

Adhyatmik Ishwariya Vishwa Vidyalaya

Spiritual Godly University

Shivbaba's Murli Clarification

VCD No.713, Cassette No.1199, dated 08.07.07, at Bombay
Clarification of Sakar Murli dated 30.10.67

(Suitable for BKs and PBKs)

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Omshanti. Vani dated 30th October, 1967 narrated in the morning class. The record played is – mujhko sahara deney vaaley... (You! who give me support) [The one who gives me support....] These words of thanks cannot emerge from the inside of the children for the Father-Teacher-Guru because children know that – this game/drama is predetermined. There is no need for thanks etc. in this at all. Call it a game or a drama. Everyone plays his/her role. The children also know that – the words 'according to drama' come in the intellect of you children. These matters do not come in the intellect of anyone else at all. Just by uttering 'drama', the entire drama of 5000 years comes in your intellect. It is as if you yourself become swadarshan chakradhari (one who realizes the true form of the self and rotates the cycle of 84 births of the self in his mind) and all the three abodes also come in your intellect.....

.....The soul world (mool vatan), the subtle world (sookshma vatan) and the corporeal world (sthool vatan). You also know – now the drama is about to finish. The Father comes and makes you children trikaaldarshi(the one who knows the three aspects of time); He does not make anyone else. He explains the secrets of all the three aspects of time, all the three worlds/abodes, the beginning, the middle and the end. Samay/time is said to be Kaal. [Time is called Kaal.] All these matters cannot fit into the intellect without noting down. You children forget many points. The matters do not come to the mind on time and you know the duration of the drama because you yourselves have passed through the cycle of 5000 years. You are the all-round actor; that is why you alone become trinetri (three eyed) and trikaaldarshi (knower of the three aspects of time).

You receive the third eye of knowledge and the biggest thing is that – when you get the third eye of knowledge, you get transformed from an atheist (nastik) to a theist (aastik). Otherwise, when you were atheists, you were orphans (nirdhan ke) and when you become theists, you become (the children) of God/the rich/the master (dhani ke). And only you children are receiving this knowledge. The churning of knowledge always goes on in the intellect of a student. You are also godly students. This knowledge should always keep dripping [be abundant] in your intellect because this is also knowledge, isn't it? And the highest on high Father gives you this knowledge. He gives it according to the drama. This word 'drama', also emerges from your mouth. That too, it emerges especially from the mouth of those who remain busy in Godly service and remain firm/steadfast on the rails of drama.

Now you know that earlier we were orphans. Now we have found the master, the unlimited Father, so now we have become [the children] of God/the master/the rich. Those people of the world are orphans in the limited sense. Before you were orphans in the unlimited sense. The unlimited Father is the giver of unlimited happiness. And there is no such father in the 84 births, who gives you such happiness. What kind of happiness? Super sensuous happiness (ateendriy sukhh). It is also sung – if

you wish to ask about super sensuous happiness, ask the Gop-Gopies of Gopi Vallabh(a title of Krishna). And you would never get this super sensuous happiness in the 84 births. When do you get it? You get it in the last moments of this Confluence Age.

Initially the children become violent in the world. They are made violent, vicious. By becoming vicious, they experience sorrows in the beginning, the middle and the end. They become sinful souls. Those who become noble/meritorious souls (punya aatma), do not use the [dagger] of sex-lust (kaam kataari) and the sinful souls use the axe/dagger of sex-lust. It is in your intellect that - where the sinful souls exist and where the noble/meritorious souls exist. The new world, the old world – all this is in the intellect of you children.[all this is there in you children's intellect.] But you should explain these matters to others correctly and become engaged in this Godly occupation. That way, everyone has his circumstances. But only those people would be able to explain, who would be busy in the journey of remembrance because one gets power through remembrance, doesn't one?

The Father is a sharp sword (jauhardaar talwaar). So, by remaining in His remembrance, power gets filled inside you. The sharpness (jauhar) gets filled in you. Now you children have to fill yourself with sharpness. This is called the power of yog, isn't it? There is power in this remembrance alone. You get the emperorship (baadshaahi) through the power of remembrance. No Hitler, Napoleon could ever become the master of the world through physical power (bahubal) and you become the master of the world through the power of yog (yogbal). Where the power of yog! [Where the physical power!] Call it the power of yog, call it the power of love, or call it spiritual power. There is spiritual love, isn't it? The spiritual love melts, changes the stone-like soul too.

