

**VCD No. 679, Dated 20.05.2007, at Bombay.**  
**Clarification of Murli dated 18.09.1967**

It is the *vani* dated 18.9.1968. The *record* played is: You are the Ocean of Love. Knowledge and ignorance; now, you children have knowledge but who do the devotees praise? And you children who are sitting here, whose praise do you hear? So, both have the difference like between day and night. Those devotees simply sing His praise. They don't know [Him], this is why they don't have much love [for Him]. They don't have His recognition at all. The Father has certainly given you His recognition: I am the Ocean of Love and I am making you also into the ocean of love. So look, the Father who is the Ocean of Love feels so dear to everyone. There, in the new world too, everyone loves each other. You learn this here that you shouldn't have enmity, hostility towards anyone which Baba calls becoming '*luun-paani*'<sup>1</sup>. You shouldn't have hatred within for anyone. Those who hate [others] are certainly the residents of the Iron Age, hell. Those who don't hate [anyone]... You know: we all are brothers and sisters. And [we] brothers certainly [reside] in the Abode of Peace. When we play the *part* here, when we are in the field of actions (*karma kshetra*), we are brothers and sisters [amongst each other]. We are the children of God. God is certainly praised: He is the Ocean of Knowledge, the Ocean of Love, the Ocean of Happiness. It means He gives happiness to everyone, only then will He be called the Ocean. Now, all of you ask your heart: just like the Father gives happiness for the future 21 births, similarly, do we also perform this task? If you don't become the Father's helper, if you don't love [each other], if you hate one another, if you act with an opposing intellect, you are destroyed. To have an opposing intellect is the task of demons. Those who call themselves to be those of the *Ishwariya* community and then, if they give sorrow to one another, they are called demons. You children shouldn't give sorrow to anyone. You are certainly the remover of sorrow and the giver of happiness. You shouldn't even have the thought of giving sorrow. So, [such] children should consider themselves to be those of the demonic community and not of the *Ishwariya* community. If they belong to the demonic community, they have body consciousness. Such ones can never stay on the journey of remembrance.

You won't be benefitted without the journey of remembrance. You certainly have to remember the Father who gives the inheritance, only then will the wrong actions be destroyed. You have been giving sorrow to one another for half a *kalpa*. Those who fight and quarrel with each other, keep troubling [each other] are counted in the demonic community. Although they are *purushaarthis* now, they should never fight and quarrel. This is why Baba says: maintain your *chart*. If you maintain the *chart*, you will come to know whether your *register* keeps improving or you have the same demonic behaviour. Baba always says: don't give sorrow to anyone. You have to tolerate everything, defamation and praise, respect and disrespect, cold and heat. Even if someone said something, you should keep quiet. It shouldn't be that you say two words more for him. If you give sorrow to someone, the Father will certainly understand it. Children can't say [anything] to the children. You don't have to take *law* in your hands. If anything happens, it should come to the Father. It is the law of the *government* as well. Someone can't punch one another. They can file a *complaint*. To enforce *law* is the task of the *government*. You should also come to the *government*. Don't take *law*

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<sup>1</sup> Lit. salt and water; here it means being quarrelsome

in your hands. This is certainly your home. This is why Baba keeps saying: the court should be held every day. They don't understand it either. Shivbaba gives the *order*.

