

**VCD No.2182, Audio Cassette No.2668,**  
**Clarification of Murli dated 28.10.66 (Only for PBKs)**

There are some remaining *points* of the night class dated 28.10.1966. In the middle of *page* two, He was saying: The one who is free from bondages will reform the atmosphere; he won't spoil the atmosphere. This is why Baba becomes a lover (*aashiq*) of those who who are free from bondages (*bandhanmukt*). Why does He become their Lover? Those who don't have any bondage of children, those who don't have any bondage of business and occupation, those who don't have the bondage of the diseases of their body so much, those who are free from bondages, Baba becomes their Lover. Is Baba a lover (*aashiq*) or the beloved (*maashuuq*)? (Someone: He is the *maashuuq*.) Indeed, Baba is *maashuuq*. Then why was it said that He becomes the Lover of those who are free from bondages? (Student: Those who are free from bondages do Baba's service.) Those who are free from bondages do Baba's service? *Acchaa*, who is free from bondages? (Someone: The eight deities.) Are the eight deities free from bondage? Don't they come in Maya's bondage? Do they or not? They too come in the bondage of Maya. They come in the bondage of lust, anger, greed, attachment and ego. In fact, Baba says: All of you are brides, Sitas. In whose *jail* are the Sitas? They are in the *jail* of Ravan. So, are they free from bondage or are they in bondage? (Student: They are in bondage.) Then, who is free from bondages? [Who is] the one who is free from bondage, the one whom even Maya can't kill? When there is the final exam of Maya, whom will she spare? Will she spare anyone? Won't she spare anyone? Then how will the seed of the new world be sown?

(Student: Except for the one Maya devours everyone.) You keep changing your statement. This is why Baba has said in a murli - which Baba? Is it Brahma Baba or Shivbaba? - He has said, "I become a lover for one [being]. When I come from the Supreme Abode, whose Lover do I become? *Arey*, in whom do I sow the seed of knowledge?" When a man becomes someone's lover, he also sows the seed in them. The Father also becomes a lover. Which Father? The Father Shiva. So, the Father Shiva becomes a lover for one [being] and when He becomes a lover for that one, is He called the Father Shiva or is He called something else? He is called Shiv**baba**. So, when He is called Shiv**baba**, then whose Lover does that Shiv**baba** become? He came in 1936; did He take someone's support? The one whose support He took, He names him Param Brahm (the *Supreme Brahm*). In whomever I enter, I name him Brahma. So definitely, someone must be the number one Brahma. The Father Shiva becomes a lover for the number one Brahma.

Then, when He enters a body, He is called Shivbaba or the Father Shiva? If He is called the Father, He is the Father of the souls. No other relationship is formed [with Him]. The *Grandfather* is called Baba. This relationship of Baba isn't formed at all [with Shiva]. So, Shivbaba becomes a lover for them; for whom? Those who are free from bondages. Who can do more service? If someone is free from bondages, he can do more service and the children who are more serviceable (*sevadhaari*), the Father Himself remembers them. Those, whom He remembers, He is their Lover, isn't He? Whose? Does 'their' refer to one or many? (Someone: It is more than one.) Yes, how many are they? 'Their' means it is certainly not one [person]. Had it been one [person], He would have said 'his'. Here, it was said 'He becomes their Lover'. Prior to this [murli narration], the topic being discussed at the second *page* of the night class murli was that those who are very free from bondages (*bandhanmukt*), who don't have any kind of bondage, what is the reason for it? Will there be some reason or not? What? The reason is that they didn't put anyone in any bondage unlawfully (*bekaayde*)

in the previous births. And only those who have performed good actions in their past births are free from bondage. Where do they learn good actions? *Arey*, in which age do they learn them? They learn them in the Confluence Age. Those who listen to the *shrimat* carefully, who pay more attention to it - the topic of *karma*, *akarma* and *vikarma* (actions, neutral actions and wrong actions) is included in *shrimat*, isn't it? - So, they don't perform many wrong actions (*vikarma*). Because of not performing wrong actions, they remain free from bondages, especially in the Confluence Age.

