

**VCD No. 730, Audio Cassette No. 1216,**  
**Dated 4.08.07, at Hyderabad.**  
**Clarification of Murli dated 7.12.1967 (for bks)**

Om shanti. Today's is the night class dated is of 7<sup>th</sup> December 1967. The study is very easy for the children, and for whom is it difficult? (Someone said something.) For those, who have not become the children, the study is very difficult. And for those who have become the children, it is very easy and the one who teaches is not some holy man either. There is a senior father and a senior mother. The senior father means, He is the Supreme Father, and who is the one who teaches along with the Father? Who is the senior mother? She is the world mother (*Jagatmata*). This is like a family: the mother, the Father and the children. No family is like this, where the mother, [and] the Father are the ones who teach and the children are the ones who study. It is the family of God (*ishvariya*). These are the masters of the world; God is not the master of the world but it is said: God is the master (*maalik*).

Therefore, you children are also the masters of the world and the masters should feel happy. Why doesn't happiness last? Because you don't remain in the journey of remembrance. You also understand: we study [for] the highest on high examination; we study *Alaf* (the first letter of the Urdu language/the vertical bar) and *Bey* (the second letter of the Urdu language/ the horizontal bar). Those who study, write on a slate. You certainly don't have to write on a slate. But you have to teach others, which is why you have to note down. There is no other school where they study and then teach others; but you teach everybody. Everybody has the right [to study]. This knowledge is very easy. The Iron Age human beings keep calling; they keep on invoking [God]. And what about you? Do you call? Or does the Father come without being invoked? Do you invoke [Him]? You children do not invoke the Father. The devotees invoke [Him].

Here, you are certainly studying from the Father, and you understand properly, number wise according to [your] special effort for the soul (*purusharth*): we have to study from the Father alone; we do not study from any other human being. We have to receive love from the Father, we have to study from the Teacher and we also have to learn the [way of] remembrance from the *Guru*; in fact it is very easy. So those children, who find it easy, should also feel happy. And the happiness is about the future treasure. You should feel very happy. The teacher indeed teaches everybody alike. So, you should feel very happy about the studies. You know that this earning is such that we are truly becoming multimillionaires (*padampati*), and you tell only the truth to everybody.

This picture of the God of the Gita is very good. Many children fear to say the truth. They think that this is like throwing a stone. If we tell anybody that Krishna alias Brahma is not the God of the Gita, then they will feel as if a stone [has been thrown at them]. Actually, they have ruined the Gita (*khandan*). The highest on high scripture is the 'Gita', but it (she) has been ruined. They have ruined the mother Gita (*Gita Mata*), because they have changed the very name of the Father. So [you] should prove it to those devotees, but even the good great warrior (*Maharathi*) children fear [to do so]. The picture of "the one who has an opposing intellect at the time of destruction [*vinash kale viprit buddhi...*]" was also made. Who are the ones with an opposing intellect at the time of destruction? The ones in whose intellect..., what is there? [That] the God of the Gita is Krishna alias Brahma.

Is Brahma the Creator or the creation? He is the creation. And God, the husband of the Gita is certainly the Creator. They made the creation greater than even the mother and the Father; they made [him] the controller of the mother, God, the husband of the Gita [*Gitapati bhagwan*].

Therefore, Baba had written, ‘congress’, ‘kuru’, ‘kaurav’, write all these letters (words). Whatever names there are in the scriptures, on what basis are they [in the scriptures]? They are [in the scriptures] on the basis of the work [that has been done]. They have kept the name *Kuru*. They think that the *Kauravs* were the children of *Kuru*. The one who is the doer [*karnewala*] is *Kuru* and his followers are the *Kauravs*.

Actually, they do not know at all who the head [*karta-dharta*] is. They don’t know at all who the world servant is in reality. They don’t know that one Father alone is the doer and the enabler (*karan-karawanhaar*). Nobody can bring benefit to this world except the Father.

From that (i.e. the word *kaurav*) the word ‘congress’ (cong-race) is formed; they go ahead in the race of cawing (*kau-kau*). What does a crow do? It eats dirt and invites many [other crows]. It keeps on cawing, but there is no benefit at all. The very name that has been given is congress. These words should be written; but some children fear doing this too. When an emergency was declared in [the year] ‘76 they [either] made the picture of ‘the ladder’ disappear; or else, the words ‘*kaurav congress*’ which were written on it were removed.

