

**VCD No.421, Audio Cassette No.907,**  
**Dated 17.04.06, at Pune (Maharashtra).**  
**Clarification of Murli dated 13.02.67 (for bks)**

On the third *page* of the morning *class* dated 13.02.67 the topic being discussed was: The Father who makes [us] the masters of heaven after coming and who comes only in Bharat (India), no one knows when He comes. They have made stories combining Shiva and Shankar. They have not made stories combining any other deity with God. Only Shankar is such a deity, whose stories are made by combining him with Shiva. And they have named him Shiva Shankar *Bholenath* (the Lord of the innocent ones). These stories are the memorial of which time? They are the memorial of the Confluence Age. No other deity has been combined and made one with Shiva. It means there is only one [deity] who has united his existence with Shiva, he has made it one. He has made himself equal to the Father. The one who [does it] first is said to be Arjun. There are other souls like this too with different capacities, who will stabilize in the incorporeal *stage*, who stabilize [in that stage]. But the one who is the seed, the father of this human world, he attains that stage first of all. So, only his name is praised. The Shivapuran<sup>1</sup> is also made.

They say, the Gita was sung (narrated) by Krishna. Well, if the Gita was sung by Krishna, why did they make such a big Shivapuran? Actually, Krishna did not sing the Gita. The *knowledge* is certainly in the Gita. The *knowledge* that is in the Gita is not in any other book. And other than the Father Shiva [no one can sing the song of knowledge], the child Krishna cannot sing that song of knowledge. *Bhagwaanuvaac* (God says): '*Manmanaabhav*<sup>2</sup>'. Krishna cannot say, '*Manmanaabhav*'. These words cannot be found in any scripture other than the Gita. Which words? *Manmanaabhav Madyaajii*<sup>3</sup>. Merge in My mind. Merge in the thoughts that are present in My mind. Immerse in them. It is also praised: the crown jewel among all the scriptures is the Gita. There are certainly many scriptures, but the Gita is said to be the crown jewel among all those scriptures. And it is famous as the Bhagwat Gita. It means it is sung by God. There is only one scripture which is sung by God. But human beings have made it in Sanskrit. So, did God come and sing the Gita in Sanskrit? No. Sanskrit never became a language of the public. The scholars and teachers (*vidwaan-aacaarya*) have prepared Sanskrit. And they have prepared [the Gita] in Sanskrit. The other languages that were prevalent, they gave them the form of Sanskrit. They gave them an upgraded form. Even today Sanskrit is not spoken in any part of the world.

Actually, the shrimat is certainly of God because God alone is the most elevated. No holy men, saints and so on know about these things, [about] who is the most elevated one in the world. They consider God to be incorporeal. If He is incorporeal, He must be the resident of the Incorporeal World. So, there is no question of being elevated or degraded at all. That incorporeal One comes to this corporeal world. And after coming, He transforms the human beings into deities number wise<sup>4</sup>. They become deities number wise. When the deities are counted, there are 33 crore (330 million) deities, they will definitely be number wise. So, the one who is praised as *Mahadev* (the greatest deity) among them... they say, *Dev Dev Mahadev*, deity Brahma, deity Vishnu and deity Shankar. Shankar is called *Mahadev*. He

<sup>1</sup> A book based on the mythological stories of Shiva

<sup>2</sup> Merge in My mind

<sup>3</sup> Become the one who works for Me

<sup>4</sup> At different levels according to their spiritual effort

comes in that *Mahadev* himself and goes after doing the greatest deed. Holy men, saints etc. do not know these things. In fact, they combine Shiva and Shankar and make them one. What do they think? Shiva Himself is Shankar. But it is certainly not like that. The soul of Shiva and the soul of Shankar are separate souls. Both of them cannot be combined and made one forever. Yes, the one who becomes Narayan from a man has made such *purusharth* (spiritual effort) at some time that he immersed, merged his existence with Shiva completely. This, the scholars and teachers [wrote it in] the scriptures believing that the soul merged with the Supreme Soul. Now, it is not about being merged. The human souls are engrossed in *love*. They are engrossed in affection, love. That love is also at different levels according to the *purusharth*. Not everyone has the same kind of love of maintaining [the relationship].

