

# Adhyatmik Ishwariya Vishwa Vidyalaya

## Spiritual Godly University

### Shivbaba's Murli Clarification

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Tadepalligudem Mini Madhuban, Andhra Pradesh, India [Tel 08818-227029]

<http://www.pbks.info>

<http://www.a1spiritual.info>

email - a1spiritual@sify.com

- Omshanti. The night class dated sixth July, 1967 is going on. It is also good to organize/hold a court (*kachahari*). It is also good; then it is also good not to organize/hold it because if someone speaks untruth, if someone does not speak the truth, then those who lie, would accrue hundred times punishment.
- Bapdada tells those children, who have come to Bapdada to get refreshed that - If there is any doubt, if you have not understood anything, if there is anything in your mind which you wish to ask, and if you do not ask regarding that matter, then you cause loss to yourself.
- It is better to depart only after removing the doubt. If one goes back with a doubtful intellect (*sanshaybuddhi*) even after coming in front of the Father, then that doubt would keep expanding in the outside world; then one would develop an opposite intellect.
- One should never keep rubbish inside oneself. Otherwise, the thorn (*kaantaa*) of doubt would remain embedded inside. That thorn of doubt would cause a lot of pain in the kingdom of Ravan from the Copper Age.
- Then, someone should not go back and tell that - we could not meet Baba. Baba holds a court openly. (*bhari sabha*). One must take out all the garbage.
- If there is any personal matter, then one should give it in writing. There are few children. One can ask anything that one wants to ask. There should not be any doubt inside. Otherwise, one would keep piercing others' hearts with that doubt, that thorn. One will keep spreading the garbage here and there and the sin would keep increasing within oneself also and one would fill others also with sins.
- If one is unable to understand anything, then one can ask again and again. The Father says - I am the children's servant. There is nothing wrong in asking.
- I have come as the children's servant to purify the children. Cleanliness is required inside out. I would make you pure and take you along, wouldn't I? One would certainly have to become pure to become the master of the pure world. Speaking lies, evading the issue, diverting any matter - that also becomes a sin in front of the Father. If there is any such lie, if it causes somebody's welfare (*kalyaan*), then that is not a sin.
- You children are now becoming *swargwaasi* (i.e. residents of heaven). Becoming residents of heaven means living in *swa sthiti*, i.e. self consciousness.
- There should not be any kind of wasteful thinking about others (*parchintan*). You are making efforts to achieve true salvation (*sadgati*). If any garbage remains inside, then the soul would undergo degradation (*durgati*). Nobody ever makes efforts to go to heaven. For namesake, they say that a particular person has left for the heavenly abode. People say like this in the world, don't they? - that someone has departed for the heavenly abode. Now you don't do like this. You are making efforts to become *swargwaasi*. Children feel that - we have come to

Bapdada to follow the *Shrimat*. Now a few children come. In future many children would keep coming. People of other religions would also receive Bapdada's *drishti*. Break all the relationships of the body and remember your Father. Here in this world, everyone is in the *Shokvaatika* (the garden where Ravan had confined Sita after abducting her; in literal sense it means an abode of sorrows) of Ravan. There is nobody in this hellish world that does not remain immersed in sorrows. For half a *kalpa* it is *shok vaatika* the abode of sorrows and for half a *kalpa* it is *ashok vaatika* (an abode of joy). The Golden Age is total *ashok vatikaa*. There is no question of sorrows at all there. *Ashok* means the one who does not experience any sorrow. Here in this world one definitely experiences sorrow in some or the other matter. There would be sorrow even if anyone falls sick. Now the children know that - we go to the abode of happiness (*sukhdhaam*). Now we are lying in the abode of sorrows (*dukhdhaam*). There is very little time to go to the *sukhdhaam*. We have to prepare the bag and baggage. One would not be able to transfer everything. All the buildings etc. which exist would get destroyed. You children know that - we had come naked earlier and even now, we have to return naked. Human beings have developed so much love for their bodies that they have considered themselves to be a body only. While remaining in the company of the bodily beings through their intellect they become body conscious. They do not even know - what is a soul. You children also do not remember always. Because of not being in the remembrance of the soul continuously, one is not even able to explain to others. One must keep it in the mind that - in this body the soul remains in an elevated stage. That stage, that organ is named – *uttamaang*(the highest organ).The (*bhrikuti*) or the region between the two eyebrows is called *uttamaang* and the *tilak* (an ornamental mark) is also applied on the forehead. During the coronation ceremony, a *teeka* (a round ornamental mark) is applied on the forehead. This *teeka* is a sign of being constant in the remembrance of the soul. A soul is like a star, which is lodged in the middle of the forehead. The Father says - I am also a star. I too come and become lodged in the middle of the forehead. I am also said to be - *Param aatma* (Supreme Soul), the resident of the Soul World. You children should feel very joyful. We receive imperishable wealth from the imperishable Father. All other fathers in the world get destroyed. Their property (*milkiyat*) also gets destroyed. It is the imperishable Father who has come. He gives us the imperishable property for many births. Now we have come to make real attainments (*pakki praapti*) from the Father for the 21 births in future. This is the only true earning that would go along with us. Now you children depart with your hands full. Which hands? You fill your intellect-like hands and depart. Now your *jholi* (bag) is getting filled nicely. In the path of worship people go in front of Shankar and say fill up my *jholi* (a cloth stretched out to collect something or a bag to seek alms) fill my *jholi*. Now the one who fills up the *jholi* is the Father. Not Shankar. Had Shankar been the one to fill up the *jholi*, then, in whose remembrance does he remain? He is sitting in remembrance; he is sitting in soul consciousness. It means that he too gets his *jholi* filled by the Father. He is the Father of the souls. There is a father of humanity also, isn't there? The children obtain inheritance from the Father only. Who is the Father of the entire humanity and who is the Father of the souls? The Father of the souls is 'Shiv'. 'Shiv' causes benevolence (*kalyaan*) of the souls who remain in a soul conscious stage and those souls which are unable to attain the soul conscious stage, those who remain in body consciousness only, they come and receive *drishti* from the Father; but they are not ready to accept the true form of the Father, as He is, in whichever form He is playing a part.