You children know, that you will tell the truth and if someone speaks ill about you then those who speak ill [about you] will have to repent a lot [and think]: in fact these ones used to tell us the truth; they used to tell us beneficial (*kalyankari*) things. They (those who spoke ill) will see that these ones (the children) are making India into heaven (*swarg*); [they will say] ‘We spoke ill of you.’ But they will definitely come. These mothers of India (*Bharat*) are in fact doing great service of India because you mothers are not following the direction of any human *guru*. And he (i.e. Brahma) doesn’t call himself God. If a human being having a beard and moustache calls himself God, then by saying [he is] God, will the human being be proved to be God? Is he proved to be God or is he proved to be *Hiranyakashyap*, a demon?

What will the one, who calls himself God be proved to be? He will be proved to belong to the devilish community. What Where is the need for God to call Himself God? Everyone will definitely recognize the one who is God. No matter how secretive an actor He is, the entire world will recognize Him. He will hide and the children will reveal Him. Furthermore, God is indeed the highest on high incorporeal One; will the One who has the highest on high stage remain hidden? The highest on high incorporeal stage is a stage without vice (*nirvikari*), it is an egoless (*nirahankari*) stage; it cannot hide; just as a swan (*hans*) will be clearly visible among 100 herons (*bagule*), it cannot hide.

Only that highest on high incorporeal Father is the purifier of the sinful ones (*Patit Pavan*). He says: leave all the bodily religions and remember only Me (*Mamekam*). Forget the body, forget the bodily relations, and forget the things related to the body, [become the ones] without a trace of the knowledge of desire [*iccha matrum avidya*]; [I] found whatever I wanted. So, how can the One who teaches such teaching, be the One who Himself keeps relations with the bodily beings? There is nothing to fear in this; ‘if we say such a thing in front of the public then how will they be able to conduct the ‘Gita week’ [a discourse on the Gita which is held for a week]. Baba doesn’t write, then tell us, how can we children write?’ Arey! There is nothing to fear in this at all.

In *Karachi* (a place in Pakistan) they used to be called in front of the ministers (*vazir*) and so on, they didn’t use to fear anybody. At that time there was a lot of intoxication. How was the stage? How was the stage in *Karachi*? It was *satopradhan* stage (consisting mainly in the quality of goodness and purity). So

they didn't use to fear. It was in their intellect: 'Who are the ones who make us leave the Father? The Father will not make us do such a thing, in which there is something to fear.'

Each and every picture is very clear. What clarity is there in it? What clarity is there in the picture of 'the God of the Gita' that was prepared in the Basic knowledge? On one side Krishna has been shown as the God of the Gita, and on the other side the *Shivling* has been shown as the God of the Gita. Is this clarity? How can a *Shivling* be *Gitapati bhagwan* [i.e. God, the husband of the Gita]? Is a husband in a corporeal form or in an incorporeal form? If the husband is in a corporeal form then the Gita should also be in a corporeal form.

The Gita is indeed called the 'gem among all the scriptures' [*sarvasashtra shiromani*]. 'Shas' means the one who controls. Whoever are the controllers..., the household and the family need to be controlled, don't they? This entire world too was a family (*vasudhaiv kutumbakam*). *Gitamata* (the mother Gita) was the one who controlled that family. She was this in practice practical. As the king, so are the subjects, all the members of the family used to consider themselves as the children of the family, they used to consider themselves as the masters of the world. If the Father is the master of the world then we children are also the masters of the world.

There are the kings of today, there are the families of the kings, there are the members of the family and there are the people of the subject category. Is any difference noticeable between the members of the family and the people of the subject category or not? A difference is seen. It is about the highest on high, first birth when the God of the Gita comes to this world and establishes the highest on high family. Everyone experiences themselves in the stage of the soul, in the form of brothers (*atma-atma bhai-bhai*) and brother-sister (*bhai-behen*).

So prepare more pictures of this type and clarify them. The picture of the *ling* that has been shown is not about a non-living *ling*. It is about the incorporeal, vice less and egoless stage. The God of the Gita didn't have organs even while having them. He doesn't listen to the defamation from the world even while listening to it. Otherwise, in front of the human *gurus*, if someone defames them even a little then their face turns red and yellow (they become angry), they develop a feeling about it for a long time. Though they say, '*Shivoham*' (I am Shiv), that incorporeal, vice less and egoless stage is not visible.

On the other side, they have shown the God of the Gita [as] Krishna. In addition, Krishna has also been shown in the form of a child. A child means the one with a baby-intellect. A child will learn by heart as much as you tell him. He will relate it to you like a parrot. A child can neither understand nor can he explain what its secret meaning is. Therefore, whatever the Supreme Father Supreme Soul (*Parampita Paramatma*) narrated through the body of Dada Lekhraj, whatever part He played through that form, did He play the part of a creator or the part of the child Krishna? Many such points were said in the *murlis*, the soul of Krishna alias Brahma wasn't able to understand the head and tail (the meanings) of those. These Lakshmi and Narayan are the masters of the world, they are intelligent, only then they are the masters of the world. The very next day, it used to be mentioned in the *murlis*: these Lakshmi-Narayan are stupid. In that case, did Brahma's soul understand the difference? Did it sit in his intellect?

