

**VCD No.2193, Audio Cassette No.2679,**  
**Dated 13.07.16, Part-1,**  
**Clarification of Murli dated 29.10.66**

The morning *class* dated 29<sup>th</sup> October 1966 was being narrated. On Saturday, in the end of the middle part of the fifth page the topic being discussed was, “First of all, these 108 [beads] are My necklace”. The eight are the highest of the high, first of all. Then, there are the 108. And later on, those ones are My necklace. Why did He make them distant saying, ‘those ones’? It is because, those ones belong to other religions; they are the seeds or the roots like souls of other religions. They, the people of Islam, the Buddhists, the Christians are one after the other according to the order in which they arrive (*number* wise) because they come later on, don’t they, children? After half [a cycle], they come sooner or later. They come after half a cycle. So, you have to become the garland of the neck here too, haven’t you? You **haven’t** become [that] yet, you **have to** become [that]. You have to become *satopradhaan*<sup>1</sup>, haven’t you? Baba’s necklace. The necklaces of the people of Islam, the Buddhists, the Christians won’t be called *sattva pradhan* (*satopradhaan*). First, these ones will go. The necklace, the entire tree will go there first. Where? To the Abode of Peace. Then, they will keep descending the tree sequentially. Who? The people of Islam, the Buddhists, the Christians and so on. This is certainly a deep point to understand, isn’t it? This is a very simple point. *Arey*, that tree is a tree worth a penny. Which one? [The tree] of the other religions, the people of Islam and so on. Just like there are trees in the world, the mango tree etc. What will happen to them as well? Those inert trees will also be destroyed. *Accha*, sow the seed. When the seed is sown, first of all, only a few [leaves] will grow, won’t they? First of all, five will grow; later on, it will grow big. Well, further on, the tree is destroyed. Then, a few [leaves] will come, won’t they? They continue to come in small number and then grow. So, they are close to the seed, aren’t they?

Sixth page of the *vani* dated 29.10.1966. The leaves that grew first are close, aren’t they? The example of an inert tree was given. The seed is called the Father. The leaves that grow first, close to the Father are the close ones. So similarly, this is also the tree of the living souls. Look, first of all, there are these Lakshmi and Narayan. They are sitting here. We perform *tapasya* (intense meditation). First of all, Lakshmi and Narayan become ready. So certainly, the entire world, the five-seven billion [souls] won’t be shown here, will they? Brother, there was the rule of the *dynasty* of *shri* Lakshmi and *shri* Narayan and that rule continued till this period. If [the dynasty] is shown, first of all, two [people] will be shown in it, *shri* Lakshmi and *shri* Narayan. Still, these two, Lakshmi and Narayan are shown, aren’t they? Certainly, they weren’t single, were they? These Lakshmi Narayan used to rule. They used to rule, so there will definitely be many [people]. Certainly, there will be many. And those ‘many’, who will be there, will be their friends. They will be their *dynasty* but it will be the Sun *dynasty*; later on, there will be the Moon *dynasty*.

Half the cycle has been completed. In the next half, the others (the other religions) come. And the others who come also flourish. Ours is the Deity Religion. Because of being old, impure we can’t call ourselves deities. Calling ourselves deities doesn’t benefit us. This is according to the *drama plan*. So, this will also happen again according to the *drama plan*. Baba says: To become impure isn’t their fault. Why? The deities become impure on the completion of half the cycle, they fall, so why won’t it be said to be their fault? It is because everything of the world passes through four stages; *sattva pradhan*, *satosamanya*, *rajo* and *tamo*. So, this