Such body conscious human beings obtain their attainments (*praapti*) from the Father of humanity. There is nobody in the human world, who can make you earn an income like the imperishable Father.

- Souls become kings in different religions; that is also a temporary (*alpakaal*) attainment.

- When India was a heaven, then there was unlimited happiness/prosperity in that heaven. There was the family of the dynasty of Lakshmi and Narayan. After that, there was a dynasty of Ramchandra also. Those who become Lakshmi and Narayan; they themselves become Ram and Sita also.
- They become number wise Lakshmi and Narayan and they become number wise Ram and Sita. So, Lakshmi & Narayan and Ram & Sita are together said to constitute heaven because in both the ages, they attain the soul conscious stage number wise.
- This is a hell and that is a heaven. *Swa* means soul. *Ga* means 'went'. In which kind of a stage did one go? One went into a stage of soul consciousness. And this is a hell (*narak*). *Nar* means human being. All the human beings, even if it is the father of the mankind, i.e. Prajapita; everyone is body conscious. One can attain only the kingship of hell through the body conscious human beings, body conscious men. One cannot achieve the imperishable kingship of the heaven. In hell, even the kings have some or the other sorrow or pain. In heaven, there is no pain. There is no sorrow. Now you have understood everything. The incorporeal one is called – incorporeal knowledgeable. Incorporeal (*niraakaari*), viceless (*nirvikaari*) and egoless (*nirahankaari*). There is no ego of the body. He alone is the ocean of knowledge and that incorporeal father alone explains the secrets of the beginning, middle and end of the world. The one who explains is not any other father. The Father, who explains to us, gives us inheritance (*varsaa*) in the form of Baba. Father is the Father of the souls. He enters into the chosen/permanent chariot (*mukarrar rath*). So, he is called Baba along with the body. You children obtain inheritance from Baba. You obtain inheritance from Baba and who snatches your inheritance? You obtain inheritance from one Baba and you lose the inheritance because of the ten-headed Ravan. Ravan snatches your inheritance. So, now one should step forward to make such efforts that Ravan cannot snatch your inheritance. If we follow the opinion of Ravan, then the inheritance would be snatched away. If you follow the opinion of one Ram, then you would achieve the inheritance. Ravan snatches the inheritance; then he makes you cry; so he is called Ravan. Father Ram gives you inheritance; so you feel joyful. Even the thoughts (of inheritance) cause joy (to you). You are a yogi, aren't you? In the path of worship it is also said '*ramyatey yogino yasminiti Raam.*' The one who delights (i.e. the minds of) the *yogis* is Ram. It is a matter of making delight in the remembrance. People play, don't they? So, is there joy in a game or is there sorrow? This is also a game of remembrance. The emergence of just the thought itself causes happiness/pleasure. So, how much pleasure would one get by meeting, observing practically, talking practically!
- So, now you children should march/step forward in making efforts (*purushaarth*). In which matter? *Purushaarth* means 'in order to cause the upliftment of the soul'. *Purush* means soul.
- You must now march forward for spiritual attainments. Not for the attainments of the body. The connection of this body is only with one birth. Whatever attainment is to be achieved in this one birth would be achieved on the basis of the actions of the past births. The Father cannot do anything in that. That is why He says - I have come to give the inheritance of the future 21 births. So, one must not desire for temporary attainments from the father. He has come to cause permanent attainments. If there is something, you can ask. One must also ask questions and definitely study the knowledge/studies which the Father teaches. One must never leave the studies and one must also never leave the remembrance of the Father. If you leave the study, if you do not remain regular in the studies, if you do not remain punctual, then you would cause harm to yourself. One must not cause loss to self. One must tolerate respect-disrespect, etc. everything for this. One has the experience, isn't it? When we go to study this Godly knowledge, then one has to tolerate so much disrespect and deal with loss of honor among people (*loklaaj*). Friends, relatives and neighbors, everyone ridicules, but you