On one side, it was mentioned in the *murlis*: destruction is standing in front of [you]; the entire world is going to be sacrificed in this *Rudra's* sacrificial fire of knowledge (*Rudra gyan yagya*). On the other side, it was declared that in 76, Lakshmi and Narayan are going to be born, the new world is going to be established and the old world is going to be destroyed. It sat in his intellect like children understand it in their intellect and the children with a child-like intellect who were sitting in front understood it [in the same way].

That is why the Father says, 'I explain to you children, meanwhile this Brahma hears.' In the case of hearing (*sunne men*), whose ears hear first? Brahma's ears hear first. And in the case of understanding (*samjhne me*), who understands first? You children understand. In that case, was there any benefit in [the Father] narrating [anything] at that time or not? Hum! What was the benefit? Somebody heard and after hearing he didn't understand it, then will he put it into a practical act? He cannot apply it.

Now, you children are listening and while listening, you also understand it. First, you have to listen and then you have to understand it. And after that you have to tell the others and make them understand; you have to bring it into action practically. Therefore, the Father's hopes are on you children. So, the Father says, you are true children. You do what you say; you understand what you listen to, and whatever you understand you make others understand. So, the one who is true always keeps dancing [*sacch to bitho nach*].

Thus, you children have to do a lot of service. You also understand: we are sitting in front of the unlimited Father. What? Does this Brahma understand? This Brahma alias Krishna, whom the devotees considered to be the God of the Gita in the corporeal form, does he understand this aspect? What? That he is sitting in front of the unlimited Father. Alright! At the time when this *vani* was narrated, he didn't use to understand it. Did he understand it in the beginning of the *yagya*?

It has been mentioned in the *murlis*: such and such children were there, who used to give directions to Mamma and Baba, who used to make them perform the drill, who used to take the position of teachers; in spite of listening to this point, did it enter his intellect that he is sitting in front of the Father? It didn't, but you children understand number wise according to the special effort for the soul: we are sitting in front of the Father. We become the masters of the new world.

Those, who will have this intoxication, who will have had this intoxication for a long time in their life of making special effort for the soul, will definitely take the inheritance of the emperors of the world from the Father. It is a question of long term *purusharth* in the life of making *purusharth*. In that case, you should feel so happy! And there is no need to be confused about these things at all. Only those, who neither understand this knowledge nor are able to make others understand, will become confused.

You can see [that] some can understand, they are certainly sensible to the extent that they are intelligent but then their character is bad. They are intellectually sharp but their character is bad, that is why nobody at the center likes them. In future, Baba will say the names as well, that such and such ones were sent to this particular place but the students don't like them. Then, the Father has to move [them] again because many reports come in. A time will also come when their names will have to be given as well. If no one likes [them] then there is *Madhuban*. *Madhuban* is a palace of mirrors (*shishe ka mahal*). It is called the Palace of mirrors (*shish mahal*). The Father can indeed tolerate. The children cannot tolerate. So the children rise up (revolt) [*uchal parte hain*], they write, 'we do not want this particular teacher. This teacher is certainly not liked by the majority.' In that case, Baba changes [the teacher].

The conscience says that the level of the children's happiness should be very high, a smiling face should always be visible, and moreover, you should behave very sweetly with each other because you are the greatest king among all those who have become kings in history. You are greater than these Laxmi & Narayan too. Hum! [Greater] than which Laxmi and Narayan? The Father praises the children because you children, who are the Brahmin children, are at this time higher than even the deities. Whose children

will the deities be? Whose children will the deities be in the Golden Age? They will be the children of the deities, and you? You are the direct children of God (*Ishwar*). Therefore, you are higher at this time.

Deities are shown on the forehead [in the Universal form of Vishnu]; deities are said to correspond to the forehead. And a top-knot is certainly higher than even the forehead. So, is the forehead higher or is the top-knot higher? You are the highest (*choti ke*) Brahmins. Although there are 9 categories of Brahmins, you are the highest Brahmins. The higher the Brahmin is, the higher the deity he will become. You are [equal to] the highest on high top-knot of the Brahmins (*Brahmin choti*).

When Brahmins make a top-knot, what do they do in it? Hum? They tie a knot. Likewise, tie the knot of the remembrance of the Father. What do you do when something has to be remembered? You tie a knot. Those devotees simply tie a knot. In fact, the original thing is about you. In addition after the knot is tied, what does the round loop formed after tying the knot appear like? [Like] Shivbaba. Even in the top-knot, what was formed at the top? Shivbaba. Let that Shivbaba who is in the incorporeal stage be always remembered.