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<sup>1</sup> Consisting the qualities of goodness and purity

entire *drama* has been made like this. You can't blame anyone for this. So, you should understand this *drama* as well, shouldn't you? So, Shivbaba explains the secret of the *drama* after coming here in this world. Why does He explain it? He explains so that we make *purusharth*. Now the *drama* is complete. When a *drama* or a play finishes, when the worldly dramas are completed, what do they do? *Arey!* When the *drama* of those who play the *drama* on the stage is completed, when the play is finished, what do they do? They go home. So, now we have to go home and what do we have to do before going home? We have to become *sattva pradhaan*, pure. And after becoming pure, we have to take the inheritance from the Father. What inheritance do we have to take? We have to take the inheritance of liberation and liberation in life. We have taken the inheritance from our limited father for many births, haven't we? Similarly, we have to take the inheritance from the Unlimited Father. Look, remember that you receive the limited inheritance from the father from the Copper Age and when the Unlimited Father comes, He gives the inheritance to you. All of you, who will become parents in the Golden Age, your *shooting* happens from now onwards. From now onwards, that is your inheritance for 21 births. Did you understand? So look, these are such [deep] topics to understand. We at this time... There will be fathers there too, won't there? There, we don't come to know that we have taken this inheritance and that this is our inheritance of 21 births or that these are the topics of knowledge. There is no knowledge in them. In whom? In the deities of the Golden and Silver Ages. Here it is explained to you that you take the inheritance of 21 births in the family of deities. Did you understand children? The inheritance of 21 births, which we take in the family of deities, who do we receive it from? The family of the deities will certainly be in the Golden and Silver Age but whom do we take the inheritance from? We take the inheritance from the Unlimited Father. Where do we take it? Is it in the Golden and Silver Age? We receive the inheritance in the Confluence Age. Did you understand child? And we will continue to take the deity inheritance. There, the inheritance is received from the individual father. Where? In the Golden Age and the Silver Age. However, someone will receive the inheritance according to the kind of tasks he performs. What? It is also praised 'Ram is a King, Ram is a subject and Ram is a wealthy person'. So, that soul receives the inheritance of kingship at some time. He becomes a subject at some time. He sometimes becomes a wealthy subject as well. So, He received a different inheritance in different periods of the Confluence Age, didn't He? So, as the action he performs, he will receive a similar kind of inheritance. The deeds that you explain (do) in the unlimited here, in the Confluence Age, you will get happiness for the happiness [that you give] after going there for 21 births. What was said? If you give happiness, you will die happily. As is the thought in the end, so will be the destination. If you give sorrow, you will die becoming sorrowful. As is the thought in the end, so will be the destination.

You receive the emperorship too, for 21 births; the emperorship for 21 generations. It is famous, isn't it daughter? It is said in Bharat 'she is a maiden who uplifts her 21 descendants. She is praised in this way, isn't she? This is why, the name of the maidens has become famous. Now, the name of the maidens becomes famous, doesn't it? Look! Baba explains: I am called Kanhaiyya. Why? Which letters come first in the word Kanhaiyya? He is also called Kanha. So, I... to the maidens as well... And now, you, who are the *adharkumaris* (who lead a pure life after being married), what do I also make the *adharkumaris* into after coming in knowledge? They remain pure, so what did they become? They became maidens. So, you are maidens, aren't you? Baba says: Through the maidens... because, your name has to be made famous. Whose name has to be made famous? Whose name has to be made famous? Is it of the maidens or of the mothers? *Arey!* Of the mothers? All the chief *devis* (female deities) that are depicted, the nine *devis* are especially depicted, aren't they? Do you see them in the form of maidens or in the form of mothers? You see them in the form of

maidens. So, has their name been made famous or has their form been made famous? *Arey*, if she is a maiden, she is visible in the form of a maiden. If she is a mother, she is visible in the form of a mother. Just like it is said: Mother earth (*prithvi mata*). '*Prithivyaati iti prithvi*' (meaning) the one who expands is the earth (*prithvi*). Is a maiden slim or does she grow wide? She is slim but are the nine *devis* called '*kanya (maiden) devi*' or are they called 'mother'? What are they called? With which name are they worshiped? Don't they (the devotees) say: '*Jai mata di (Hail to you 'O Mother')*'? Do they say it for the maidens or for the mothers? They say it for the mothers, don't they? So, are they mothers or maidens? *Arey*, they are mothers with respect to the relationship with the Father; or else, with respect to purity, whether they are mothers or maidens, what are they? They are maidens. So, Baba says: Through the maidens... because, your name has to be made famous. This is why it is said... Whose *shakti* (lit. means power; consort of Shiva) army? Shiva *shakti* army. There are maidens as well as *adharkumaris* in it. Sitting along with them, He makes this entire world into heaven. Look, He creates heaven, so through which *power* does He create it? Which power is it? The power of yoga is famous. What kind of yoga is it? The powers of the *shaktis*, which are praised, when are they praised? Do the maidens and mothers become weak (*ablaa*) in the Iron Age or do they become powerful? They become weak. And when are the Shiva *shaktis* praised? When [it is:] One Shivbaba and no one else.