So, all the holy men, saints and so on belong to the path of *bhakti* (devotion). Those who practice to control (*saadhna*) are themselves called *saadhu*. What do they practice [to control]? They practice [to control] the *indriyaan*<sup>5</sup>. The one who practices [to control] the *indriyaan* is a *saadhu*, *saadhak*. But God does not need to practice [to control] the *indriyaan*. He is certainly *Ever pure*. The One who is *Ever pure*, why will He practice [to control] the *indriyaan*? His *indriyaan* are under His *control* all the time anyway. And He does not have His own *indriyaan* either. In fact, He enters [someone]. So, the one whom He enters and the one who listens to the knowledge first of all, understands it, explains it to the others and also assimilates it, he alone is praised as the foremost form of *Allah* (God). That is why they have made a story, the story of '*Allah avval diin*'. *Allah* established the No.1 *diin* i.e. religion. Which is the No.1 religion? The Ancient Deity Religion itself is the No.1 religion. So, those who practice [to control the *indriyaan*] cannot have the knowledge of bringing *sadgati*<sup>6</sup>. Only the One who **teaches** the practice [of controlling] the *indriyaan* can have the knowledge of bringing *sadgati*.

Those gurus are unable to practice [to control] their *indriyaan* and they cannot teach others the practice [to control the *indriyaan*] either. How can they have the knowledge of [bringing] *sadgati*? Everyone adores the One. It comes in their intellect that they will merge in the *Brahm*. [Only] this much comes in their intellect. What? They will merge in the great element *Brahm*. They are the worldly *Sanyasis*. What comes in the intellect of the *sanyasis* of the Brahmin world? It comes in their intellect that they will merge in Brahma. Well, someone can neither merge in *Brahm* nor in Brahma. *Brahm* is the great element and Brahma is the one whom the *Supreme Soul* Shiva enters and [through whom He] just narrates [the knowledge]. He does not explain [it], He just narrates [it]. He **narrates** the knowledge of the Gita. Call it the knowledge of the Gita, call it the *Ved vaani*, He comes and narrates that *Ved vaani*. But nobody is able to gather the courage to understand that *Ved vaani*. Only one [soul] has the capacity to understand the secret, the essence, the summary of that *Ved vaani*. Who? The one who is the highest actor of the human world. He is the *hero* actor. All the *vanis* are narrated for that one [soul]. They are not narrated for Brahma either. That is why, what is said in the murli? I narrate to you; this Brahma listens in between. It means, it is not about Brahma assimilating [the knowledge] because he does not understand it at all. That is why Brahma is said to have a *baby* like intellect. *Baby* means a child, the one with a child like intellect. So, when [the one with] the child like intellect does not understand [the knowledge] at all, how will he accomplish the task? That is why I narrate to **you children**. Even among **you children**, a [child] does understand it completely... what? What is the main thing? To understand. He certainly understands it completely, but what doesn't he do? He cannot

<sup>5</sup> Parts of the body used to perform actions and the sense organs

<sup>6</sup> True liberation

complete the whole task in practice because this is the knowledge of the household path. It is not the knowledge for a single person [in the path of renunciation]. The holy men and saints belong to the path of renunciation.