The one who is shown as Shiv is higher than even the top-knot Brahmins, who are in turn higher than the deities who correspond to the forehead. Therefore, you children are very great, and the Father teaches you. You are indeed the highest children of the highest on high unlimited Father.

You are not a Brahmin of any lower category. There are Brahmins of the highest on high category and of the lower category, aren't there? What kind of Brahmin are you? You are the highest on high children of the highest on high Father. You should have this intoxication within: 'We Brahmins are the highest of all Brahmins'. Are you *pushkarni* Brahmins (one who is pushed forward to make *purusharth*) or are you the son of *Saraswati*, i.e. *Saraswat* Brahmins? Hum? (Someone said something.) Those who are pushed meaning [they are] made to follow [the knowledge] are called *Pushkarni* Brahmins. For example, when advance knowledge emerges, those in the basic knowledge become very worried (*bahut phikar*). What are they worried about? [They worry that] Arey! We have been proved false. Now our whole system [*tantra*] is going to end. Therefore, they do a lot of service by running about, which involves the pomp and show (*aadambar*) of the path of *bhakti* (devotion).

The more you go on covering (*acchadit*) the people with the jewels of knowledge, the more their (those in the basic knowledge) fear goes on increasing, and they keep on increasing the pomp and show. The memorial of this is shown in the path of devotion, that Ravan keeps on growing bigger every year. Does the effigy of Ravan that is made every year, keep growing bigger or does it become small or does it remain the same? It keeps growing bigger. What does it mean? Ravan, who is called *Maya* like Ravan, his pomp and show of the devotional path, keeps on increasing by leaps and bounds every year. So you know: our behavior should be such, that anyone must think, 'God teaches them'. The one who teaches is definitely someone who is the highest on high in practice. We not only study; by assimilating it in our *practical* lives we should teach others to assimilate it. It should come to the intellect, 'Is our *karma* that defective that we cannot assimilate what the Father teaches? Then, what will be our position in the future?'

The second page of the night class dated 7<sup>th</sup> December 1967. But, because of having a stone intellect, they don't even understand these things. They might be feeling bad as well; Shivbaba tells us every day to do service. We haven't learnt to do service at all. What is the result of service? What is the result that will come out in front of those who will be the ones to do service? How will they come to know if they did service or disservice? The direct result of service is the fruit of happiness. They will experience happiness within themselves as well as those whom they serve will feel overjoyed. If they

have themselves not learnt to do service then it should come to their intellect, ‘What will we gain?’ No such thoughts occur to them. They will remain the same as they are.

At school, the teacher will remember, won't he? The children, who are the ones to do *purusharth*, do *purusharth*; some don't do it. They themselves understand, that they cannot become great through their present behavior. They hear it through one ear and it flows [out] through the other one. The Father understands that they are impure (*patit*) number wise. The later they come, that much lesser number [they receive]. It is calculated. There are great sinners [*ajaamil*] too. They receive the introduction of the Father, the recognition of the Father sits in their intellect, nevertheless, with whom does their intellect go and mingle (*milna*)? Whom do they tell their heart's feelings to? Whom do they share the affairs of their heart with? *Ajaa*, the ones whose behavior is like that of the sheep and goats; they just keep following the bodily *gurus*; they go and mingle with such sheep and goats. They do not even give their true *potamail* to the Father. They will speak intimately [*raj raj ke*] among themselves, but they will not tell the Father.

There are the holy men (*sadhu-sant*) and the great souls (*mahatma*). Ultimately, what do they say about God? Hum? (Someone said something.) [They say] He is in the stone; He is in a block of mud (*thikkar*). What does it mean? They consider God to be present in even those who have an intellect like a stone. When the final examinations take place, they will collapse like a block of mud. They collapse even if they receive a little blow of *Maya*. They consider God to be present even in such ones whose intellect is like a block of mud. Those who think like this are also great sinners [*ajaamil*]. This world itself is [full] of the great sinners. The entire world has become *tamopradhan* (dominated by the quality of darkness or ignorance).

The *sanyasis* practice renunciation (*sanyas*) and become pure; they in fact leave the household and then stay pure. So you should think: we should at least bring about our own benefit. These serviceable children become so great, and we are like this! And that too, it is not the bargain for one cycle (*kalpa*); it is the bargain for every cycle. Thinking about this, even your sleep at night should disappear. You should remember the Father and then be threaded at a closer place [to the Father] in the garland (*mala*). Those who will be threaded at a closer place [to the Father] in the garland will take the scholarship. This is called showing mercy on the self. You called the merciful Father, He does explain but you don't understand. So the Father also feels mercy. This alone will be their fate every cycle. *Accha!* The remembrance and love of the spiritual BapDada to the sweet long lost and now found children. Good night.