In which subject? They should have one Shivbaba in the memories of the mind, in [their] *drishti*, vibrations and even through the *karmendriyaan* [they should have a connection] with one Shivbaba. So, through **this** power of yoga of yours... Through which 'power of yoga'? What does 'this' mean? Through the unadulterated power of yoga. The earth, the atmosphere, everything becomes pure through your power of yoga. There is so much power in this power of yoga of yours. In whose power of yoga? In the power of yoga of the maidens and mothers. In the power of yoga of which maidens and mothers, is it in the foreign [maidens and mothers] or in the *swadeshi* (native to India) [maidens and mothers]? It is in the power of yoga of the maidens and mothers of Bharat (India). There isn't power in knowledge. This knowledge is certainly your status. You understood, didn't you? It is because the knowledge that you assimilate, the more knowledge you assimilate and the more you explain it [to others], you receive a status according to it. *Arey*, this power of yoga is the main subject for you. You make the entire world pure through this power of yoga. Through which power of yoga? The yoga that is taught in the world, the yoga that is taught by the human gurus, did they teach the yoga of the body or the yoga of the soul? They teach the yoga of the body. "Practice *pranayam* (breathing exercises), practice *aasanas* (physical exercises)...", they teach the yoga of the body. The body is made of how many elements? It is made of five elements. Just like, it is shown that Draupadi had five husbands. So, did she become the instrument of war or of unity? She became the instrument of war. So, it was said, 'through **this** power of yoga'. Through which power of yoga? One Shivbaba and no one else. Through this unadulterated power of yoga, you make this earth, the atmosphere, the entire world pure. There are these five elements, aren't there? They also become pure. When will your body become *kancan kaaya* (lit. golden body; a disease free body)? When also the five elements of the body become what? They become *saatvik (satopradhaan)*. When they become pure, your body becomes *kancan kaaya*. So look, there is so much power in this *drama*. So, this power is ordained in your power of yoga in the *drama* and apart from you no one else can remain constant in this power of yoga.

Apart from whom? 'You' means except for whom? 'You' means the Suryavanshi and the Chandravanshi; except for your power of yoga, no one else can remain constant in this power of yoga, unadulterated power of yoga, 'remember Me alone'. 'No one else' means who?

Those who belong to other religions or those who *convert* to other religions, the root like souls or the seed like souls as well - although they don't *convert*, they do go to the other religions and are born there in order to establish the kingdom, aren't they? - so, those who stay in the other religions don't have the power to remain constant in the power of yoga, in the power of unadulterated yoga. Yes, they remain constant in knowledge. When? Where does knowledge come from? Where does ignorance meaning *bhakti* come from? *Bhakti* comes from Ravan who has many heads and knowledge comes from Ram who has one head. So, those belonging to the other religions certainly remain constant in knowledge; they remain constant in it when they become Brahmins of the lower categories in the Confluence Age after converting from other religions. They sit and explain very nicely. Who? Those who belong to the foreign, *vidharmi* (those whose beliefs and practices are against that set by the Father) religions, whether they are the *original* ones or those who have *converted*, just like they converted to those religions, similarly, they *convert* here, they become Brahmins on the arrival of the Father. They understand the knowledge nicely and explain it to others but they experience a lot of *difficulty* in the subject of being soul conscious and remembering the Father.

