

VCD No.1219, Audio Cassette No.1705,
Clarification of Murli dated 12.09.68 (Only for PBKs)

Om Shanti. Today's night *class* is dated 12th September 1968. There are many very sweet children, who have difficulty in remembering the Father. They think that Baba can't be seen. They have the *practice* of seeing the corporeal one for 63 births so, they just keep seeing the corporeal one. So, it is as if they have become fond of seeing. Seeing whom? (Students: The corporeal one.) They have become fond of seeing the corporeal. Now, in reality, Baba, whom we call Shivbaba, is certainly not corporeal. In fact, He is the Father of the souls. All the souls are incorporeal, they are points. The Father of those incorporeal souls is the Father Shiva. We just have the relationship of Father [and children] with Him, no other relationship is formed [with Him]. He won't be called *Grandfather*, He won't be called Baba. The name of His soul itself is Shiva, the name of the Point itself is Shiva. Unless that Father Shiva enters someone corporeal, He can't be called **Baba**. So, the combination of both, the corporeal one and the Incorporeal One is called Baba. So, the habit that we have formed to see the corporeal Baba for 63 births should be left behind. Now, it is explained that the soul has become impure. How will that soul become pure? Will we become pure by seeing the corporeal one? The corporeal one, that soul himself becomes weak by having many births, by experiencing happiness and sorrow, it becomes impure. The Father of the souls certainly comes in that very impure body. So, how will we become pure by seeing the impure corporeal one? But, the Incorporeal Father doesn't perform any task without the corporeal one. He can neither speak nor can He give *drishti* or perform any action through any *karmendriya*¹. So the question is, how will we become pure? How should we see our Supreme Father? We can't see ourselves and we can't see our Father either. We are indeed souls. The Father is the Supreme Father Supreme Soul.

All the other things in the world can be seen through these eyes. However, we can't see the soul and the Supreme Soul, the Father, we can't see the Supreme Father. And in the path of *bhakti* too, they have worshipped the big *ling*². The soul is an extremely subtle point of light, so the Father of the souls is also a point of light. Neither of them can be seen. So, they have become used to seeing the *ling*. They have become used to seeing the bigger form. But they can't see the Father of the souls through these eyes because they have been worshipping the big *ling* for many births. This proves that the bigger form can be remembered easily, because they have formed [this] habit for many births. And, it becomes difficult to see the subtle soul or the Father of the souls. The Father is indeed a point. He doesn't have His own corporeal body. If He is big, if the Father of the souls is big, what obstacle will arise? (A student: Entrance...) How will He enter? He certainly can't enter. The soul is small and the Father of the point of light souls, the Supreme Soul, the Father certainly has to come and teach. Just like He Himself is the Ocean of Knowledge, the soul assimilates knowledge as well. When the children forget themselves, they forget the Father too. This is why, what is the very first *foundation* for remembrance? (Student: To consider ourselves as a soul.) To consider ourselves as a soul, a point of light. Otherwise, it will become difficult to remember, you will experience difficulty in remembering. It is Maya who makes [you] forget. Now, the Father has given the introduction: the soul is an extremely subtle point of light, it is a *star*. It is so subtle that you can't even see it through these eyes. Yes, the soul is recognized. You have to understand: just like the soul is a point, the Father is a point too.

¹ Part of the body used to perform actions

² A round shaped stone worshipped all over India in the path of *bhakti* as the form of Shiva

You have to remember the soul, the point and the Father of the souls, the Point of Light. Both have to be remembered, because you have to become pure from impure.