So, you control the entire world through the power of yog. Even if we do not say [call it] control, the entire world becomes controlled automatically. One is – to remain in control by oneself out of love, to remain in discipline and one is - to drag someone forcibly with the power of sword. There is a great difference. So, the Father tells the principle (siddhaant). Nobody can ever control the world through the physical power. They can control the weak souls. They can control the souls which become their subjects (praja) over many births. But they cannot control the entire world. Only the power of yog, the spiritual power has that much ability/ that – all the 500-700 crore souls of the entire world thank from their hearts. They bow. They get bound in the bond of love. They automatically bind themselves in the bond of love.

So, one gets power through yog, doesn't one? Nobody else can ever give such power to anyone. What kind of power? The power of spiritual love. The spiritual power can be obtained only from the spiritual father. It cannot be obtained from any human being because all are body conscious in this world. As one is, so he shall make (others). If one is body conscious, he would make others body conscious. If one is soul conscious, he would make others soul conscious. If one is a thief or dacoit, he would make others thieves or dacoits. If someone is prosperous, he would make others prosperous. Only the spiritual father possesses the spiritual power. To whatever extent one gets coloured by His company, they get that power. The company is of many kinds. The company of intellect is also a company, but the attachment of the intellect develops when the intellect knows the attainments or if the intellect has experienced that – one gets this attainment from this person. The words that are uttered or spoken are forgotten. The experience is never forgotten.

So, the Father comes and makes us experience. He makes us experience practically. [It is said to be practical only when it is through the body] Practical is said to be only through the body. There is a difference of day and night (i.e. a world of difference) between the company of the Father and the company of the body conscious human beings. The very name of the Father is Shiv i.e. benevolent. (kalyaankaari). Whatever names exist/are there are based on the bodies. The name of my bindi (point i.e. soul) is Shiv, but the colour of company is applied practically through the body. Those heretic religious fathers, who are unable to understand this secret remain far away.

They cannot experience the happiness of heaven or the supersensuous happiness (ateendriy sukhh). Or we may say that it is not predetermined/fixed in the drama. The supersensuous happiness is a

happiness of the stage of being detached from the bodily organs. It is the happiness of the soul. It is not like this, that – the supersensuous happiness was experienced by the Gop-Gopies by departing from the body. Had the soul departed from the body, then, in the path of worship, it would not have been praised at all that – ‘If you wish to ask about super sensuous happiness, ask the Gop-Gopies.’” Actually, this is a matter of the souls which play an all round part of 84 [births], who have experienced super sensuous happiness from the Father.

So, it must firmly fit in the intellect that – one gets spiritual power through yog, and not through knowledge. Knowledge only leads to the recognition/identification of the father that - who the spiritual Father is. One also gets to realize the physical father. 84 fathers in 84 births, but all those are in limited sense. The unlimited fathers are only two. One is the spiritual father and the second is the physical father of the 84 births, the father of the mankind, all the 500-700 crore human beings who are there, in the form of living souls. He is the Father who causes experience to all of them . People belonging to all the religions accept (accept) him. They accept him as Adam, Aadam. Muslims (would) also say – Deen-E-Elahi. . Religion is called 'Deen'.

Children have been explained – knowledge is the source of income. It is an income for many births. It is such an income for 21 births where you need not make any efforts, and you keep earning even more income. These gems of knowledge automatically keep becoming gross/physical gems for many births. Yog is called power. Here, to whatever extent one has imbibed the spiritual power, to whatever extent one would have filled one’s soul with power, it is as if the seed gets filled with power. Seed means soul. There are three stages of soul too. They are called – kaaran sharir (causal body), sookshma sharir (subtle body) and the sthool sharir (physical body). The more powerful the causal body is, the more powerful the subtle and physical bodies would go on becoming for many births. Now, if one fills spirituality in the soul through the remembrance of the spiritual father, through the company of the Father, then one would be happy for many births.