have a lot of attainments, don't you? In comparison to the immeasurable (*akhoot/akoot*) attainments, this respect & disrespect is temporary. Whatever anyone may say, one should listen from one ear and leave it through the other. In this condition the more you move ahead, the more you can accumulate. If you go on accumulating, it means that you continue to win. Otherwise, you would keep suffering losses. The Father says - you remain very happy/prosperous for not just 21 births but for 50-60 births. If you deduct 21 births from 60 births, then how many remain? 39. It means that even in the hellish world of the Copper and Iron Ages, you remain very happy. 21 births of heaven and 39-40 births of hell. You experience so much pleasure/happiness. You know that how much effort one has to make to become the master of the world. One must get into this study very nicely. Very good devotion (*lagan*) is required. You know that Shivbaba is one; so His scripture should also be one. Human beings read a lot of scriptures. You have only one scripture. Human beings keep pictures of many and you should have only one living picture (*chaitanya chitra*) in the intellect. Now you children know that - there are multimillions in our steps. That is why the Father says - you are *padmaapadam bhaagyashaali* (multimillion times fortunate). They say - *saubhaagyashaali* (hundred times fortunate). How *bhagyashali* (fortunate)? *Sau bhagyashaali* (i.e. hundred times fortunate) and the Father says, you are multimillion times fortunate. Multimillions (*padam*) are not in the physical sense. This is also a praise of the path of worship. You know that - now we are becoming the masters of the world. Bapdada's remembrance, love and goodnight to the children. Omshanti.

- Today's morning class is dated 10<sup>th</sup> July, 1967. The record played is - *ye kaun aaya aaj saverey-saverey?* (Who has arrived so early in the morning today?) The Father sits and explains to the sweet spiritual children. To whom? To the spiritual children. If there is body consciousness, then they would not be sweet. If there is soul consciousness (*roohaniyat*), then they would certainly be sweet. The Father sits and explains leisurely to such sweet children. He does not explain while standing, running and walking. What does He do? The Father sits and explains.
- Why has it been said that - The Father sits and explains? The Father who sits and explains here in the Confluence Age; performs which shooting of the path of worship?
- Well! Does He perform any shooting or not? Which shooting? What is the name given to Him in the path of worship? The only difference is that - here the Supreme Soul Father enters and there in the Copper Age, the Supreme Soul father does not enter; but the shooting takes place here. The Father sits and explains; that is why in the Copper Age he gets a name - *Vyaas*. *Vi* means *vishesh*, i.e. special. '*Aas*' means 'sitting'. He especially sits in an *asana* (pose) for this purpose; but what is the difference? Here the Supreme Soul is present and there the Supreme Soul is not present. Only in the Confluence Age, the power that the father of humanity has imbibed by connecting the thread of remembrance (with the Supreme Soul), that power alone proves useful.
- There are some such children, whose power starts reducing from the Copper Age itself; they become weak. The power of the soul gets destroyed and the souls belonging to the other religions, which come from above (i.e. the Supreme Abode), enter into them. For example, when do even the ghosts and devils (*bhoot-prait*) enter? Do they enter into a powerful person or in a weak one? The soul enters into someone who becomes weak. Similarly, some souls become so weak from the Copper Age itself that - the souls belonging to Islam, the souls belonging to Buddhism, the souls belonging to Christianity coming from above, enter into them number wise and make them their subordinates (*adheen*) while some are so powerful that - the religious fathers coming from above and the souls of their followers cannot enter into them. When they enter, they make them subordinate and the ones in whom they cannot