The question of gaining victory over the vices by the people of the path of renunciation doesn't arise at all. They are certainly incomplete. The household path is formed by two [people]. If someone who is single, says: 'I have conquered the vices', it is a false statement. Two [people] are required. Is the world run by one or by two? The world is run by two. The female form as well as the male form is required. If there is a world, where there are only males and no females at all, will the five vices exist there? Then the five vices will not exist at all. Even when they make the form of Ravan - the Father explains - it has five men faces [that represent] the five vices and five women faces. Five [faces] are corporeal forms and the other five [faces] are incorporeal forms. The corporeal forms are of the earth, water, air, fire and sky. And the incorporeal forms are of lust, anger, greed, attachment and ego. A man is incorporeal. The soul is incorporeal and the body is corporeal. So, the *Supreme Soul* does not have a body. He is 100% soul. Who? The *Supreme Soul* Shiva. Is the soul male or female? It is male. When the soul is in the soul conscious stage, it has a male form and when it comes in body consciousness, it becomes a female as well as a male. So, the task of gaining victory over the vices can be accomplished by two [people]. It cannot be accomplished by a single person. So, it comes in the intellect that it is not about merging in *Brahm*. They adopt the *wrong* path. Neither does anyone merge in *Brahm* nor does anyone merge in Brahma. It is only one soul that merges in Shiva temporarily. Just like a race. [The runners] run the race and return after touching the mark. So, in the same way, there is one soul who goes ahead in the race of *purusharth*, achieves the [first] *number* and becomes equal to Shiva. So, those holy men and saints *follow* that Prajapita himself. What do they say? '*Aatmaa so Paramaatmaa*<sup>7</sup>'. Well, does every soul become the Supreme Soul? No. There is only one soul who attains the form of the Supreme Soul for some time. Even that [soul] cannot become the Supreme Soul forever.

They do not have the knowledge of the world cycle at all. Who? The holy men, saints and great souls. Then, how will they narrate the story? Whatever story they narrate will be false. The holy men, saints and great souls themselves prepared this story of *Satyanarayan* (the true Narayan). So, did they prepare a true story or a false one? (Student: False.) The Father says: How can a soul merge in the Supreme Soul? If it cannot [merge], how does the one [soul] merge [in Him]? (Someone said something.) Yes, no one can merge [in Him] forever, but people narrate the story of [his] merging for some time. The soul is certainly not destroyed. What? They say, the soul is [like] a handful of water and the Supreme Soul is the ocean. The handful of water is mixed in the ocean, [it means] the soul has merged in the Supreme Soul. *Acchaa*. The handful of water that mixed in the ocean, will it come back? That water certainly cannot come back because it mixed in the entire [ocean]. So, it is not so. A soul does have a separate existence but through *practice*, the soul can adopt the incorporeal *stage* for some time. The soul is not perishable. If the soul merges in the Supreme Soul forever, if the handful of water is mixed with the ocean forever, it cannot come back. It is as if its existence itself has come to an end. So, is the soul perishable or imperishable? In this case it has perished. The soul is certainly imperishable. The soul, the point of light is such that it contains the *sanskaars* of many births. The Father sits and explains all these things.

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<sup>7</sup> The soul is equal to the Supreme Soul

First of all, you should say: We say, the new righteous (*shreshthaacaari*) world will be established within ten years. What? Tell them about the *time limit*. *Acchaa*, that *time limit* of ten years has been completed, it is over. The year, for which ten years were mentioned, that year 76 has been completed. What shall we do now? How can we tell [them] about that *time limit* now? Where did that *time limit* go now? (Someone said: It is for one [soul].) First of all, you should say: We say that the *shreshthaacaari* new world will be established within ten years. [When it was said:] ‘It will be established’, was it established? (A student: It was established for one [soul].) It means this is about the *foundation*. This *foundation* was laid in someone’s intellect, in the field of [someone’s] mind and intellect. What? What *foundation* was laid? That this old world is destroyed. ‘*Aap muye mar gayi duniyaa*<sup>8</sup>’. We don’t have any dealings with this world now. This world is as good as it doesn’t exist for us. We should not see while seeing it [and] we should not hear the topics of this world while hearing them. So, it was an unlimited concept. And what did those whose intellect remains engaged in the limited consider it to be? [They thought:] the limited world of five – seven billion [souls], such a big world will be destroyed within ten years. *Arey*, if it is destroyed within ten years, how will such a [big] world receive the message? If they don’t receive the message at all, those souls cannot be benefited either.

