of Shivbaba is the *Haridwar*. The knowledge sits in the intellect, doesn't it? Then there will only be light. Then you cannot suffer blows. Meaning? Those, in whose intellect the light of knowledge sits firmly, will not go from door to door, to the door of others to suffer blows then. When they have found the One for sure, when they have found the Sadguru, then there is no need to suffer blows at others' [door].

The Father says, 'it doesn't matter that you reside at home...' What? There is no need to renounce the household, [just] open a *Gita Paathshaala*. Many also say: we don't take [knowledge] indeed. What? This knowledge.... (Someone said: we don't take [it].) We don't have that much power to remain pure and make our house [like] the temple of Lakshmi-Narayan; they say so, don't they? Yes, we provide accommodation. What do we do? We provide accommodation, we give a place; this is also good. If someone offers a place, it means that they have given regard to the knowledge, haven't they? So, you should maintain a lot of *silence* here. This is the *holiest of the holy class*. Which one? Whichever *Gita Paathshaalas* there are..., who is the Teacher there? (Someone said: Shivbaba.) He is called the Purest of the pure, which means He is said to be the *Highest*, the *Holiest* and the *Ever Pure* One. So, you remember the Father in such a place. Finally, you have to go to the Abode of Peace, so you have to remember the Father a lot. You had peace also in the Golden Age. For 21 births, you obtain the inheritance of happiness and peace.

He is the unlimited Father [and] the One who gives the unlimited inheritance; so, you should *follow* such a Father fully. What does ‘fully *follow*’ mean? (Someone said: to follow *Shrimat*.) At every step, you have to walk according to the *Shrimat* anyway, but you should also see if there is any point of *Shrimat* among those mentioned in the *murli* which cannot be followed by you. You should not have ego. What? Children do follow *Shrimat*, then if they develop ego [and think,] ‘we are very knowledgeable, we *follow* the Father fully’, this ego leads them to downfall. We should climb high ourselves and make others climb high as well. You should have a very patient attitude. You should not be stubborn. Body consciousness is called stubbornness. What? Some show their own stubbornness. They say: we will accept all the things but we won’t accept this one thing. They say so, don’t they? They are told that other than God, no one can reform the world through their vision. Do they accept this or do they show their stubbornness? They remain stubborn, they are not going to let go off their stubbornness.

So, we should become very sweet. The deities are so sweet; they have so much attraction in them. The Father makes you such, so how much should you remember such a Father! Baba, this is your magic, we did not know what a soul is [and] what the Supreme Soul is. Only the *number one* children will become emotional in this way and bring out their feelings from inside. Baba, we didn’t know [these things], then what else will we know? The Father transforms us so much! You children should also feel very happy remembering [this]. This one is very certain: we will leave this body and become this. Who? This one (*inko*). Not you. What firm faith do you have? [That] we will not leave this body. We will become like Narayan with this body itself, whereas this one has the firm faith that he will leave the body and then go and become Krishna. First, you should see the picture of [your] aim and objective. Those are indeed the bodily teachers who teach you. Who? What do all the physical teachers on the path of devotion teach? Keep making spiritual efforts here, while you do the spiritual efforts if you don’t complete [your] spiritual efforts, you will go and do spiritual efforts in the next birth. They do not give you any rewards in this birth, whereas, what kind of *teacher* is this One, who has come? (Someone said something.) He certainly makes you the one who has an intellect with firm faith that He will transform you from *nar* (man) to Narayan in this birth itself. Here, the incorporeal Father is the one who teaches you, and He teaches only the souls. What? He teaches only the children who *practice* being in the incorporeal stage. By churning these things within you, you will have a lot of happiness. This is also called intoxication. What? Which one? When the ocean of thoughts is churned, what is said about it? ‘*Apni ghot to nasha rahe*’¹. If you explained the *point* which has been churned by others to some other person, for that it will not be said ‘*apni ghot to nasha carhe*’. What is said about *bhang*² (intoxicating drink)? Whoever grinds (prepares) the *bhang* himself, will be intoxicated more, and the one who drinks that which was prepared by others, will not be intoxicated to that extent.

Just as, there is the *basic knowledge*; if someone from the *basic knowledge* steals this *advance knowledge* and narrates it to others... is there any such brother? He gets a lot of

¹ expression in Hindi which means churning done by the self will bring intoxication to the self

² a narcotic drink made from hemp leaves

reputation; he receives a lot of honour, that he is a very knowledgeable brother. But what does he do? He is telling others [the knowledge] already churned [by someone else]. He does not have anything which is churned by him. So will he be intoxicated fully or partially? He will be partially intoxicated. If he is caught [doing it]..., by chance if he is caught, what does he say and what does he do? He threatens them (the BKs), what? If you want to banish me, you may do so. I will go to the *advance party*! Then, where does he stay? (Someone said something.) Does he have so much courage to come to the *advance party*? No. He does not have that much courage at all; he is not intoxicated to that extent.

Therefore, if you derive happiness out of churning, you should do your own churning. That is the reason he is called the fortunate one. Who? (Someone said: the one who churns on his own.) It is praised 'Tulsidas rubs the sandalwood; Raghuvir gives him the *'tilak'*³ isn't it? Why Tulsidas? Did Tulsidas rub the sandalwood? He wrote the Ramayana. In fact, Baba says it is a novel (*upanyas*). Just as there are novels, aren't there? They write it spicing up [the original theme] a lot, so that many people may buy it spending a lot of money. So what is the Ramayana? A novel. Will you meet degradation or true salvation by reading novels and watching films? The greatest degradation takes place by reading novels and watching films. So, did Tulsidas churn? No! It is not about that time (in Copper Age). During the *shooting period*, when God came in the Confluence Age, Tulsidas, meaning the soul of Ram, rubbed the sandalwood of knowledge, he did a lot of thinking and churning, so the Father came and gave [him] the *tilak* of the emperorship of the world. Hence, it was said, this one might be having the greatest intoxication. Who? (Someone says: Tulsidas.) Yes! The greatest intoxication will be in this one who becomes the chariot of Baba. That is the reason he is called the fortunate chariot. Why? He makes his own effort, he earns for himself, so he is called the fortunate chariot.