Those who think, the ones who are free from bondage will sit here... Now they don't have anyone else other than one Baba at this time. Who? Those who are free from bondage. Why? Can't they have their family members? Can't they have their *lokik* (worldly) family members? (Someone: They can't.) Why? (Someone: Just one Shivbaba is everything for us.) What is this? What is the reason? What is the reason that for those souls who are free from bondage there is no one except one Shivbaba in this world? *Arey!* (Student replied.) No. Is there any reason or not? (Student: There certainly can.) What can be the reason? When Shivbaba comes, they don't accept any bondage of the world at all. What? When Baba has given a *direction*, "You should neither ask anything from *lokik* relatives nor should you follow their opinion", so, will they ask them (the *lokik* relatives)? Will they follow their opinion? (Student: They won't.) So, will they give a place in their heart to any *lokik* relative or a close friend or anyone? (Someone: They won't.) [Their relatives think:] *Arey*, this one doesn't listen to anyone at all. So, everyone leaves them. This is why there is no one except one Shivbaba for them.

So, they will sit here, remember [Baba], help Him; they won't spoil our atmosphere that creates the new world. Otherwise, who spoils the atmosphere? (Student replied.) No. Those, whose *drishti* (vision, eye) goes towards some bodily being, the relatives of the body, the things related to the body; so will they remember them or not? They will. So, did their *drishti* become adulterous, did they spoil the atmosphere through *drishti* or did they make it good? They spoiled it. *Accha*, leave the topic of *drishti*. Some people listen to other's words through their ears with interest and they narrate them [to others]. Do they narrate them or not? They won't tell those things to Baba; they will tell them to them (those who are close to them). So, the ones to whom they talk with interest [and] love, they also share secrets with them, they will listen to their words and share their matters with them, so will they remember them or not? Won't they? They will. So, did they make the atmosphere adulterous through the ears, through the mouth or did they make it un-adulterous? They spoil the atmosphere. When will the atmosphere become pure, worthy enough of the new world? *Accha*, suppose there is a soul who becomes Narayan. He is a *purushartha*<sup>1</sup> at this time. He is a *purushaartha* to become soul conscious, isn't he? He certainly has body consciousness, doesn't he? When were Lakshmi and Narayan born? They know from 76 itself, 'This is our *part*'. So, they did come to know of their companion. When they came to know of their companion, should their intellect be attracted towards each other's body during the last exam or not? It shouldn't. Is there any *proof* of it? (Someone: They aren't looking at each other.) Yes. There is the *proof* in the picture of Lakshmi-Narayan that Baba prepared. What? Radha and Krishna are still looking at each other through their eyes (*drishti*), but their parents who are to become Narayan from *nar* (man) and Lakshmi from *naari* (woman), they aren't even looking at each other's body, each other's eyes; so, who are the ones who make the atmosphere 100% pure?

---

<sup>1</sup> The one who makes spiritual effort

(Someone: Lakshmi-Narayan.) Lakshmi-Narayan are No.1, then there are the others according to their level of capacity (*number wise*).

So, who will be free from bondages (*nirbandhan*) the most so that they could jump the highest in service? *Arey*, will there be someone who is *number* one or not? Who will they be? It will be those very Lakshmi-Narayan. Did you understand? This is called merciful (*rahamdil*), carefree emperor (*beparvaah baadshaah*). What? They are merciful as well as carefree emperors. *Accha* alright, many people are happy seeing these ones (*inko*). Whom? When Baba says *inko* He indicates Lakshmi-Narayan. And the name of Patna<sup>2</sup> will become well-known. What? What was said? Patna will become well-known? What does it mean? What is the *connection* of Lakshmi-Narayan with Patna? What is meant by Patna? *Na* means no; *patna* means the one who can't get on well with anyone (*kisi se pate nahi*). Just the delta (*duaba*)<sup>3</sup> will remain. What is meant by *duaba*? For example, it is said *Dwapar* (the Copper Age), *dwaitvad* (duality). Why were Lakshmi Narayan named Patna? Don't their feelings, nature and *sanskars* harmonise with each other in the *purushartha* life? *Arey*, do they get on well or not? (Someone: They don't.) Don't they? What did you say? Speak one thing. (Someone: They do.) Do they?