Why? Those who [converted to] other religions, those who became Brahmins, who became deities after becoming Brahmins, who became Hindus from deities, who kept converting to other religions after becoming Hindus certainly grasp the knowledge nicely; because, do the foreigners have more *power* of the intellect or do the residents of Bharat have more *power* of the intellect in the last birth? The foreigners have a greater intellectual *power*. So they certainly remain constant in the knowledge. The subject of the intellect is knowledge, but on which topic do they experience *difficulty*? It is on the [topic of] yoga, meaning affection, meaning love, they experience *difficulty*. Why? Why do they experience *difficulty*? What is the reason? It is because they become adulterous because of going in other religions for many births. They divorced one [person] and married a second [person], then they divorced the second [person] and married a third [person]. So what did the soul become? The soul became *practised* in becoming adulterous. So what is the *result*? When they *convert* to the Brahmin religion in the Confluence Age, they explain the knowledge very nicely. For example, can you give an example from the *basic* [knowledge]? Was there anyone in the basic knowledge who explained knowledge very nicely? Brother Jagdish. There was such an impact on the Brahmins that even when the *advance* knowledge emerged, they said, "When brother Jagdish accepts [the knowledge], we will also accept it". Brother Jagdish used to say, 'I will reveal the Father'. Then instead of revealing the Father, what did he do in the end, during [his] last years? What did he start doing when the *advance* knowledge emerged? According to the *advance* knowledge, the identification of the Father which emerged, did he *fail* in [accepting] it or did he *pass*? He failed. Why did he fail? (Student: He couldn't recognize the Father.) Yes. He couldn't remain constant in the unadulterated remembrance and he failed. So, it is very *difficult* to remember the one Father in an unadulterated way for those who *convert* to other religions or the firm souls of the other religions.

Ask anyone, such Brahmins who *convert* to other religions, are they many or few? They are many; ask them. They say, 'I forget Baba. I **forget** Baba. Baba, the remembrance of Baba doesn't stay [in my mind]'. *Arey*, Baba, who gives you the inheritance of 21 births, who makes you the resident of heaven, who makes you the master of heaven, you forget that One! How many does He make the master of heaven? Does He make the nine hundred thousand the master of heaven? There are two types of heaven. One is the highest of the high Confluence Age heaven and the other is the heaven, where, after being born, while

experiencing the pleasure of the *indriyaan*<sup>2</sup>, although it is the pleasure of the sense organs, does the soul fall or does it rise high? (Students: It falls.) So, Radha-Krishna who will be born in the Golden Age, the *first* Narayan of the Golden Age, [he is] not [the one who becomes] Narayan from man, what does he become after being born? He becomes a *prince*. So, who is higher than the *prince*? Narayan is higher than the *prince*. Which Narayan? It is the Narayan of the Confluence Age. Which highness does he have that the Golden Age *prince* doesn't have? They have the speciality that they don't experience the pleasure of the *indriyaan* while being in the stage of remembrance. What? Whether they are the eyes, nose, ears, the sense organs or the hands, legs etc., the *karmendriyaan*; they don't experience the pleasure of those sense organs and the *karmendriyan*. Which pleasure do they experience? They experience the happiness of the mind and intellect like soul. What is it called? The super sensuous joy (*atiindriya sukha*). *Atiit* [i.e.] beyond the pleasure of the *indriyaan*. How many are [such] souls? There are four hundred fifty thousand souls, as is the king so are the subjects. There isn't just one, they also have their subjects along with them. What? *Pra* means in a powerful way, *ja* means that which is produced, which is born. So, there are four fifty thousands subjects, what kind of happiness do they experience? They experience super sensuous joy. On the basis of what? Is it on the basis of the remembrance of the *indriyaan*? Is there a *connection* of that remembrance with the *indriyaan*? (Student replied.) Yes, it is the mind which controls even the *indriyaan* and the intellect controls even the mind. So Baba, what should we do? We forget. A lot of storms come. Do these storms come from Maya Ravan or from the father Ram? (Students: Maya Ravan.) The soul has the habit of which births? The religions to which they converted, they had the adulterated remembrance in those religions, they experienced the pleasure of the adulterated *indriyaan*; did they experience the pleasure of the *indriyaan* of one soul like Lakshmi or did they experience the pleasure of many? (Student replied.) Did they experience the pleasure of the one after converting to other religions? (Student: Many.) Yes, they experienced the pleasure of the *indriyaan* of many. So, that *sanskaar*, that nature became firm. What? You remember it. They (the memories) are called the storms of Maya. Yes, now, what should you do so those storms don't come? *Arey!* What is the reason for the occurrence of the storms? So many storms come that you forget the Father who gives the inheritance of heaven, who makes you the master of heaven! So, what should you do so that you don't forget? *Arey! Arey*, what was the reason mentioned that you forget? (Student: Adulterated remembrance.) Yes, you should leave that adulterated remembrance and what should you do? You should remember the one Father.