The Father doesn't give much trouble. He doesn't let you fold the hands either. What does He say at the end of the murli? The Spiritual Father Himself says *namaste* (greetings) to the spiritual children, He salutes, meaning He bows down. Through whom? He salutes through the corporeal one. But, who is the one who salutes? He is an incorporeal soul, He is egoless, otherwise, gurus have a lot of ego, because all the gurus are corporeal and that Sadguru is incorporeal, egoless, and vice less. So look, He doesn't let you fold [your] hands [in front of Him and] He doesn't let you touch His feet either. Then, in front of whom do you fold [your] hands? To whom do you say *namaste*? *Arey*, do you say *namaste* or not? (Student: To the corporeal one.) [You say *namaste*] to the corporeal one, to Shivbaba. Shivbaba is our Baba. But He is the combination of the corporeal one and the Incorporeal One. The Supreme Soul is certainly a point. He also has to *respond* to it, so, He will have to fold the hands [in return] through these ones. Through whom? (Student: Ram and Krishna.) It wasn't just said, "through this one". "Through **these ones**" means He will have to fold the hands through the souls of Ram and Krishna, the corporeal ones through whom He plays the *part* in the form of the Mother and the Father. Otherwise, how will they understand that Shivbaba folds [the hands] through these ones? Shivbaba is certainly the Highest of the High Supreme Father. When He said, "the Highest of the High Supreme Father", where should the intellect go? Should it go to the Supreme Abode or should it stay in this corporeal world? (Student: In Supreme Abode.) Are there high and low [positions] in the Supreme Abode? Are there? There is no question of high and low [positions] there at all. Elevated and lowly actions aren't performed in the Supreme Abode. There is no question of *regard* and *disregard* in the Supreme Abode. Where is it? (Student: In the corporeal.) In the corporeal world. So, He is called Shivbaba, the Highest of the High Supreme Father. The word 'Supreme' is applicable to this corporeal world, meaning the One who lives, [being] in a *stage* the most beyond. As such, [one] soul says *namaste* to [another] soul. The soul said, *namaste*, and it said [this] to [another] soul through the mouth. The Father Himself comes and makes you acquire this habit as well now. He says, consider yourself as younger and elder brothers. They are certainly younger and elder, aren't they? Sometimes two children are born together, still, they are younger and elder, aren't they? There will at least be a difference of one *second*. So, the elder brother is said to be equal to the father. It is considered, who is the elder among them? Who is considered to be elder here? The one who is sharp in knowledge and yoga is the elder brother. It wasn't said that the one who is sharp in *service* and *dhaaranaa*³ [is elder]. If the *dhaaranaa* is considered, some Sanyasis of the outside world, scholars, pundits [and] teachers are very sharp. They can be seen to have such an adjusting quality and nature! So it was said that the one who is elder in knowledge will be called elder. If he is elder in knowledge, he will definitely be sharp in remembrance too. Just speaking [about knowledge] isn't called knowledge. It should be visible in the form of powers and it should be seen in the speech too.

When the children see each other, the Father says, look at [each other as] brothers. Say *namaste* to the brother. These are your *organs* (*indriyaan*) but, it is the soul that works, isn't it? So, the Father says, make this firm; what? As soon as you wake up in the morning, make this first thought firm; what? I, the soul am a point of light. I am the child of the Father, who is a point of light. That Father of the souls is certainly a soul. He isn't a body, He doesn't