*Accha*, Baba has said Vishnu to be a goat in the picture of the Trimurti. Among the three personalities (Trimurti), one is a goat, one is a lion and one is a horse. *Accha*, does the nature of a goat and a lion harmonise? Does the goat say: Come and eat me? Does it say so? It doesn't. Just as the nature of a goat and a lion doesn't harmonise ... it is famous that a lion and a goat used to drink water from the same bank. Is it about the new world or about the old world in this *purushartha* life? It is about the new world. So, now their nature and *sanskars* don't harmonise with each other. So look, the delta will remain. What? The nature and *sanskars* are of two kinds, aren't they?

Those people say, they name it, Patna. Baba has become the Lover (*aashiq*) of the children of Patna. What was said? Otherwise, in the world, when people lose their heart to each other, do their feelings, nature, *sanskars*, words, actions, etc. harmonise with each other or not? They do. But why did Baba become the Lover of Patna, those who don't get on well with each other at all in their *purushartha* life? Why did He become their Lover? He became a lover because Baba wishes: when I come in this world, then they shouldn't get on well with anyone except Me. What does Baba want? One Shivbaba and no one else. If it comes in the intellect of Lakshmi and Narayan, there is just one Lakshmi for me and no one else in this world; then [it means] they get on well with each other. Or are they Patna? They got on well [with each other] (*pat gayi*). Baba doesn't like this. What? The one I love, he gets on well with someone else. *Accha*, does anyone in this world wish... What? That the one whom he loves starts loving someone else? Does he wish this? Does any husband wish his wife starts loving someone else, starts listening to someone else and not him? Does he wish this? Nobody wishes this. So, what does Baba also [wish]? Baba also doesn't wish this. Baba also says, it is also famous on the path of *bhakti*, it has also been written in the Gita: *Mam vartamanu vartante manushyaha paarth sarvashah* [meaning] the entire world follows the path I tread. So, Baba made this path in the Confluence Age. What? If someone starts loving someone, what will he wish? He should accept only my words; he should follow just me and he shouldn't accept the words of anyone else in the world.

<sup>2</sup> Capital of the state of Bihar, India

<sup>3</sup> Here, Baba is referring to the differences between the nature and *sanskars* of Lakshmi-Narayan

So, what is one of the reasons for Baba becoming their Lover? This is also a reason. What? They don't love anyone except Baba, except God. They don't get on well with anyone else at all. He kept both of them very close to Him. What was said? Such souls, who don't get on well with each other at all, Baba has kept such souls very close to Him. How? What is the *proof*? *Arey*, is there any *proof* for Baba's words or not? Isn't there any *proof*? (Student commented.) What? (Student: There is, Baba.) What is the *proof*? He kept them very close to Him. (Someone replied.) *Arey*, won't anyone say? (Someone: The picture of Lakshmi Narayan.) How? How did He keep them near Him? (Someone: From the time they recognized the Father, the world...) Give me the *proof*? The *proof* is the Vijaymala (the rosary of victory). Both the beads in the *Vijaymala*... Baba, Shivbaba the greatest Flower, is He or not? There is the *Vijaymala*, isn't there? They show a bead, a *double* bead on the top. It is an indication of what? It is a bead of which *number*? *Number one*? The *double* bead? Does it mean that the 108 [beads] below are separate? *Arey*, you are confused! (Student replied.) That *double* bead itself is the indication of Shivbaba's *part*. What? Is Shivbaba firm or weak on the household path? He is firm. The companionship of the others in the world breaks at some point of time. Will [the household] of Lakshmi-Narayan also break after 21 births or not? It will break. Nobody can remain together for 84 births continuously. Although Shivbaba comes for one birth and with whomever He establishes a household, does He maintain it with all of them or does He throw anyone of them away? He maintains it with everyone.