Baba has said: always think that Shivbaba Himself narrates [the knowledge]. Don't think that this Brahma explains it. Always consider it to be Shivbaba. If you consider him to be Shivbaba alone, you will remember only Him. Consider this Brahma to be foolish. It is Shivbaba who has taken this chariot to narrate the knowledge to you. The Father is explaining the method of becoming *satopradhaan*. That Father is hidden and you are certainly revealed. Whatever *direction* is given, think that Shivbaba Himself gives it. Even if something wrong happens, Shivbaba is *responsible*. It doesn't matter to you. You will certainly remain *safe*. By considering it to be this one's [direction], you become body conscious and keep performing wrong actions. Those who stay in front of God certainly shouldn't perform any wrong action, but they don't know how to give so much *regard*. How should you behave in front of the Father? How do the princes behave in front of the kings? Nowadays, they have also become *tamopradhaan*. They don't waste a moment in insulting even their father. You certainly belong to the *Ishwariya* world. You become the *direct* children of God and come in the *Ishwariya* world. This is certainly the demonic world. Here, you are certainly coloured by the company of demons. This is why everyone has become *tamopradhaan*. In fact, Shiva Himself is called Baba. Although the combination of the corporeal one and the Incorporeal One is called 'Baba', whom do you *introduce* when you say 'Baba'? There are certainly two souls, aren't there? Whom do you call 'Baba'? Shivbaba. Still, what will be said? Shivbaba or *Prajapita* Baba? He will be called Shivbaba, won't He? You receive the inheritance only through Him. Now, He is in the body of *dada*. You should behave with Him with so much *regard* [and] *royalty*. You say, don't you: 'Baba, we will certainly become Lakshmi-Narayan'. Then, if you become [Lakshmi-Narayan] of the *second number* or the *third* [number], if you don't become a *Suryavanshi*, you will become a *Candravanshi*. You certainly don't say: we may become servants and maids, horses [and] donkeys. To become a subject is like becoming horses [and] donkeys. You certainly have to assimilate the divine virtues here. You have to keep leaving the demonic behaviour. You shouldn't have the demonic behaviour at all.

Second *page* of the *vani* dated 18.9.1967. There are also such ones that if you explain to them even a little, they will start insulting you. They certainly don't have faith. They simply say: we don't accept that Shivbaba comes in this one. They say such things to each other because of the entrance of the ghost of Maya. Will God teach in the body of this one? When those with demonic nature and *sanskaars* meet each other, they start saying such things as well. Just the demonic words come out of their mouth. The Father says: you souls are certainly *ruup-basant* (beauty and spring). Gems and only gems should come out of your mouth. If stones come out [of your mouth], you are certainly proved to be [the ones with] a demonic intellect. The children have also heard the song. They say: Baba is certainly the Ocean of Love, the Ocean of Happiness. It is only Shivbaba who is praised. The Father says: consider yourself as a soul [and] remember the Father. Very good ones *fail* in this subject. They can't stabilize in the soul conscious stage. When you become soul conscious, only then will you become so elevated.

They *waste* a lot of *time* in waste talks. The topics of knowledge don't come in their intellect at all. There is also a saying: the Ganges at home isn't given regard. They don't give

much value to the friend at home. When the pictures of Krishna etc. are available in the house itself, why do they go so far to Shrinath dware etc.? The picture is the same then, why do they wander so far to have its glance? The picture or the statue will be present there as well. They see a beautiful temple there, so they fall in *love* with it. So look, there is such craziness in the path of *bhakti*! You can worship Shiva while sitting at home. Why do you wander so far? There is just the *linga* of stone in both the places, isn't there? It certainly isn't living. What does it mean? In the path of *bhakti*, whether they worship the *shivling* going in the temple or they worship it in their house, there is just the non-living [stone] present in both the places. Then, what is the need to wander so far? Stones come out of the mountains. It is certainly the *linga* of stone, isn't it? By rubbing together, it gradually becomes a *linga*. Gold is also embedded in some stones. It is said: Mount *Kailash* is made of gold. Gold comes out of mountains. So, there are also stones embedded with a little gold. Then, the [stone] which is very good [and] smooth is sold. They especially make it out of *marble*. Now, if you ask those of the path of *bhakti*, 'why do you wander so much in the outside [world]?', they will certainly get angry.

The Father Himself says: you children have wasted a lot of money. This is also a *part* in the *drama* that you have to suffer blows. This *bhakti* is certainly the path of degradation and knowledge is the path of *sadgati*. The Father brings about the *sadgati* of everyone. Then, what is it through which you undergo degradation? This game itself is of knowledge and *bhakti*. Many say: knowledge, *bhakti* [and] detachment but they don't understand the meaning at all. They should understand that you have disinterest for *bhakti* after receiving the knowledge. Shankaracharya said: even if God comes and asks us not to read the scriptures, we won't accept it. So look, there is so much influence of *bhakti*. Many come [here]; if they suffer loss in their business etc. after coming in the knowledge, they go to the *devi* to ask for a boon. Then, they will stop coming here. There is no question of [receiving] blessings here. They keep praying etc. in the path of *bhakti*: bless us [so that] our child becomes well, this one becomes well. They certainly receive the fruit in the path of *bhakti* but it is for a short period, it is momentary. They receive the fruit of their feelings.