You are indeed the grandson. He too will ask for an account, won't he? How does he become Brahma to Vishnu and Vishnu to Brahma? Only you listen to these *wonderful* things, which you imbibe and then narrate to the others. Who is Vishnu and who is Brahma? Brahma emerged from the navel of Vishnu and Vishnu emerged from the navel of Brahma. These are topics of which time? These are topics of the Confluence Age. In the beginning of the *yagya*, there was a form of Vishnu. The one who is Vishnu in the beginning... what is he at the beginning of the world? Vishnu. And so at the end... (Someone said: Vishnu.) As the beginning, so in the end also, he is Vishnu. When God the Father comes, there is only one who is in the form of Vishnu, and from that form of Vishnu, Brahma comes out. When did he come out? In [19]36, there was Vishnu and in [19]46-47 the name 'Brahma' was revealed. So, when it was revealed, what name did the institution get? The name changed from Om *Mandali*, and what [name] did it get? Brahma Kumari Ishwariya [Vishwa Vidyalaya]. Why not Prajapita [Brahma Kumari...]? (Someone said: Prajapita hadn't come then.) Because he came out from the navel of Vishnu, didn't he? Brahma came out, so it was named Brahma Kumari Vidyalaya. So, 'how does Vishnu become Brahma?' Only you listen to these *wonderful* topics, which you imbibe and then narrate to the others.

³ a mark made on the forehead [with sandalwood paste].

The Father indeed makes everyone the masters of the world. But all don't become the masters of the world. Still, they become [whatever] according to their capacity. Apart from that, we can understand who will become capable of ruling. It is the duty of the Father to lift the children, because the Father has hopes on the children. However may be the child, still, the father has hopes in the children that if not today, at least tomorrow, they will reform. The Father makes us the masters of the world. Those who become cremators⁴ are also the masters of the world, aren't they? What is this? How is it [possible]? (Someone said: As is the king, so will be the subjects.) As is the king, so will be the subjects there. There, nobody is dishonored. There, the king is such, that not only his royal family, but he considers all the subjects as what? He considers them like his children. It will be called the actual *Vasudhaiva Kutumbakam* (the whole world is one family).

The Father says: I do not become the Master of the world. He says... The One who says this; does He say this with his *saakar* body or as a point? (*sakar* means corporeal) There is some *saakar* body, through which He says 'I do not become the Master of the world'. Do I become the One bearing a crown? Have they shown the world crown (*vishva ka taaj*) on Him in the pictures? No. What have they shown? They have shown Him [as] the Uncrowned Emperor; it means that all the children accept His words. To what extent do they accept [His words]? Even a leaf cannot move without Your orders, neither can a flower bloom ('*satta tere ke bina patta bhi hil sakta nahi, khile na koi phool*'⁵). What? He is the One with such authority that without his order, not even a leaf can shake. What does a leaf mean? (Someone said: souls). Whichever leaves there are, of the tree of the new world cannot even shake without His orders; neither can a flower even bloom. Why didn't He say that there can't be a thorn? In fact, he is the one who lays the foundation for the new world, how will there be thorns there?

So, the Father sits and narrates the knowledge through this mouth. They call the mouth *akashvani* (voice from the sky), don't they? But they do not know its meaning. *Akashvani*⁶ was heard from Delhi. What? From where did they hear this advance knowledge? (Someone said: from Delhi.) From where does it come? It comes from Delhi. Which *akashvani* is famous in India? They have given the name *akashvani* of Delhi. Why don't they say 'listen to the program from *pandits* (scholars)'? [They say:] Listen to the *akashvani* of Delhi. So it is *akashvani*, isn't it?

The Father comes from above, He narrates through this *Goumukh* (the mouth of the cow). What? He comes from above, He certainly comes down but through whom does He narrate? He narrates through *Goumukh*. He brings out the *vani* (voice) through this mouth. Then, what did they keep there in the temples? They have kept the mouth of an ox. Does He narrate through the mouth of an ox? (Someone said: No.) No. The children are very sweet, aren't they? They say, Baba, at least feed us this *tolis* today. The Father will say: you like this false *tolis* a lot! Hum! The children say, 'Baba, we are children; we are servants too'. Baba will feel

⁴ those who cremate the dead bodies

⁵ *Bina tere satta ke patta bhi hil sakta nahi*

⁶ *Akashvani* is a National channel & radio station broadcasting from Delhi.

very happy. If Baba calls each and every child, *ullu*, *paaji*, *gadha*⁷ they will hang themselves upside down immediately (they will be upset). They hang upside down in such a way that they do not become straight at all. From [being] monkeys, they do not become those [who are] worthy of [worship in] a temple at all then.

So, Baba plays the sweetest role. He does not say anything bad to anyone. *Maya* has hung you upside down. Then, the Father straightens you up; still you do not become worthy of [worship in] a temple from [the state of] a monkey at all because *Maya* has hung you upside down. Om Shanti.

⁷ An abuse in Hindi; *Ullu*: a fool also an owl, Baba refers to a bat; *paaji*: worthless; *gadha*: a donkey