³ Putting into practice the divine virtues

have His own body. He is bodiless. Make this firm too. Bapdada has come. The Father has entered this *dada* (elder brother). What? Who is the one who enters? (Student: Shivbaba.) Does Baba enter? (Student: The Father Shiva.) The Father Shiva entered. The One who enters is the Father and who is the one whom He enters? (Student: Dada, the elder brother.) Who is the one whom He enters first of all? (Student: Jagdamba.) Jagdamba! Is Jagadamba the elder brother? (Student: Brahma Baba.) You made him a man and a woman at first. Are the [souls] brothers first or are they brother and sister first? (Student: Brothers.) Brothers. So, if we consider this, Shiva is also a soul among the souls, but He is almighty, He is the Supreme Actor. He enters, it is then that He is powerful. It is just then that He is the Supreme Actor. So, in whom does He enter first? (Student: Prajapita, the soul of Ram.) The father of the human world, the father of the entire human world. The entire human world believes in him. [He is considered as] Adam among the Christians, *Aadam* among the Muslims, *Adinath* (the first controller) among the Jains [and] *Adidev* (the first deity) among the Hindus. That Unlimited Father enters the unlimited *hero* actor. So it will be said, with respect to the soul conscious stage, the Father entered *dada*. So, who is the *dada*? (Student: Prajapita.) Prajapita will be called *dada*, but in the outside world, the one who bosses around is called *dada*. Who is called *dada*? (Student: The elder brother.) The elder brother is also called [*dada*], but does the elder brother bosses [his] younger brother around or not? (Student: He does.) He certainly does. Then, will it be called a soul conscious *stage* or a body conscious *stage*? (Student: Body conscious.) It becomes the body conscious *stage*. Is the Father the Ocean of Love or is He the Ocean of punishments, the One who bosses [us] around? (Students: The Ocean of Love.) This is why, the *part* of Brahma is of *Mahaakaal*⁴, of Dharmaraj⁵. Who is the sharpest among those who imbibes the *dhaaranaas*⁶ of the religion? (Student: Brahma Baba.) It will be said for the soul of Brahma. Call her the mother [or] the senior mother. Even if you observe the household and family, as regards the *dhaaranaas*, in whom is the power of tolerance seen the most? In the mothers. So this is also the family of the human world. In this family, the soul who set an example by becoming the storehouse of the power of *dhaaranaa* himself becomes Dharmaraj too. The Father doesn't imbibe such *dhaaranaas*, because of which He will also have to become Dharmaraj. The Father is always the Ocean of Love. That Ocean of Love can never be called the Ocean of Punishments.

So, you children say 'Bapdada' just once in the cycle (*kalpa*). No one else can say this. The Unlimited Father comes and says, children, consider yourself a soul and remember Me, the Father. He doesn't say [this] while sitting in the Supreme Abode. Where does He come to say it? (Student: In this corporeal...) He comes in this corporeal world and says, consider yourself a soul, because you are sitting considering yourself a body. You know that the Father alone is the Purifier of the impure, the Giver of True Liberation to everyone. Of everyone? Is He the Giver of True Liberation to everyone or just the Giver of True Liberation to the souls of the Ancient [Deity] Religion? (Student: The Giver of True Liberation to everyone.) Why? (Student: He is the Father of the world.) True liberation also has a meaning. One thing is liberation (*gati*) and another thing is true liberation (*sadgati*). *Gati* is said for the gait (*caal*). Some have a fast gait, some have a medium gait [and] some have a very slow gait. When the soul becomes inert, it is called a stone like intellect. How will be the speed [of the intellect]? The speed will be slow. The Father Shiva comes and makes that inert soul, that soul with a stone like intellect living. He makes it living to such an extent that it flies into the