Some remember Hanuman, Ganesh, so, they can have their vision. So, they think: that is all. We will be liberated through the visions. They certainly don't know whether there is any abode of Hanuman or the abode of Ganesh. Where will we go? They don't know anything at all. Now, you children have understood everything. *Bhakti* itself is the path of sorrow. Knowledge is the path of happiness. You receive the kingship of the Golden Age through knowledge. You receive the kingship of becoming the residents of hell through ignorance. At this time, [according to the saying] 'as are the king and queen, so are the subjects', all are the residents of hell. But nobody knows that they are the residents of hell at all. When someone dies, they say: he became the resident of heaven. So, it proves that first, they need to die, it is then that they will go to heaven, won't they? That is about dying physically. Now, you have understood these concepts that only those who die while being alive in order to follow the *shrimat* will become the residents of heaven. Now, you will say: in order to become the residents of heaven, we are sitting near the Father who establishes heaven.

We keep receiving the drop of knowledge from the Father. If someone listens to even a little knowledge, he will certainly go to heaven. As for the rest, [everything] depends

on *purusharth*. They think: we will become pure from impure even if we bring a small pot full of the water of the Ganges. They fill a small pot and bring it [with them]. Where? In the path of *bhakti*, the water of the Ganges... Those who follow *bhakti* go to the Ganges and think: if we take a small pot full of [the water of the Ganges], we will go to heaven; we will become pure from impure. Then, they mix a *drop* of it in water and keeping bathing [with it] everyday. Where does the *shooting* take place? (Students: in the Confluence Age.) How? You say very easily that the *shooting* takes place in the Confluence Age. ☺ (Student: we listen to Baba a little and act our own way everyday.) They go to the Ganges to fill a small pot and then offer it to Shiva; what does it mean? So, they take one drop from the small pot, mix it in the water, bathe with it and think that it is as if they have bathed in the Ganges. They even take the water of the Ganges abroad. When [some] sages were put in jail, even they started shouting for the water of the Ganges [saying:] ‘the Ganges, the Ganges. The government will have to give us the water of the Ganges’. So, the Father explains: Maya slaps you badly. *Arey!* Does Maya slap you badly if bathe with the *drop* of the water of the Ganges? What does it mean? (Student: they consider the Ganges to be the purifier of the impure.) When they consider the water of the Ganges itself to be the purifier of the impure, they should go to the Ganges itself and bathe in it, shouldn’t they? They bring a small pot full of water from the Ganges and mix a drop of it in the water and bathe [with it] everyday. (Student: Baba, it has one more meaning). Not one more, it has [a meaning]. (Student: the water which they bring in a small pot; when someone dies, they put a drop of it in the mouth). That is also [a fact]. They put the water of the Ganges in the mouth; that is also true. When someone leaves the body, the water of the Ganges should be in his mouth. Now, the Ganges certainly won’t emerge from there. It certainly flows at its own place. When someone leaves the body, will the Ganges emerge at that time? They put the water of the Ganges filled in small pot in the mouth [of the dead person].

Maya slaps you very hard. You perform *vikarma*. This is why hold a court. Hold a court for yourself. This is certainly good. You apply *rajtilak*<sup>2</sup> to yourself on your own, don’t you? So, you have to check yourself. You have to check yourself because you have to become *satopradhaan* from *tamopradhaan*. The Father gives *shrimat*: do this and this. Remember Me. Imbibe the divine virtues. Those who do it will receive [the attainments]. You should feel thrilled in happiness. We have found the Unlimited Father. So, you have to become cooperative in His *service*. When He is the Unlimited Father, His *service* will also be unlimited, won’t it? You have to become the walking stick of the blind ones. The more you become the walking stick, the more you yourself will be benefitted. For this you have to remember Baba every second. It isn’t about sitting in *nishtha* (specially conducted meditation) at all. Otherwise, they go to the sister and say: sister, make us sit in *nishtha*. Here, it isn’t about sitting at one place at all. You have to remember while walking around. You can do *service* even in train. It may be any *guru* or holy man, ask them: whose devotee are you? Who is the Highest of the High? The Father Himself is the Highest of the High. Remember Him. You will receive the inheritance only from Him. The soul receives the inheritance from the Unlimited Father, doesn’t it? Someone is born to a king by giving donation and performing noble deeds. It is certainly for a short period. They give donation and perform noble deeds in one birth and receive [its fruit] for a short period in the next birth. In fact, no one can become a king forever or for many births. Here, the Father certainly says:

