

VCD No.1148, Audio Cassette No.1643,**Dated 16.08.09, at Farrukhabad.****Clarification of Murli dated 08, 17.08.68 (only for PBKs)**

Om Shanti. The night *class* dated 08th August 1968 was being narrated. In the beginning of the middle of the first *page*, the topic being discussed was: the topics that the Father explains are known only to the spiritual Father and the spiritual children. It is because the spiritual Father sits and narrates the secret of the creation to the souls. He says, here there is infinite sorrow in this world and there in the new world, there is infinite happiness. So, the Father issues an *ordinance*, that lust is the greatest enemy. Conquer this greatest enemy. Become the conqueror of the world by conquering lust. The extent to which you become the conqueror of lust, you will become the conqueror of the world to that extent.

The Ancient Deity Religion was in Bharat alone. Now, it is Ravan's kingdom. It is *Vishnupuri* (the abode of Vishnu) where the Ancient [Deity] Religion existed, and now it is *Ravanpuri* (the abode of Ravan), where the sorrow is infinite. The Father comes only in the Confluence Age to establish heaven and He says: If you conquer lust, you will become the conqueror of the world, but they do not leave [poison] at all. Draupadi has called out. In a way at present, all are Draupadis and Dushaasans. The Father sits and explains: Who are called Draupadis? Her story is famous. Duryodhan and Dushaasan¹ made her naked before the court. The fire of lust takes on such an alarming form that they don't care for anyone's respect and honor, as if they become blind. Such Draupadis take the help of the one Father when no one helps them, they cry out [to Him] in despair. The Father comes and becomes cooperative. The Father explains that now, it is the elevated Confluence Age (*Purushottam Sangamyug*). At this time, all the females are Draupadis and all the males are Duryodhan and Dushaasan. You become deities when you make *purushaarth* (spiritual effort) to gain victory over lust. You are receiving the Father's *shrimat* to become deities.

All the souls are actually brothers [among themselves]; later they become brothers and sisters. Because they are the children of Prajapita Brahma... Prajapita Brahma will be called the *great great grandfather*. Why did he use *double great*? Because, all the other religious fathers are *great fathers*. Abraham, Buddha, Christ are great religious fathers but they can't be called *great great grandfather*. Aadam, Adam who is called the first man is accepted in all the religions. He is the *great great grandfather* and you are the children of Prajapita Brahma, the *great great grandfather*. If you explain these topics in the gatherings, the hearts of many will be moved, otherwise their hearts have become [like] stone. They just keep quarrelling [with each other]. They don't know that there was peace in the world in *Satyug*², where only truth was prominent. There was no name and trace of falsehood. Only the true Father, the true Guru and the true Teacher establishes such a *Satt yug*. Now there is restlessness in the world. The Father alone establishes [the Abode of] Peace and the Abode of Happiness, for which He gives *shrimat* now: consider yourself as a soul and remember the Father. You cannot remember the Father of the world (*Vishvapita*) by considering yourself as a body. Considering yourself as a soul makes all the souls brothers. To whichever religion they may belong, everyone will say, 'we are souls'. This will be called the easy *Raja Yoga*. The rest of the *yogas* taught by other human beings are Hatha Yoga³. Peace cannot be

¹ Villainous characters in the epic Mahabharata

² Lit. the age of truth (*satt yug*); the Golden Age

³ A form of yoga consisting of rigorous physical exercises and breath control

established by those Hatha Yogas. They don't even know how peace is established and when it is established.

The Father says, 'I come only once in a cycle to teach Raja Yoga'. Later He makes us the masters of the Abode of Happiness and He Himself sits in the Abode of Peace. He goes into the stage of retirement (*vanprasth avasta*) after giving happiness to us *Bharatwasis* (residents of India). The Father explains to us first, later He explains to others. It is our duty to explain to others. Our *aim* and objective itself is this: to convey the message to the entire world. You have to tell [them], this world is the Abode of Sorrow now. There is infinite sorrow in this [world]. There will be infinite happiness in the Golden Age. The Father comes in the Confluence Age and establishes the Abode of Happiness, [He establishes] infinite happiness and He enables the destruction of the Abode of Sorrow. It is not that He enables the destruction of the Abode of Sorrow first and later the Abode of Happiness is established. No. He gives the inheritance of heaven amidst the world of hell. This entire world is hell (*narak*). A human being is called *nar* (man). Are women also called [*nar*]? Who is called *nar*? A human being is called *nar*. Women are called *naari*. So who makes hell? *Arey*, who makes heaven (*svarg*)? How is heaven created? Heaven is created through the stage of the self (*swasthiti*). The One who remains in the stage of the self forever makes heaven. And what about *nar*? *Nar* is the one who creates hell (*narak*).