The Father is called – Sat (truth)-Chit (living)-Anand (blissful). The power of truth (sachchaa) gets filled for many births. Nobody can confront/challenge that truth. Although truth becomes incognito for some time, but ultimately truth speaks out with its head held high. Falsehood has to [accept] defeat. When the Father comes, the fight takes place between truth and falsehood. The Father is true (sachchaa) and Ravan is a liar (jhootha). Liar would make up stories (baatein banayega). He would entangle/trap (others) in [deceit/trickery] guile and vile (chal-chidra) and/but the versions of the Father are the same internally and externally (andar-baahar ek). But for those, who adopt double standards with the Father or do not recognize the Father, for them the Father also acts one way from inside and in another way from outside [.. even the father remains different internally and externally]

...Ultimately, the whole world has to certainly change. It has to definitely become soul (conscious). When the entire world becomes soul (conscious) and returns to the abode of souls, then the Father would also appear to be the same inside outside (andar-baahar ek). The entire world would recognize that Father. They would be numberwise in recognizing as well as in becoming soul (conscious). It is a confluence of falsehood and truth. This confluence takes place only at the end of the Iron Age and the beginning of the Golden Age. 100 percent confluence takes place only once in the 5000 years drama, when hundred percent untruth and hundred percent truth gets proved. Both Ram and Ravan are recognized. There is a difference of day and night between untruth and truth.

Now think whether yog is better or knowledge is better? A learned/knowledgeable one (gyaani) may become egotistic. Ego causes ruination (satyaanaash) because knowledge comes only from one Father. The one, who becomes egotistic of being a learned/knowledgeable, forgets that – whatever knowledge we receive is from that one Father. Actually, this knowledge is not ours. The belonging of our soul is spirituality (ruhaaniyat). That too is received from the spiritual father. While taking many births, the soul becomes body conscious. The soul that becomes body conscious remains far away from the Father. That is why the sages and sanyasis would grasp the godly knowledge in the end. Those who are egoless, soon come close to the Father.

So, yog is famous (naami-giraami). Yog does not mean hathyog [obstinate physical yog] (which involves sitting or standing in difficult physical asanas, i.e. postures) Yog means remembrance. Remembrance means love. The love is also not physical. It is (the love) that the spiritual father has taught us – consider yourself to be a soul and remember me, the Father. Otherwise, one would not be able to remember the Father. The Father says – Your sins would get burnt only through this remembrance. The Father lays stress only on this remembrance.

One must check oneself every moment – which way is our remembrance inclined? Is it inclined towards the body and bodily relationships or towards the spiritual father? Is it inclined towards the things related to the body or is it inclined towards [the attainments] that one gets from the spiritual father.....

.....One gets spiritual knowledge from the spiritual Father. One gets knowledge, i.e. recognition (pehchaan). When the recognition becomes firm in the intellect, the intellect runs towards the Father. Knowledge is very easy. The knowledge is also easy and those who have an easy nature and [sanskars] resolves, those who have the easy nature and sanskars since many births, those who are simple-hearted (saral chitt), innocent (bholey-bhaaley), for them remembrance is very easy. Those who have the sanskars of [trickery] guile and vile (chal-chidra), deceit since many births face great obstacles (adchan) in the remembrance of the Father. The remembrance is not easy. Then the remembrance is also found to be difficult. Actually, remembrance is not difficult. Easy remembrance is made difficult by one's own weakness. God says - I narrate easy knowledge to you. Then why do [people] say that - it is very difficult, it is very deep? It has been written also in the Gita - Guhyaat guhyataram gyaanam. I explain the deepest secrets. God has also been made to sit in a cave saying that - The Father, the giver of knowledge is Himself sitting inside the cave. Actually, it is a matter about being simple-hearted (saralchitt). Human beings, human gurus have accepted this matter. Even in the scripture Gita it has been written - O Arjun! Become a plain paper. Whatever you have understood, heard, read in a worldly manner, you forget all that. Listen to me.