⁴ The death of the deaths; the Great Death

⁵ The Chief Justice

⁶ Faiths and beliefs; divine virtues put in practice

highest *stage* in a *second*. So, it will be said that [the soul] has gained speed or it has attained liberation, but it won't be called true liberation, because when there is truth, then along with the truth what is there *opposite* to it? When there is falsity too, there is truth. When there is no falsity, there isn't truth either. There is the kingdom of Ravan, so there is the kingdom of Ram as well. But, is it about the Supreme Abode, the world of the souls or is it about this world? It is about this world. So, He grants liberation, true liberation. The Father comes and brings about true liberation and the human gurus come and bring about degradation. If anyone doesn't believe it, he can see the *history* of 2500 years. He can see the *history* of these gurus of any nation. Have these gurus brought about the degradation or true liberation of human beings? (Students: They have brought about degradation.) The *mentality* of each and every human being falls gradually. *History* is the proof to this. So, the Father says, I come and bring about the true liberation of everyone. It isn't that I just bring about the true liberation of the ones belonging to the Ancient [Deity] Religion, just the deities or just the *Suryavanshi* (those belonging to the Sun dynasty) and the *Candravanshi* (those belonging to the Moon dynasty). No. I bring about the true liberation of every human being. And, it won't be said that I just bring about the true liberation of the human beings. Don't the five elements attain true liberation? (Student: They do.) Based on the human beings, the true liberation of the entire human world is brought about. It is a human being, who is a living creature possessing a mind and an intellect. He *controls* the atmosphere of the entire world with the help of the mind and intellect, with the help of concentration. So, all the other creatures or non-living things, the earth, water, air, fire and sky also attain true liberation. Yes, some attain [true liberation] to a lesser extent and some attain it to a greater extent. This is also based on their own *purusharth* (spiritual effort). All the human beings call: *O God the Father!* Why do they call Him the *Father*? Why don't they call [Him] maternal grandfather, paternal uncle (*caca, kaka*), father's elder brother (*taau*)? (Student: He is the Father.) Why do they call Him the Father? There must be some reason, [mustn't there]? Because, we get a birth through the Father Himself and we receive the inheritance through the Father Himself. The inheritance isn't obtained through the maternal grandfather, paternal uncle, father's elder brother. So, He is definitely the *Father*. Those are the limited fathers. They will give the inheritance for one birth. They will give the inheritance for a short period. They may give it or they may not even give it. [But] yes, it will be said that everyone gets the inheritance of the body. If a father doesn't have money, how will he give money? But the inheritance of the body is certainly obtained from all [the fathers]. Even if [someone] gets a crippled [or] a lame [body], it is the *karmic* accounts of our previous births. That is the inheritance in the limited. And the Unlimited Father, who is the Father of the souls, gives the unlimited inheritance. The *connection* of the body is with one birth, the inheritance for one birth is received from the father of the body and the connection of the soul is with many births. So, the inheritance for many births is obtained through the Unlimited Father. Yes, among those many births, the births of attainments from the Father are the births of true liberation in reality.

Some receive the inheritance for one birth, some receive the inheritance for 21 births. Let it be the soul of any religion, every soul receives the inheritance of happiness for [at least] one birth. No one can feel sorrow in the first birth. So look, Christ can't be called the Unlimited *Father*. Though there are 200 crore (two billion) human souls of the world who accept Christ as their *father*, even that is a limit, it will certainly not be called unlimited. *God* Himself is called the *Father*. They say, *O God the Father! Liberate* [us]. They don't say Christ, *O Christ! Liberate* [us]. From whom will He *liberate* [them]? Everyone is tightly bound in the bondage of sorrow. So, He will *liberate* [us] from sorrow. But, they don't know who gives sorrow and how they give [sorrow]. Who gives [sorrow]? (Student: Ravan.)