So, it was said: Those two who don't get on well with each other, I keep them very close to Me, really [close]. Now I am calling one more [person]; what has been said? Now, in the Confluence Age, I am calling one more [person]; he is his nephew. What? He is his nephew. Who is he? Someone said, "When he is the nephew, he is a brother". Yes. If someone like him emerges, Baba will say, "*Wah*, this Patna gave us a lot". But now they will work hard. What? What did they give? What do Patna give to Shivbaba? For the task of administrating the new world, those souls who don't get on well with each other in the *purushartha* life, what do both of those souls give to Shivbaba? For the administration of the new world? *Arey*! They **haven't** given it now. Those who give [to Shivbaba], those who were named Patna, Lakshmi and Narayan who give it to Shivbaba, they will work very hard now. Tell Me who will they be? They will work hard; they will earn. (Student: Baba, it is the same chariot to whom Baba becomes devoted.) *Arey*, here it was said: Patna gave Me a lot. Now, I am calling one more [person]. He is their nephew. Who is the nephew? Someone said: He is their brother. Yes, if he emerges... he hasn't emerged yet. If he emerges, Baba will say: *Wah*, Patna has given Me a lot. As for the rest, they will work hard now. Who? Those who were given to Baba by Patna, they will work hard; they will earn their income; that depends on these ones. What was said? Whatever they earn, whatever they earn in future... This is a topic of 1966, isn't it? Baba said: They will earn their income. Who? Those who were given by Patna to Baba. They will certainly earn their income but on whom does that income also depend? On whom does enabling them to earn an income also depend? *Arey*, it depends on these ones. It depends on whom? *Arey*? (Someone: On Lakshmi and Narayan.) Yes, their income definitely depends on the *purusharth* of Lakshmi-Narayan. The more they make *purusharth*, the more they will remember the Father and engage themselves in *service*. They haven't engaged themselves in *service* now. They aren't engaged in the *service* of creating the new world now. When they engage themselves, they will obtain their high rank.

Now tell Me, what will Lakshmi-Narayan give to Shivbaba? What kind of *purushartha* [souls] will they give Him, so that Baba says: this one has given a lot to Me? (A

mother: The first leaf of the world.) Yes! This mother is intelligent; she is answering. Who is the first leaf of the world? (Student: Shri Krishna.) Yes. Radha-Krishna. Who will give birth to them? Who will give them [to Baba]? (Someone: Lakshmi Narayan.) They (Radha-Krishna) will be born in the Golden Age; it isn't about there at all. Shivbaba won't be there at all. Baba says: They will give it to Me. But now they aren't making *purusharth*. They will make *purusharth* in future. When will they make it? *Arey*, are they making *purusharth* now? (Student: No.) Why? (Student replied.) They are sitting in BK (basic knowledge)? (Someone: They don't have full faith.) On what don't they have faith? (Student: The husband God of the Gita.) Yes, he has been considering himself to be God. What has he been considering himself to be? 'I am God of the Gita. When I am God, the entire world will be benefited through my connection and contact. The colour of **my** company should be applied in a corporeal form, then the entire world will become *number wise* pure from sinful'. So, has the opposite thing sat in his intellect or has the topic that Baba wants to explain sat in his intellect? Now the opposite thing has sat in his intellect. They aren't making the *purusharth* of creating the new world that they should make now. Who? The souls of Radha and Krishna.

So, Baba then keeps a model of Patna. What? What does Shivbaba do? He keeps a model of Patna, 'Look, if you become like them, you will be useful to Me'. If anyone comes, He will say: Look, Baba heightened these *purusharthis* of Patna so much! Look, Baba is encouraging the people of Patna so much! What? One thing is Patna and the other thing is the people of Patna. Who are the people of Patna? *Arey*? (Someone: Radha-Krishna.) Yes, Radha and Krishna are also *Suryavanshis*. But are the people of Patna first or are Radha and Krishna first? (Someone: The people of Patna.) Yes. So along with Patna there are the people of Patna as well, aren't there? (Student commented.) Yes, they will certainly be number wise. So, Baba is lifting the people of Patna so much. It means, whom is He lifting? Is it the *Islamvanshis*<sup>4</sup>, is it the *Chandravanshis*<sup>5</sup>, is it the *Bauddhivanshis*<sup>6</sup> or is it the *Christianvanshis*<sup>7</sup>? Whom is He lifting? He is lifting the people of Patna. What does it mean? How is He lifting them? What target did He give? Just like Patna is a *purusharthi*, those who are the closest [to them] in the world, those who are very dear [to them] for many births - are they dear or not? They are very dear. - they don't get on well with even them when Shivbaba is in front of them. The *Suryavanshis* should become like them.