Now look, this is a corrupt (*bhrashtaacaari*) world. What? ‘Now it is a corrupt world’ means it is about which time? The murli was narrated in the year 67, at that time it was said: Now it is a *bhrashtaacaari* world. And after ten years there will be... (Students: A *shreshthaacaari* world.) The *shreshthaacaari* world? Where is the *shreshthaacaari* world? (A student said: It is for one [soul].) Yes, all the five - seven billion human beings are contained in that one seed. ‘*Na aham teshu te mayi*’. What is said in the Sanskrit Gita as well? I am not present in them, in the five - seven billion leaves; all those five - seven billion leaves are present in me. So, it was said for whom? It was not said for the *Supreme Soul*. It was said for the corporeal one in whom that *Supreme Soul* enters. What was said? I am not present in them. People say that the Supreme Soul is omnipresent; this is false, but all those leaves are present in me, the seed. **This** is true. It means, all the best and the worst nature and *sanskaars* present in the five - seven billion human souls are contained in me, the seed form soul.

Then, who becomes the instrument to reform the degraded world? And then who becomes the instrument to make the world that was reformed until the Silver Age fall? When one [soul] falls, everyone falls. When one [soul] becomes pure, everyone becomes pure, but this seed is dicotyledonous (it splits into two first leaves). It is of the household path. It is the seed of the household path. It is not the seed of the path of renunciation. Some seeds are *sanyasi*, they are single. The seeds are also like that, aren’t they? And some seeds are dicotyledonous. So, I am the seed of this entire world. So who is the seed of this entire world? Prajapita. Isn’t he Brahma? Shouldn’t the word Brahma be suffixed to it? Prajapita Brahma.

Now it is a *bhrashtaacaari* world. There will be very few people in the *shreshthaacaari* world. What was said? ‘Now it is a *bhrashtaacaari* world’, it means, He spoke about the year 67. And when will it be the *shreshthaacaari* world? In 76. So, the year of completion was celebrated in 77. The year of completion was celebrated; what does it mean? [It means], the soul in the form of the mind and intellect of one soul (one being) attained the *stage* of completion. *Acchaa*, when it has attained [the complete stage], it should

<sup>8</sup> When you die, the world is dead for you

go back [to the Supreme Abode]. Why is it struggling<sup>9</sup> in this world then? (Student: He has to take the children along with him.) Yes, it is a bead of the household path, isn't it? Those of the household path do not run away leaving [the household] like the Sanyasis. He will take the children along with him. He is not going to go alone.

So, there will be very few human beings in the *shreshthaacaari* world. In the *shreshthaacaari* world that is formed, is there only one [person] there or are there many? (Someone said: There are many.) There are many? How many are there? (Students: 900 thousand.) There are 900 thousand? *Arey*, here it was said that [destruction will happen] within ten years. The old world will be destroyed and the new world will be established within ten years. The *bhrashtaacaari* world will be destroyed and the *shreshthaacaari* world will be established. (Someone said: It is for one [soul].) It is for one [soul]? If it is one [soul], he belongs to the path of renunciation. (Student: Lakshmi-Narayan...) That is why it was said: When were these Lakshmi-Narayan born? 10 years less, 5000 years ago. It was said in 66. So, if we spin the cycle backward from 66 but do not complete the cycle and stop 10 years before it, then which year comes? 76 comes. So, in 76 there are two souls like this... what? In between them one [soul] attains the *stage* of purity with regard to the mind, intellect and the body, it is pure and the other [soul] becomes perfect from the point of view of knowledge. There isn't any flaw in his knowledge. So, with regards to the intellect and the body, they become the ones who maintain purity completely.