So, the Father comes in such a world of hell and establishes the Abode of Heaven, the Abode of Happiness [where everyone is in] the stage of the self. [He creates] a gathering where all remain in the stage of the self. Through the power of their stage of the self, nature comes under their control. Nature consists of the five elements. The elements of nature are inert. It is the duty of the living souls to make them constant. But the souls should understand their form: we are living souls, the children of the one Supreme Father Supreme Soul. They should practice to become constant in that stage, then the establishment of heaven will be possible. So, He has heaven established first and later has the hell destroyed. If the children remember even this, their mercury of happiness will remain high. What? What should you remember? That the Father comes and establishes the world of happiness amidst the world of hell, later He enables the destruction of hell. The children have to become truthful from within as well as outside. You should be truthful since you have found the true Father. Here there is no need for falsehood at all. Why? It is because the Father has come to enable the establishment of *sacckhand* (the land of truth) and to have *jhuutkhand* (the land of falsehood) destroyed. If you continue to adopt the truth, the *service* will continue to become *easy*. You will have thoughts: I too should serve. Let us serve others. The more you stay engaged in service, the more you will receive the fruit (*mevaa*) of happiness.

If you get the fruit of happiness, your mind will stay joyful. So, the Father says, the Confluence Age is anyway the age of enjoyment. In the age of enjoyment, the face should always be blossomed (happy). If your face wilts, it means, do you do *service* or *disservice*? [It means that] you are engaged in *disservice*. The face wilts when you are body conscious. Baba certainly explains very easy *points*, but they should also understand it, shouldn't they? Human beings become like donkeys when the Father comes. How? Like a washer man bathes a donkey repeatedly and what does the donkey do? It rolls in mud repeatedly. This is the mud of body consciousness. They do not understand anything. They boast a lot in the path of *bhakti* (devotion). So, it is the path of boasting (*dingmarg*). Ravan is also given the head of a donkey. Ten heads are of human beings and above them, the head of a donkey is shown. Decorate them just now and immediately you will see that they roll here and there [in mud] and become just like what they were before. It is the kingdom of Ravan, isn't it? Is it the

kingdom of Ravan or is it a donkey's kingdom? It is Ravan's kingdom, and the head of a donkey is shown on Ravan. So, they should call it the donkey's kingdom, shouldn't they? Then, why do they call it Ravan's kingdom? Why do they say so? Does a donkey make anyone cry? A donkey is so innocent that... though it rolls in mud again and again, does it brings loss to itself, or does it make others cry? Its *intention* isn't to make others cry, and what about Ravan? Ravan makes others cry. Does a donkey have [a sharp] intellect or does Ravan have [a sharp] intellect? Ravan is still shown intelligent. Like Brahma is shown with the Vedas and scriptures in his hands, Ravan is also shown with the Vedas and scriptures in his hands. They say that he was a very great scholar, a Brahmin.

These are the topics of which time? Demons like Ravan were also Brahmins and sages like Vashisth and Vishwamitra were Brahmins too. So, it is about which world? This is about the Confluence Age world of the Brahmins, where those who perform very good deeds are also present and if you want to see those who perform the worst deeds, you can see them in this Brahmin world. That is why nine categories are shown in the Brahmin world. If you look at the world, the world is also divided into nine religions, which are theist religions to some extent, they are the religions that believe in God, the religions for which it is said, '*religion is might*'. There is power in *religion*. The religion that becomes irreligious in the name of religion does not have power. It doesn't have any name and trace of *dhaaranaa*⁴ in it. Therefore, the Father says, this is the kingdom of Ravan.