Is He lifting them or is He discouraging them (*down*)? He is lifting them. He is giving them a target. He is lifting the people of Patna a lot. He is lifting only old women. ☺ What is this? He isn't lifting the youth. Why? He isn't lifting men, He isn't lifting old men; who is He lifting? He is lifting old women. What is this? Didn't you come to know the difference? *Arey*, why the old women? What is the special attachment of Shivbaba for old women that He doesn't have for old men? He is encouraging old women. Is there any reason or not? (Student: There is.) Yes, what is the reason? Ever since the world of Ravan's kingdom began, Baba saw: are the menfolk becoming more sorrowful or are women becoming more sorrowful? (Someone: Women.) Women are becoming more sorrowful. They become even more sorrowful in the old age. By chance, if their husband dies, does the mother have an upper hand or do the children have an upper hand? The children have an upper hand. Who is the main child? Who is the main child of the world? The soul of Krishna. What does it do? It

<sup>4</sup> Those belonging to the Islam dynasty

<sup>5</sup> Those belonging to the Moon dynasty

<sup>6</sup> Those belonging to the Buddhist dynasty

<sup>7</sup> Those belonging to the Christian dynasty

becomes the husband of the Mother Gita. So, when this is the condition of the first child himself, what will be the condition of the other children? Their condition will be the same, won't it? In fact, Baba says: The young ones will also act in the same manner as the elders act.

So, those who become children, even they don't give respect to the mother. And an old man - when he was young, and also when he becomes old - he still keeps troubling the old woman. How? Is there any *proof*? Isn't it there? There is a *proof*. What is the *proof*? Who will tell Me? (Student: He keeps money on his name. He doesn't keep money on her name.) Why? What is the reason? Why does he keep everything in his pocket, under his *control*? There is a reason. (Student replied.) No, the reason is that men are called Duryodhan and Dushaasan<sup>8</sup>. They remain extremely attached throughout the life. What? They have an ardent desire, attachment. What attachment do they have? To enjoy vicious pleasure. The *proof* is that when a man becomes old, observe carefully, his head will shake like this (nodding in affirmation). And when a woman becomes old, [her head shakes] like this (nodding in refusal). ☺ Look carefully. Did anyone see it? Did anyone see it or not? You did. So, Baba is lifting just the old women. They don't have this extreme attachment, they don't have [attachment] for anyone. The husband as well as the children give sorrow to them. When I see old women... What? When I see old women, Baba feels very happy. ☺ Baba has said in a murli. Baba says: I want eight old women who don't have teeth in their mouth, who have wrinkles on their face, the hair has turned white. The back? Their back has bent. So, Baba feels very happy on seeing such old women.

Brother, earlier too, the old women came from somewhere, didn't they? It means in the beginning of the *yagya* also, these old women came from somewhere. Someone said, "Such old women came from Gurgaon". From what kind of a *gaon* (village)? (Someone: From Gurgaon.) Why was the name Gurgaon given? They are sweet like *gur* (jaggery). The entire gathering is sweet like *gur*. From Gurgaon. And from other places [like] Merut, Sikandrabad. The old women come from different places. So, Baba feels very happy on seeing them. Why? These old women are my *humjins* (those belonging to the same category), aren't they? Which? Sometimes Baba says in the murli that Shivbaba never becomes old. He says, doesn't He? What did He say now? These old women are My *humjins*. *Arey*, how did the old women become *humjins* when Shivbaba never becomes old at all? *Arey*, Shivbaba enters Brahma, so she is an old woman, isn't she? What kind of mother is she? She is the most senior mother; *Brahm* means senior, *maa* means mother. Such a senior mother who tolerates the most in the world. Who tolerates? Brahma. Someone may say: No, Jagdamba is the senior mother. Whom did Shivbaba enter even before Dada Lekhraj Brahma? He entered Jagdamba; so, Jagdamba, whom He entered was named Brahma. Who was the first Brahmin born from that Brahma? Prajapita was the first Brahmin. The first Brahmin becomes the first Deity, the first Kshatriya<sup>9</sup>, the first Vaishya<sup>10</sup>, the first Shudra<sup>11</sup>. That is indeed correct, but Baba has said, "These old women are My *humjins*". So, this isn't applicable to Prajapita. Those who are my *humjins* tolerate a lot in this world; they have been tolerating a lot. So, who is it? Brahma. So look, my *humjins* are old men and old women. It means, He called