Ravan? Who is Ravan? (Student: The bodily religious gurus.) It will be said, these bodily religious gurus. Because they are liars, they say false things. They will say, I am Shiva (*Shivoham*), I am Brahma (*Brahmasmi*), God is omnipresent, He is present in me and you. You don't know [that He is present] in you, [but] I know [that He is present] in me. They sit as God. Then, when they fall sick, it comes out of their mouth: *O God the Father!* So, they do realize themselves, but out of ego, they don't speak about their weaknesses in front of others. So, they become the masters of the land of falsity and make [others] the masters of the land of falsity. The dualistic age is the land of falsity. The very name given to it is '*dwapur*'. Two things take place. [There are] two religions, two kingdoms [and] there can be even more. Two languages, two opinions, two clans create duality in everything. One guru will tell one thing, he will show one path, the second guru will show another path. So, the Father explains that they make [us] wander, they make [us] devotees, they make [us] run about. Run to the temples, to the mosques, to the *gurudwara*, to the pilgrimage places. They teach *bhakti*. So understand, from whom does *bhakti* come? (Student: Ravan.) *Bhakti* comes from those who say different things in different ways. It is said, he is double mouthed; he doesn't talk through one mouth. *Arey*, these ones (the gurus) have ten mouths. They are called Ravan. In the world too, ten big religions have spread. The Ancient Deity Religion has become almost extinct. Those *Suryavanshi* and *Candravanshi* deities also existed. Now their *followers* can also be seen from time to time, here or there. Then the people of Islam, the Buddhists, the Christians and so on come later on. In the path of *bhakti*, their leaders have been shown as the ten incarnations of God [saying] that God has ten incarnations. Among the Sikhs too, how many gurus have they counted? (Student: Ten.) They have counted ten gurus. So the Father says, all these gurus are those who give sorrow. They show the wrong path and mislead [us]. You get this sorrow now, in the kingdom of Ravan. They also say, this is the demonic kingdom of Ravan, but they don't understand. Why don't they understand? They don't understand because they consider the duration of the cycle to be lakhs (hundred thousands) of years. They don't know that days are counted, the time is counted in the world of sorrow and no one counts the days in the world of happiness, there is no worry of counting the time. Nobody thinks about this at all, all the eras that have been in the world, whether it is the Christian era, the Vikram era, the Shaka era, the Hijri era, all those eras are within the 2500 years. The tradition of counting the days begins in the world of sorrow. So there is the world of sorrow for 2500 years; it is the kingdom of sorrow, the kingdom of Ravan, the kingdom of darkness. No one knows the truth [about] what the soul is, what the Supreme Soul is [and] how this world cycle rotates. No one knows that it is just the One Supreme Father Supreme Soul who comes and establishes the Abode of Happiness in this world. He alone is the Ocean of Happiness. All the other gurus are the oceans of sorrow. So the Father explains, leave all the relations including your body. I am a Brahmin, I am a sweeper, I am a *Kshatriya*⁷, I am a Muslim, a Sikh, a Christian, all these are the relations of the body, the religions of the body. Leave them all, consider yourself a soul and remember Me, the Father. Make it firm: I, the point of light soul am indestructible. I, the soul am indestructible, I, the soul am not small or big, so that I become small in some birth and big in some [other] birth. No. My birth is divine and an *alokik* (unworldly) birth. I, the soul am not born just like a child is born in this world. I, the soul get the introduction from the Supreme Soul, the Father. This is my divine birth. And I, the soul come to know the truth of my various births. This is my divine birth. I experience the parts of various births. This is the truth of my divine birth. This Brahma didn't know anything earlier either. Now he too knows, what? "I am the soul of Krishna, I am the first leaf of the world. I myself have to play the *part* in the form of Brahma."