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<sup>2</sup> a *tilak* serving as a sign of coronation

it is *guaranteed*. There, you won't come to know: we have come to take this inheritance from the Unlimited Father.

It is you who receive this knowledge at this time. So, you should make *purushaarth* so nicely. If you don't make *purushaarth*, it is as if you hit your leg with an axe. Keep writing the *chart* then, you will have the fear. There are also some who write it. [They think:] if Baba sees it, we will be ashamed. Then, there is a lot of difference in their behaviour and conduct. So, the Father says: leave your negligence, otherwise you will have to regret a lot, cry a lot. You will certainly have the vision of your *purushaarth* in the end. Then, you will have to cry a lot again and again [thinking]: will we receive this very inheritance every *kalpa*? Will we go and become a maid? Earlier, they used to narrate it by going in trance: so and so is a maid, this one will become this. Then, gradually, Baba stopped that. In the end, you children will have visions. You can't be punished without having visions. It certainly isn't the law. A lot of tactics are explained to the children. If your husband beats you or gets angry with you... he may do anything, stay cheerful. Tell him: I fall at your feet, I fold my hands before you; just let me stay pure. I hear God's voice: lust is the biggest enemy. Gain victory over it. Become victorious over the world by gaining victory over Maya. So now, should I become the master of heaven or should I go to hell by becoming impure with you? Explain to him very lovingly [and] politely: I have visions. Why do you push me to hell? There are many of such daughters who explain to their husband again and again and ultimately, bring them [in knowledge]. Then, their husband starts saying: she is my *guru*. She showed me a very good path. They come in front of Baba and fall at His feet.

So, children should become very sweet. Only those who do *service* will be dear [to Baba]. God the Father has come to the children. You have to follow His *shrimat*. When you don't follow *shrimat*, you fall because of storms. What will be the use of such children who fall? This study is useless. There is the pleasure of the ears (*kanras*) in all the other *satsangs*; they receive momentary pleasure through it. You certainly receive the happiness of 21 births from this Father. The Father is the Ocean of Happiness. We too have to receive the inheritance from Baba. If you do service, you will receive the inheritance of 21 births from Baba. This is why you should always wear the *badge*. We have to become complete with all the virtues, complete with 16 celestial degrees like these ones. We have to check, do we give sorrow to anyone? Do we behave in a demonic manner? Maya makes [you] perform such actions that just don't ask about it.

Those belonging to very good families also used to say: Maya made us perform this and this *vikarma*. There are some who speak the truth. You receive 100 times punishment because of not speaking the truth. Then, speaking lies becomes your habit. The Father says: if you have committed a sin, write it down in the *register* and tell [Him]. By telling Him, half of your sin will be destroyed. And He will alert [you] as well. If you narrate it in a gathering, honour will come in the way. So, why lose honour? If you don't tell it [to the Father], if you hide it, you will keep committing that [sin]. You are cursed. If you don't tell it, you will keep doing it hundred times instead of one time. Baba gives you such good advice. But some aren't affected even a little. It is as if they keep kicking their fortune. They incur a lot of loss. Everyone will have visions in the end: this one will go and become this and this. When someone is transferred to [another] *class*, his *marks* are declared, aren't they?

The *result* is declared before being transferred. You also go in the *upper class*. So, you will come to know about your *marks*. Then, you will cry very bitterly. But what will you be able to do then? The *result* has certainly been declared. You received whatever there was in your fortune. Baba alerts all the children. He alerts this one as well. It isn't that he has passed. You can't attain the *karmaatiit* stage now. If you attain the *karmaatiit* stage, you will have to leave this body. There are certainly some or the other *vikarma* left [in you]. *Accha, good morning* to the children. (Om Shanti.)