So, the *shreshthaacaari* world is created by two [souls]. How did it begin? [It began] with two [souls]. And how much *time* do both of them take to become *complete*? (Someone said: 30-33 years.) It is not 30-33 years. It does not become *complete* until the second bead - apart from the rosary of Rudra, the chief bead of the rosary of victory - is revealed on the *stage*. Now, there are many human beings. For them, the destruction is standing ahead. The destruction is standing ahead for the many human beings. *Acchaa*, about which world did He say, 'the destruction is standing ahead'? (Student: Those who do not recognize the Father.) Well, which is that world? The people of the outside world do not recognize Him either. (Everyone said: The Brahmin world.) Yes. There are many [souls] in the world of the Brahmins who do not recognize that Father although the year of the revelation of the Father was celebrated, the year of the completion was also celebrated. So, the destruction is standing in front of many human beings.

*Arey*, 'the destruction is standing ahead', so those in front of whom the destruction is standing ahead, bloodshed is taking place; will they play drums and cymbals? (Students: No.) Will they sing songs? But what happens in the Brahmin world? They are singing songs, playing drums and cymbals [and] they keep celebrating new festivals daily. On one hand the murlis says: The destruction is standing ahead and on the other hand the world sees that they are playing drums and cymbals, they are dancing and singing; so, will they have faith in their intellect that the destruction is standing ahead? No. Then in whose intellect did it sit? It sat in the intellect of one [soul] that all these with an opposing intellect at the time of destruction have already been destroyed within ten years. No one can avert this fate. This is bound to happen. It is written in the picture of the ladder. What? The Elevated Confluence Age is of 40 years. So, when is the Confluence Age of 40 years completed? It is completed in 76. When the Elevated Confluence Age is complete, a clear scene comes in front of the intellect of one [soul]. For this, it is said: I bring heaven on *tiiri*. *Tiiri* means the hand palm, meaning this is

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<sup>9</sup> *Naak ragamaa*: lit. rub the nose

the palm like intellect. On this palm like intellect He brings all the *planning* for the new world.

The Father is teaching Raja Yoga. We get the inheritance from the Father. He says it in the murli of 67 itself; what? 'The inheritance is obtained from the Father', but why doesn't it sit in the intellect of the listeners? They consider Brahma to be the Father. *Arey*, what is the meaning of Brahma? There must be some meaning of the word, mustn't there? The meaning of Brahma is the senior mother; even this did not sit in their intellect. They did not realize it at all. Why? Because he had a male body. He had a male body, so they thought: 'how can this one be the mother forever? This one is certainly our Father'. We get the inheritance from the Father. They ask the Father for it. Whom do the children ask for the inheritance? They ask the Father for the inheritance. Those who are the demonic children, they not only ask for it, they even snatch it by force. They create bloodshed too. They even put [their father] in *jail*. What did Kansa<sup>10</sup> do? He put his father in *jail*. What did Aurangzeb<sup>11</sup> do? He put his father in *jail*. As for the rest, the good children do not use force. They do ask... what? 'Give us the inheritance of *mukti* (liberation) and *jiivanmukti* (liberation in life)', but they do not use force.

If someone has a lot of wealth, [if someone] has a child, he will say: God gave [them to] us. If they have a lot of wealth [and] a child is also born to them, then what do they say? God gave us the wealth. God gave us the child. So, there is one God, isn't there? There is one who is the Giver, isn't there? 'God has given it', it means, He is the unlimited Father, isn't He? The unlimited Father must have been present at sometime; so, He must have given it. When does this begin? (Someone said: The Confluence Age.) How? You immediately reply: the Confluence Age. ☺ Then, tell [Me] this as well, how is it [in the Confluence Age]? God gave [us] wealth, God gave us child; when does this begin? (Someone said: When the Father comes.) How? (Someone said: From the Copper Age, two...) From the Copper Age, two? Does God come and give the inheritance from the Copper Age? (Someone said: He gave the wealth of knowledge.) Yes. What does God give to someone first of all, when He comes? He gives the wealth of knowledge. It sits in his intellect: the wealth of knowledge that I have received, no one can be as wealthy as me in the world with respect to the treasure of knowledge. So, what did God give us? He gave us wealth. And what is the second thing? (Someone said: He gave us a child.) God [gave] us a child. Where is that child? (Someone said: Krishna.) Yes, this also sits in the intellect. What? In the world which is going to come, the *soul* of Dada Lekhraj Brahma will become my child in practice in the form of the child Krishna. So, this topic is imprinted in the intellect. So, is there one giver or many? There is one. Then, how can God be in everyone? So many things are explained!