All the effort-makers should first become simple-hearted in front of God. Will the one who is simple-hearted give his true potamail or would he give an edited / abridged version? He would give a true potamail. He would open his heart out. He would not hide anything. So, it has been written in the scriptures. All the matters have been written in the scriptures of the path of worship. 'Nirmal man so hi jan mohi paavaa. Mohi chal, chidra, kapat nahi bhaavaa.' Guile and vile (chal-chidra) Trickery, deceit - this is a game of Ravan. For example a leech; even if the water is still, it moves in a crooked way. Similarly, when the Father, who is an ocean of knowledge, comes in this world, and the chariot in which He comes, is simple and ordinary, but the souls which act like leeches, also consider him to be crooked.

The Father has shown the way - do not see him. Whom should you see? See the Father. Even if he commits some mistake, the Father is sitting to correct it. You realize/identify only the spiritual father. Both are Fathers, and both are unlimited fathers. One is the spiritual father and the second one is the physical father in unlimited sense. One has been named in the scriptures as Prajapati. Baba has coined the name 'Prajapita' and the second is 'Parampita' (Supreme Father). The Father of even Prajapita. . He is the one who plays the part of the husband of husbands and father of fathers. So, one must catch hold of the highest on high, shouldn't one? Why should the intellect be directed towards the physical father? Had that soul been the benefactor, he could have caused benefit also in the 63 births of Copper Age and Iron Age. Did he cause benefit? Did the benefit of the world take place? Did that soul not cause benefit? He did cause benefit, but in its own way. There was no recognition of the Father. He caused benefit based on his kind of opinion. So, there is no question of achieving success at all.

There are only two righteous souls in this world stage - Ram and Krishna, but even they get entangled in/get misled by duality from the Copper Age. They become influenced by Ravan.

That is why they cannot cause the benefit of the world. Benefit is caused through those souls only when I enter them. Even they are numberwise. One is number one and the second is number two. Allah comes and establishes the Allah Avval Deen [the number one religion] through the number one. Only you children know that number one religion. Nobody else can even know about it. The true history and geography fits into your intellect. Everything is included in this history and geography.

So, both knowledge and yog are the task of a second. You can give the introduction of the Father to anyone in a second. But if you give while being immersed in the love of the Father, then it would fit in/enter the intellect. One must remember the Father; that is all. One must straighten up oneself and remember the father. If you remember the Father while being upside down ultaa, then instead of reaping benefit you would keep suffering loss/damage. What is ultaa and what is sultaa? Ultaa is body consciousness and sultaa is soul consciousness. That is why [He] repeatedly says - consider yourself to be a soul and remember the Father. We souls have to remember the Father, the Supreme Father Supreme Soul.

Why is He called the Supreme Father Supreme Soul? Why He is not called Supreme Soul Supreme Father? Supreme Father itself means - the one who plays the supreme part among all the fathers, who does not have any father in an incorporeal stage. He never becomes corporeal at all and when He becomes corporeal, He becomes so by entering the Supreme Soul. The Supreme Father cannot be compared to any soul because He does not enter the cycle of birth and death at all. He cannot be compared even with the soul, which plays the supreme part, the hero actor, the main actor among the souls which enter the cycle of birth and death. He is unique. The hero actor among the souls that come in the cycle of birth and death is compared with the souls which come in the cycle of birth and death. That is why he is called the Supreme Soul. Even in the Murli it is said again and again to remind - Paramatma means Param Atma (Supreme Soul). It means the soul playing the supreme part. It is a matter of many births

.....The Supreme Soul Father does not enter the cycle of birth and death at all and even the one in whom He enters, does not come in the cycle of birth and death in an unlimited sense because He enters into him in an appointed/permanent way. That is why he does not take faith-like birth and faithlessness-like death. This is a matter of the Confluence Age. That is why he is called the Param Atma (Supreme Soul). It is called the Supreme part on the basis of faith (nishchay). Brahma passes through the cycle of faith and faithlessness more than anyone else, that is why Brahma's night and Brahma's day is famous.....

.....It has not been said for Prajapita that - Prajapita Brahma's day and Prajapita Brahma's night. Mother is body conscious; she is called land/Earth (dharni) and the Father is called the seed. It is even said in the scriptures - Aham beej pradahpita. I am the Father, who sows the seed of knowledge. So, there is a difference in the part of the hero and the heroine. The soul of Krishna plays the part of the heroine. That is why he passes through the cycle of faith and faithlessness most of all. The souls of the entire world are dependant on that one soul, but even the practical part of that soul gets reduced by 50 years in the cycle of 84 births. He plays a practical part through his body only for 50 years less of 5000 years.