<sup>8</sup> Villainous characters in the epic Mahabharat

<sup>9</sup> the second or military caste of the Hindus; a member of the military or noble caste

<sup>10</sup> The third (Hindu) caste (whose business was agriculture and trade)

<sup>11</sup> a member of the fourth and the lowest division of the indo-aryan society

Brahma Baba an old man considering the body, considering the male body and considering [his] *part* He called him an old woman.

*Accha*, come on daughter. When [he says:] Come on daughter, the daughter plays *music*. It means that Baba didn't understand these topics. Baba will tell his Parvati, "You too, don't have any bondage". Who? *Arey*, to whom will Baba speak? He will tell Parvati, "You too, don't have any bondage". Whose Parvati? Parvati, who belongs to this one. For whom was it said? Where do you go? You too, sit here. 'Here' refers to which place? The ones for whom the word Parvati was used, 'this one' was used, were they in the *gathering* at that time? They weren't. Then why did He say it? (Student: Emerge.) Yes, He brought them [to His mind] and said it. He said, "You too, sit here". They didn't sit. Where didn't they sit? The souls of Shankar and Parvati didn't sit in the *gathering* in 66. Well, they can't be made to sit. Who? Well, they can't be made to sit. They refused. They didn't sit at all. Who? Shankar and Parvati. It is because they have a lot of bondage. Who? Shankar and Parvati. What bondage did they have in 66? *Arey*? Alright, you may say that Parvati was in bondage because her part was said to be that of a goat. Whoever catches her ears, she comes under their bondage (*bandhan*). So, is the soul of Parvati in bondage or not? She is certainly in bondage now. And what about the soul of Shankar in 66? *Arey*? (Student: The family.) Yes, he was in the *lokik* world, wasn't he? So, he was also in bondage.

So, we can keep them very happy if they live here. Where? 'Here' refers to which place? And 'them' refers to whom? The subject of Shankar and Parvati is being discussed. If they sit here, if they sit in the gathering of Brahmins in 66, Baba says, "We can keep them very happy here". Keep them very happy? Does it mean that they were very sorrowful at that time? Were those souls very happy or very sorrowful? They were sorrowful. Why? (Someone: They were in the bondage of the family.) Yes, the bondage of the world, the bondage of the family, the bondage of the relatives, the bondage of the body, everything was a bondage. Brother, sometimes they can go down and sometimes they can come up comfortably. How can we keep them here? They should be kept free from bondages. Whenever they wish they may go down and whenever they wish they may come up. What does it mean? What is down and what is up? Baba has given them **full** freedom. Which Baba? Shivbaba. They have **complete** freedom; they may eat and drink anything. What? *Arey*, is there the pleasure of food and drink in the world or not? Isn't it there? There is. But she was shy (*lajjaari*). Who? It means that she was very shy. Who? Parvati. She didn't used to speak to anyone. In her *lokik* life too she didn't used to say anything to anyone. So, we would have made her speak [to the others] here, we would have spoken to her.

*Accha*, to the sweet, long lost and now found children, spiritual children from the spiritual Bapdada... It isn't spiritual *dada*. What? It was said, "Bapdada", so who is spiritual? The Father is spiritual. And *dada*? Isn't he spiritual? *Arey*, is *dada* spiritual or not? Not spiritual *dada*. Yes, he is the *care* [taker] (a middleman). Shivbaba is spiritual through whom? Through *dada*. So remembrance, love and *good night* from spiritual Bapdada. Om Shanti.