enter, they wage a war, they clash. Even in the Indian scriptures, there was truth at the beginning of the Copper Age. Everything in the world is initially pure (*satopradhaan*) and in the end, it becomes impure (*tamopradhaan*). The truth that existed in the scriptures in the beginning, that truth was known to the writers of the scriptures. Until he/she was alive, there was no need for its interpretation. Later, different kinds of human beings interpreted those scriptures. They explained in different ways; so, the world went on becoming dualistic. One opinion gave rise to two; two opinions gave rise to four; four opinions gave rise to eight; a kingdom of ten headed Ravan gets established. Even now, the Father says - if you listen from 'one' then it is an unadulterated knowledge (*avyabhichari gyaan*) and if you listen from many, then it would become adulterated knowledge (*vyabhichari gyaan*). It would become the knowledge of Ravan. So the Father sits and explains to the children and he is also giving ideas (*yuktiyaan*) for remembrance. If the knowledge becomes adulterated, then the remembrance also becomes adulterated. If the unadulterated knowledge remains in the intellect and if one does not pay attention to anyone else's versions, if one hears through one ear and leaves it through the other, then what would be the result? The remembrance would also be unadulterated, i.e. the remembrance of one Father. One Father and none else.

- Now the children are sitting. Children are thinking that - Shivbaba should speak something. Shivbaba comes; suppose He sits in front of the children silently for half an hour and does not speak anything, then the soul within you would say – that- Baba should speak something. You know inside that Shivbaba is seated in him, but He does not speak. So think that this is also your journey of remembrance. There is remembrance of Shivbaba in the intellect because it is contained in the intellect that Shiv is sitting in him. So within yourself you think that Baba should speak something, He should give the gems of knowledge. The Father comes only to give the gems of knowledge to you children. Why does He come? Does He come to give the gems of knowledge? Does He not come to purify the sinful ones?
- (Someone said- Knowledge means to remain pure) Does knowledge mean 'to remain pure'? If one does not obtain knowledge at all, if he does not give knowledge at all, then the Father cannot be recognized. Neither would the Father be recognized, nor would Ravan be recognized. Then sometimes one would keep listening from Ravan and sometimes one would keep listening from Ram; then, the knowledge would continue to get adulterated (*vyabhichari*). That is why when the Father comes; He first of all gives His introduction. He gives the introduction of the world; He narrates the knowledge of the beginning, middle and end. Whatever human beings speak - is it knowledge or ignorance? It would certainly be said that it is ignorance.
- What was the result of whatever was spoken by the human gurus since 2500 years? Did the mind and intellect-like souls achieve true salvation (*sadgati*) or degradation (*durgati*)? What is the proof for the degradation of the intellect having taken place? The scientists would say – Look, so many big palaces and multistoried buildings are getting constructed, aeroplanes are getting constructed. True salvation is being caused; where is the degradation taking place? Will it be said to be degradation? Whatever is getting constructed, that pomp and show of *maya*, is it of the last 200 yrs in this world of Ravan's kingdom lasting 2500 years duration or is it of the 2500 years? At the most, for just 200 years and even in those 200 years, this progress of pomp and show that is being witnessed, what is the percentage of people who are getting benefited from it?
- How many people of the world might be roaming around the world in aeroplanes? There are 500-700 crore human beings. What percentage of the population gets benefited? Only those who forcibly exert control (others) like Ravan are getting benefited. Those who are innocent, those who lead a truthful life, those who earn honestly; they cannot become millionaires

(*karodpati*) in today's world. The other thing is, whatever pomp and show of *maya* we observe, through which the human intellect becomes astonished/mesmerized; does that consist more of the means (*saadhan*) of destruction or the means of construction? More percentage of the power of the body and the power of wealth has been used in which task? It has been used more in the means of destruction. So the intellect of the human beings would be said to be degraded (*taamsi*). The intellect has no doubt become sharp (*teekhi*), but has it become sharp for destruction or has it become sharp for the establishment of heaven? In heaven, everyone experiences happiness/pleasure; nobody is sorrowful and in hell, very few are happy/ for name sake and the rest are sorrowful.