I won't give you the emperorship of Vaikunth (paradise) in your hands like that. Is anything obtained without effort? You will certainly have to make *purusharth* (spiritual effort), won't you? What will you have to do? (Students: *Purusharth*.) What is it? What does *purush* mean? Soul. *Pur* means *puri* (meaning) city, town, the abode like body and *sha* means *shete*, the one who sleeps. The soul which rests in the abode like body will be called a *purush* in the soul conscious stage. What do the deities do? Are they in the body in the soul conscious stage or are they outside the body? Do we experience happiness and peace while being in the body, while being in the abode like body or not? So, who are the real *purush*? Who is the number one *purush*? Narayan. Then the others are *number* wise (higher or lower according to their rank). So look, this soul which rests in the abode like body, whatever is done for its sake - not for the sake of the body, for whose sake should it be done? - Whatever is done for the sake of the soul is *purusharth*. What is the difference? What will be the *result*, if something is done for the sake of the body? What will be the *result* if an action, an effort is made to achieve the pleasure of the body? And what will be the *result* if *purusharth* is made for the attainment

<sup>2</sup> Parts of the body used to perform actions (*karmendriyaan*) and the sense organs (*gyaanendriya*)

of the soul? What is the difference? The *connection* of the soul is with 84 births and the *connection* of the body is with one birth. So, for whom is it better to make *purusharth*? For *purush*, meaning for the soul. Whatever actions we do for the sake of the soul, through the body, mind, wealth, time, contacts and investing the power of the relatives, whatever actions we do for the benefit of the soul will be fruitful for many births.

And if we perform [actions] for the sake of the body, for the sake of the relatives of the body, for the sake of achieving things for the body, for the pleasure of the body, for the body, it will make us have attainments only for one birth; that too, it isn't definite whether it will make us achieve [anything] or not. There are many who receive a lot of wealth from their parents but they are unable to utilize that money in such a way that they could remain happy throughout their life. Does it happen or not? There are many who ruin the earning of their parents in the dirty businesses of alcohol etc. and the happiness which they should experience through that wealth even in one birth, they don't experience even that. And what is here? If we utilize that same wealth to bring benefit to the soul, what will be the *result*? We will become a wealthy person for many births. The wealthy people are also very happy. Baba said, 'Instead of coming in the rosary of 16000, it is better... There are big wealthy people among the subjects who keep numerous servants and maids, they live in palaces and multi-storeyed buildings, they are in great splendour, and they sit on seats close to the kings and the emperors. So, how would have they used their money? When would they have used it? They certainly [have used it] in the Confluence Age, for the sake of the task of God (*Ishwariya karya*). And God certainly doesn't seek pleasure, is He a pleasure seeker (*bhogta*) or the one who doesn't seek pleasure (*abhogta*)? He is *abhogta*. So the money they invested in the task of God, which they offered in the service of the *yagya*, who will receive its reward? Will God receive it? Will the permanent chariot whom God enters receive it? *Arey!* Those souls themselves are such *purusharthi* that they don't need to beg from anyone for many births. So, who receives its return? Those who invest money in the Confluence Age, who will receive its return? Those who invest will receive. So, *purusharth* alone is the main thing.