⁷ The one who belongs to the warrior class

Who gives this explanation of knowledge? Does this Brahma get the explanation of knowledge through visions? Meera, Tulsidas, Surdas, Raidas had visions. Did they get information about their births? (Student: No.) So, who gave this information to this Brahma? Someone will certainly have given this explanation! He didn't get information through the visions. He kept wandering among the gurus, among the scholars. So, someone will certainly have become the instrument! (Student: Prajapita, the soul of Ram.) So, the Father alone comes and gives this explanation. You won't see the picture of this Brahma in any other *satsang* (spiritual gathering) and so on. What? You will see the picture of Brahma with five faces; he is called *pancaanan*. You will see the picture of Brahma with four faces; he is called *caturaanan*. But, you won't see this Dada Lekhraj portrayed as Brahma in any *satsang*. This picture contains explanation. This picture of the Trimurti is also new. Why was 'also' added? Why did He say that the picture of the Trimurti is new in comparison to the picture of Brahma? Is there any difference between both? Is there any difference between the personality (*muurti*) of Brahma in the picture of the Trimurti and the picture of Brahma, the personality which is shown here? (Student: The original picture is different.) There is a difference, only then 'also' has been added here. This picture of the Trimurti is also new. Though they show the *trimurti* (three personalities) in the path of *bhakti* or the devotees in the BK who take *primary knowledge*, the Brahmins who take incomplete *knowledge*, they do show the Trimurti, but they don't show Shiva in it, [they don't show] who Shivbaba is. Establishment through Brahma, sustenance through Vishnu [and] destruction through Shankar, they do show these ones through [whom the tasks are performed]. What? They call them *media*, but who makes [them] do [that]? Is someone who makes [them] do [that] required in practice or not? The Brahmin religion was established through this Brahma. Numerous Brahmakumar-kumaris can be seen in the world, Brahmakumari Ishwariya Vishwavidyalaya have been made; they are definitely seen in practice. No one can refuse [its existence]. But who has this Brahmin religion established through that Dada Lekhraj Brahma? Who started to have this task performed? (Student: Shivbaba.) Shivbaba? (Student: The Father Shiva.) The Father Shiva? [Does] that Point [enable the tasks] by jumping? Does the Point of Light Shiva, the Father of the point souls jump and has [the task] performed through Brahma Baba? (Student: Shivbaba.) Yes. Someone surely made this explanation fit in Brahma's intellect: your *part* is of Brahma, you have to establish the Brahmin religion, you have to be born as Krishna, as the first leaf of the world in the Golden Age, you have to become a *prince*. He didn't say, you have to become Narayan from a man. What did He say? You have to become a *prince* from a man. Then tell [Me], who made him like this? No religious guru was able to perform such a task, nobody was able to make such a gathering, [nobody was able to perform such a task] like the task of the establishment of the Brahmin religion was performed through this Brahma. No one knows this at all. The **Father** explains [it]. The reason of not knowing is the impure [and] corrupt intellect. This is why, no one knows the Purifier of the impure, the Father. The Father Himself has to come to give His introduction. Everyone is sinful. They just keep committing sins. They say for God that He is omnipresent. They have defamed Him so much! Have the people of the world defamed [Him] or have the Brahmins of the Brahmin world defamed [Him] too? (Student: Those of the Brahmin world have also [defamed Him].) Hum! Where do they say that [God] is omnipresent? Does anyone say [so]? (Student: They don't say it through the mouth.) They don't say it through the mouth, well, alright. We don't just speak through the mouth, we also speak through actions. So, what actions do they perform, so that the Father is proved to be omnipresent? (Student: They give *drishti*⁸.) They give *drishti*? (Student said something.) Yes,

⁸ The way Brahmins look spiritually at each other

because the Father says, the world is reformed through vision (*drishti*). But, through whose vision is the world reformed? (Student: The Father.) Had the world reformed through the vision of the impure human beings, then so many religious fathers came to this world. The world should be reformed through their vision, shouldn't it? This world continued to be spoiled all the more with respect to the *mentality*. Now the Father says all these ones defame [the Father]. They don't just defame through vision [but] the knowledge that they narrate through words, they *mix* and narrate it as well. If a drop of snake poison is dropped in a pot filled with milk, what will it become? (Student: Everything will become poison.) The entire [milk] becomes poison. Similarly, they fill poison and just poison in whatever they narrate. By doing this continuously, they have become sinful souls. They even speak lies for the Father, [they say] that He is omnipresent, He isn't present in one [being]. If they say through the mouth that [God] isn't omnipresent, then they will have to say who is the one in whom He is present. If they can't say it, can't explain, can't prove [who is] the one in whom He is present, is He omnipresent or is He present in one [being]? He is proved to be omnipresent. Then, they print pictures as well. They organize grand *mega programs* [and] put up very big *posters* in [those programs]. They even remove the picture of Brahma in those *posters* and keep their own pictures. They keep their own pictures in the place of Vishnu and Shankar as well. So, who are proved to be Trimurti Shiva? That Shiva is certainly revealed through the *trimurti* in the world. When He is revealed in the world, He proves Himself by gaining victory over the world through three personalities. The flag has been made as its remembrance even today. *Vishwa vijay karke dikhlaave*⁹. Otherwise, the flag made of cloth didn't gain victory over the world. These *didi, dadi, dadas* who sit as the Trimurti don't gain victory over the world. They leave the body one by one and the gaining victory over the world is held up. Just like Brahma left the body but victory over the world wasn't achieved. This proves that the three dress like bodies have gained victory over the world, those three dress like bodies were also present in the beginning of the *yagya* and those very souls are reborn and enter the *yagya* and accomplish the task of gaining victory over the world and prove themselves. Then He is called the Trimurti Father Shiva. Om Shanti.

⁹ [Our vow will be accomplished] when we gain victory over the world.