- So, it is in your intellect that – whatever the human beings explain, whatever they narrate; that is causing the degradation of souls of the world. The true salvation of the intellect is not being caused. So, certainly it would be said that it is ignorance (*agyaan*) alone that is spreading.
- Father is the ocean of knowledge, isn't He? He would say – O children! Remain soul conscious and remember the Father. This is knowledge. It is a very simple knowledge. The Father says – Remember this cycle of drama and remember the ladder. This is also knowledge. Whatever He would explain, whatever He would speak;
- suppose He talks to a child, that is also knowledge. That would also be called Murli. When He converses with the children, isn't that murli? That is also Murli. He keeps explaining about the journey of remembrance (*yaad kee yatra*) also. So all these are gems of knowledge. Whatever He explains about remembrance, those gems are very good. What has been said? Whatever He explains about the beginning, middle and end of the world is also good, but what is very good? Whatever He explains about the journey of remembrance are very good gems. All these are gems of knowledge anyway. The Father says that – remember your 84 births. What? How far is the knowledge going to expand? Every soul must recollect the part of its many births. Father would not sit and narrate the part of each and every one. The soul will first experience the part of its various births filled within it. The companions who remain with the soul through many births will experience first; that is why it is said that remember your 84 births – I, the soul 'what am I?' It won't work with just this much that "I am a soul; you are a soul; we are brothers mutually. A soul is a point." No. One must delve deep in to the ocean of knowledge. Now you know that we had come naked, and we have to return naked only. There should not be any body consciousness in us. We had come in a pure form and we have to return after becoming pure. If there is any rubbish remaining in the soul i.e. of parchintan i.e. thinking about others, thinking about the body, thinking about the bodily relationships, thinking about the things related to the body, then impurity will remain in the soul.
- Impure soul would not be able to take complete 84 births. Because of the remnant body consciousness, the number of births would get reduced. You children have to attain a *karmateet* stage, i.e. a stage beyond the effect of actions. Which stage? One should keep performing actions through the bodily organs, but the mind and intellect should remain detached from the effects of those actions. No influence of any of the actions should occur. We would achieve such *karmaateet* stage in this same birth. Those who attain such stage would be called *pakka* /firm deities who take 84 births. If action is performed through any bodily organ, if one comes in the company of anyone and if one gets influenced by the company, if one keeps recollecting him/her, then it is as if the bodyconsciousness has cast its influence – such a life would not be called 'lotus-like' (*kamal fool samaan*). For example, there is the lotus flower; it remains immersed in dirty water (*keechar*), and if you take it out (of water) then not even a drop of dirty water remains on it. Such a *karmaateet* stage is

required; that is why deities are given a seat of lotus.

- Complete Brahmins are called complete deities. Those who attain *karmaateet* stage, would attain complete inheritance from the Father. and that inheritance would only be received when the soul becomes pure (*satopradhan*) through the power of remembrance. These words are very valuable. One must note them down
- The inculcation takes place in the soul only. This body consists of organs. When this body gets destroyed, these organs would also get destroyed
- You record good or bad *sanskars* in the soul for many births. This body would not accompany you. The Father has filled the *sanskars* in your soul. The sanskar of knowledge of the beginning, middle and end of the world is contained.
- that is why the Father is called knowledgeable and the knowledge is also of two kinds. One is Godly knowledge and the other is demoniac knowledge.
- One is the knowledge of scriptures, i.e. knowledge of *bhakti ie religious .devotion*. Here, there is no question of the scriptures. *bhakti* i.e. religious devotion is sure to attain downfall.
- The Father explains – whatever has been written in the scriptures is all written wrongly. There is truth like salt in the flour, i.e. like a drop in the ocean, which the Father comes and narrates.
- One should churn (*aalodan*) in the mind and intellect about that truth only and what is the use of going into the matters of the expanse (*vistaar*) of scriptures?
- Although the Father has said that – you can tally whatever has been written in Gita, Bhaagwat, Ramayan, with the Confluence Age. He did not say that – you have to tally. What did He say? You can tally.
- If you tally, then you would go into its expanse. If you present before others, the knowledge that has been tallied, then people would also develop the faith that certainly this knowledge is true.
- Those who have special faith on the scriptures, their eyes would open; but along with that, they would also develop faith (*shraddha*) on the person who tallies that Godly knowledge with the scriptures.
- He would keep getting respect and position and that respect and position would cause his downfall; that is why it has been said – if you wish you can tally the matters of the Confluence Age with Ramayan, with Bhaagwat, with the Mahabharata. He has not said that we have to tally.
- Then Baba would tell the right things only. The cycle of 84 births is very easy. Now this cycle of 84 births is about to finish. Now we have to go back. Before going back, the knowledge of the cycle of 84 births should fit into the intellect of every soul.
- If they have taken 84 births, then the 84 births should come into the intellect. If they have taken lesser number of births, then the soul should remember the part of lesser number of births.
- As for the rest, an unclean soul (*maili aatma*) cannot return there. If there is some garbage, if there is dirt in the mind...; there are mirrors, aren't there? If the mirror (*sheesha*) is covered by dust then, can anyone see their face?
- This is also the mirror of the mind & intellect-like soul. No garbage should remain inside it. If there is anything inside, it should be disgorged/brought out in front of the father; that is why the Father says – I want clean-hearted children. The Master remains pleased with those with

a true heart (*sachhey dil par saahib raazi*). Omshanti.(Concluded)