You should certainly write this. What *purusharth*? *Manmanaabhav*. *Mat* means my, *manaa* means in the mind and *bhav* means to merge. What should you do? Merge in my mind. Who said it? Who said, 'Merge in my mind'? Did Shivbaba say, 'Merge in My mind'? Does the soul of Shiva have a mind, does He think? Is He the One who thinks (*socta*) or the One who doesn't think (*asocta*)? He is the One who doesn't think. So what He said, *manmanaabhav*, merge in My mind, what is the meaning of this? It means, whichever body I enter, does he have *indriyaan* or not? (Students: he does.) And which *indriya* is the most powerful *indriya* among those *indriyaan*? The mind. Just like it was said in the Gita '*indriyaani paranyahu*' (meaning) the *indriyaan* are very powerful, '*indriyebhyah param manah*' (meaning) the mind is more powerful than the *indriyaan*, '*mansastu para buddhi*' (meaning) the intellect, the third eye, the Trinetri (the one who possess the third eye) is more powerful than the mind. It means, the permanent chariot that I enter is more powerful than the mind, the horse like mind; call him a horse, a bull, who rides him? Is it Shiva? Shiva is certainly incorporeal, how will He ride a horse? Will He ride a bull? No. But what is the round thing shaped like a Shivling (the *ling* of Shiva) shown on the back of a bull? A hump is shown on it. Whose symbol is it? Whose symbol is the *ling*<sup>3</sup> shown in the temple, in the temple of Shiva? It is the symbol of the permanent chariot who becomes Eklavya [i.e.] the one who loves the One while remembering the one Father. What is the *result* of this? Call it a bull, a horse, he is always shown riding it. He doesn't come under his *control*. So, it was said, what does it

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<sup>3</sup> Oblong stone worshipped all over India as the memorial of Shiva

appear like now? Now, is Shankar riding the bull or is the bull riding Shankar? The bull is riding Shankar. He compels [Shankar] to perform actions as he likes. When the seed itself is like this, what will be the condition of the other seed like souls? Will the other seed like souls of the world be able to *control* their *indriyaan*? They won't. So look, this should certainly be written: '*manmanaabhav*'. Merge in my mind. It means, call it the mind, call it the heart, merge in that mind. Who is the heart? Brahma is the heart and who is *dilvaalaa* (the one who takes everyone's heart)? The Father is *dilvaala*. He is called 'BaapDada'. It means, when the soul of Ram, whom the Father Shiva enters, attains the complete stage... he is the Father and the first leaf like child of that Father in the tree like world, who is he? How is the form of the heart shown? *Arey*? They show the form of the heart, don't they? What do they show? How is the leaf shown? *Arey*, how is its *shape*? (Student: like the pipal leaf<sup>4</sup> .) Yes. It is like a pipal leaf. The pipal tree is called Brahma *dev* (deity). What is it called? It is called Brahma *dev*. So look, what was in the mind of Brahma? He attained the destination according to his final thoughts. What was [in his mind]? *Accha*, what was in the mind of the worldly Gandhiji? 'I will bring the kingdom of Ram. I will bring the kingdom of Ram.' Although, the kingdom of Ram didn't come, what did Baba say? Where is that soul born after leaving his body? He is born in Gujarat where the night of ignorance passes away. He is born in such Gujarat, in the house of a wealthy person, a very wealthy person. So, it is the same here too. What? After the soul of Brahma leaves his body, what was merged in his mind? 'Where am I going to be born? I am going to be born in heaven. Heaven will come, heaven will come.' Just like there is a saying. Does anyone remember the saying?

When there is greenery everywhere in the month of Shravan<sup>5</sup>, the one who becomes blind at that time of greenery, in the end, what will be visible to him? (Students: greenery.) Only greenery will be visible to him. So Brahma also met his fate according to his final thoughts. What did he see his entire *purushaarathi* life (of spiritual effort)? He saw heaven. So that is My heart. Who? Brahma is My heart, My mind. Merge in that mind. It means, who is the first, *number one purushaarathi* (the one who makes spiritual effort) who merges, becomes one with the mind of Brahma, Dada Lekhraj? Is there someone or not? (Student: there is.) Who? (Student: father Ram.) The soul of Ram... whatever versions, whatever great sentences that came out through the mouth of Brahma, did Brahma completely agree to them or not? (Student: He did.) He agreed completely; it doesn't matter whether he understood it or not because of having a child like intellect. So, the greenery of the new world that was there in his mind, his speech and his vision, merge in that very mind, those very thoughts of the mind. (End of the vcd; continued in vcd 2194)

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<sup>4</sup> Leaf of the holy fig tree

<sup>5</sup> The fourth Hindu month (July-August)