Now, the Father says [this] to the souls. Whom does He say [it] to? He says [it] to the souls, He does not say [it] to the body conscious ones. Why? Is He afraid [of them]? ☺ Why doesn't He say [it] to the body conscious ones? It is because those who are body conscious will hear [it] through one ear and leave it through the other. They stay intoxicated in their own arrogance. They won't pay attention at all. Those who are the soul conscious children, only they will listen to the words of the Father; they will accept it and follow it. So, the Father says: Now remember Me. Whom should you remember? Remember **Me**. Is the word 'Me' singular or plural? It is singular. [It is] singular. Remember Me; He does not say: Remember us both. Why? What is the aim of the human life? To become Narayan from a *nar* (man), Lakshmi from a *naari* (woman). Will there be one [seed] or will there be two [seeds]

<sup>10</sup> A villainous character in the epic Mahabharat

<sup>11</sup> A Mughal emperor

of the entire world? (Someone said: One.) (Someone else said: Two.) Sometime you say, there will be one and sometime you say, there will be two! (Students: [There will be] two, it is the household path.) Yes, it is the household path, isn't it? So, there will certainly be one seed. There will be one seed; it will certainly be dicotyledonous but then, why does He say, 'Remember Me'? He should say: Remember us both. (Someone said: Both are contained in one.) Both are contained in one? No. (Student: The incorporeal One has come in the corporeal one, hasn't He?) Yes. (Student: Remember Him.) Yes, that is right... (Someone said: The One who speaks is Shiva, isn't He?) Yes, the One who speaks; the One who says: 'Remember Me', is the One, isn't He? There are not two, [are they?] Then why does He say: Remember Me? (Someone said something.) Yes. There is only one permanent chariot, it is the chariot of only one soul, in which the *Supreme Soul* merges completely, in a permanent way and plays the role. This is why He says, remember Me.

I alone am true. All the others are false number wise (more or less false). All are false in this land of falsity. When they are false, who made them false? Ravan made them false. The one whom He enters, was he, too, true or false previously? (Student: False.) Was he false? How did you become sure of it? ☺ If truth does not exist in the world, will the world exist? (Student: It won't.) *Arey*, what is this? You are saying two things. Aren't these two [contrary] things? On the one side you say, if truth vanishes 100 *percent* from the world, this world cannot exist. And on the other side you say, all are false in this world, not even a single person is true. If not even a single [person] is true, how will the Sun dynasty be established? (Student: It is established after the entrance of the Father Shiva.) Is it [established] after that? How will the Sun dynasty be established when there is no Sun at all? (Student: There will be one permanent chariot, won't there?) Will there be the Sun or not? (Everyone said: There will be.) There will be the Sun dynasty only when there is the Sun. It is not that the Sun will not be present either, [is it?] The Sun is definitely present but he hides behind the clouds. Only that soul is such that it keeps facing the *vidharmis*<sup>12</sup> and *videshiis* (foreigners) since the beginning of the Copper Age. It doesn't lose courage. It is in the last birth that He has to call [God]. What? [He calls, saying:] 'Do come now! ☺ It is out of my control now'. Then, I have to come. Om Shanti.

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<sup>12</sup> Those who follow a religion opposite to the Father's religion