So, the name of the soul is not praised. The name of the corporeal is praised. That is why Krishna, alias soul of Brahma leaves his body in the Confluence Age; so, through whichever body he gets revealed in the form of a mother in the world, the entire responsibility falls on her. That is why it has been said - All become pure when one becomes pure and all become impure when one becomes impure. Who is that 'one'? In the form of a soul, it cannot be said 'one', 'two' 'three' or 'four'. The corporeal bodily being is practically required. Brahma left his body. He became subtle (aakaari).....

.....The subtle body is not even visible. Part is not played in the subtle world. Part is played on this corporeal stage. That is why there is only one axis (dhuri) of the world, on which the

entire world rotates. For example, a vehicle cannot move without an axis even if both the wheels are present. Similarly, the one in whom Brahma, the subtle bodied one enters and becomes practically worshipworthy, is worshipped as Jagdamba, but because of lack of understanding, because of the body conscious vision, people consider the bodily being to be Jagdamba. It is because they are body conscious.

Will the bodily being be called Jagdamba or the soul playing the part (of Jagdamba) be called Jagdamba? Knowledgeable (gyaani) souls would understand this matter. For example, it has been said in the Murli - 'Actually, this Brahma is your Jagdamba, but the body is that of a male. That is why the title of mother has been given to Saraswati.' It has been given to Om Radhey. For the time being. Actually, the one whom the world considers to be Jagdamba is not the soul of Jagdamba. Does the soul play the part or does the body play the part? Body is a kind of costume (chola). What is the main part of a mother? The main part of a mother is - to give birth to the children tolerantly.....

.....If her tolerance (sahanshakti) ends while giving birth, then harm (anisht) may be caused. If the tolerance ends while giving sustenance (paalnaa), then the child would not get love. This [virtue of] tolerance is the king of all virtues, which only a mother inculcates/imbibes. But the one, with the name and form of Jagdamba does not play that part. Who becomes instrumental in playing that part? The soul of Dada Lekhraj Brahma alias Krishna becomes instrumental. That is why it has been said - the worshippers of Devi[a goddess] belong to the Ravan community, because they look at the body of the Devi. They are unable to see the part of the beginning, middle and end of the soul, which plays the part inside the Devi.

Similarly, here the Father says - Do not look at the unlimited bodily father . Look at the Father of the unlimited bodily father , who does not have any father. Among both of them, who is the controller? One is the rider of the chariot (rathi) and the other is the charioteer (saarathi). In whose hands is the control of the chariot? In the hands of the charioteer, that is why it has been said - the entire rein (dori) is in the hands of Shivbaba. It is neither in the hands of Brahma, nor in the hands of Prajapita. Which hand? The intellect-like, the soul-like hand. Those who develop the firm faith cannot shake/waver. Ravan cannot shake them because the highest on high Father is in their intellect. Who? The Father Shiv. If someone says - high and low - this is a matter of the corporeal world. How can the Supreme Soul, point of light, whose name is Shiv, be high or low? It is because He too comes and plays a part by coming in the body. On the basis of the part He is called high and low.

The soul of Prajapita or the soul of Krishna cannot remain detached from the bodily beings even while playing their parts for many births in the dualistic Ages, i.e. Copper Age and the Iron Age. They become attached, that is why they become weak. It is only in the Confluence Age, when even that body bearing soul, when the one in whom the Supreme Father Supreme Soul enters in a permanent form, in spite of getting into attachment repeatedly, remains detached due to the continuous company of the Supreme Soul. Even if it comes into attachment, it becomes detached very soon because of the entry of the Supreme Soul Father. Someone may say - in that case, whatever is predetermined is being enacted. Nothing new is to be enacted. So, the Father says - I come and teach this practice to you children. Which practice? Which practice? Consider yourself to be a soul and remember me, the Father. Well, the more one practices, the more one would achieve that stage. Omshanti.