Those who read the scriptures boast a lot. Those with a stone like intellect don't understand at all. They also say, 'we are the sinful souls of many births. We require the journey of yoga, so that our sins of many births are destroyed'. But this journey of yoga is very difficult, although it is called the easy Raja Yoga and the easy knowledge, it is not called difficult. In the path of *bhakti* too, they believe that God makes the difficult easy. Human gurus do not make it easy. They show even more difficult paths: Practice Hatha Yoga, do *Aasanas*⁵, do *Pranayama*⁶, stop your breathing, close your nose, stand upside down. The Father shows such an easy path, consider yourself to be a soul and remember the Father; but then, how does it become difficult? The main shrimat... what? What is the main shrimat for the Brahmins? Become pure, Become a *yogi*. If there is any fault in [following] the first shrimat of purity, then the Brahmins accumulate hundred times burden. If you [perform a wrong] act in the *lokik* life (worldly life), you accumulate one time sin. And in the *alokik* (beyond the *lokik*) Brahmin life, after knowing, accepting and promising the Father, if you act against shrimat, then due to the accumulation of a hundred times burden, will it (knowledge and yoga) become easy or difficult? It appears difficult. Otherwise, it is not difficult.

This is why He says: Apart from the *serviceable* children, no one else can go on this journey in an easy way. What? The children who remain engaged in Divine service(of God), who don't worry about their selfish needs, they receive *special* cooperation from the Father. Which children does the Father remember? He remembers the *serviceable* children. He did not say that He remembers the knowledgeable children, He remembers those who sit in remembrance obstinately for 10, 2, 4, 8 hours [or that] He remembers the *dhaarnaavaan* (virtuous) children. No. What did He say? He remembers the *serviceable* children. So, if you want to make it easy, what is the way to make it easy? The way to make it easy is to keep yourself engaged in Divine service. *Accha*, remembrance, love and *goodnight* from the

⁴ Practice of any religious concept

⁵Physical exercises in yoga.

⁶Regulated breathing exercises.

spiritual Bapdada to the sweet, long lost and now found spiritual children. *Namaste* (greetings) to the spiritual children from the spiritual Father.

There is another short night class of the 17th August 1968. The main thing in the field of service is that everyone should receive the introduction of the Father. If everyone receives the introduction of the Father, they will make *purushaarth* to achieve the inheritance of unlimited happiness and peace from the unlimited Father. And if you attain the inheritance of the Father, all your sorrow will be removed; and everyone's sorrow will be removed. Not even a single human soul will be left out of the world of 5-7 billion human beings, whose sorrow is not removed. Some become free from sorrow for many births; they attain the inheritance of infinite happiness for 21 births. Some others become completely free from sorrow for one birth. Every human soul has to certainly attain the inheritance of happiness for at least one birth. In the *seminar* that took place in Bombay, Kumarka, Usha etc. gave lectures; that *tape* is being played in *class* today. Usha spoke right about who teaches us. Who is this Usha and who is Kumarka? This is the vani of which year? The vani is of 68. He spoke about *service* in the *lokik* world, in Bombay. The unlimited Father speaks about the unlimited topics to the unlimited children. The limited children grasp the limited topics. The limited children thought that when He has taken the name of Kumarka, it must certainly be the same daughter who receives a lot of respect and honour in the Brahmin family. Brahma Baba himself used to give her a lot of respect. It is said in the murli: Kumarika is given respect the most among all these stars. But He spoke another sentence: Those who receive a lot of respect and honour in this world, consider them to be the greatest *bhrashtaacaari*⁷. So, nothing is proved easily. New topics emerge when you go into the depth of Brahma's versions.

The unlimited Kumarka is the one who leads the life of a maiden throughout her 84 births. The life of a maiden is considered to be very pure. Even the sages and saints worship them. All the forms of the nine Durgas, the 9 *devis* (goddesses) that are shown, they are all shown in the form of maidens. So it was said for the unlimited Kumarka as well. Who is she? From where does Kumarka start [doing] service first? In Bharat, the service takes place from Bombay first. Whose city is Bombay called? It is called the city of Maya and Maya is the daughter of the Father, so Kumarka herself will be called the daughter, won't she? Will she have the power of *purity* or not? Won't she have it? She should certainly have the power of *purity*, or else... just as the Father is called omnipotent, who receives that title 'omnipotent'? Maya also receives it. The kingdom established by the Father continues for half a cycle so, the kingdom of Maya also continues for half a cycle. It is the Father's kingdom for half a cycle and it is the kingdom of the daughter, daughter Maya for half a cycle. So, is the power of the gathering required to rule the kingdom or not? Isn't it required? It is certainly required. One is Ravan's gathering. When ten heads get together, is there *unity* or not? There is certainly *unity*, but it will not be called hundred percent *unity*, because no work in the world can be performed without *purity*. How is the world stable today in spite of the adultery and corruption that is spreading? Definitely there is *purity* to some extent.

So, it was said, the *seminar* that was conducted in Bombay, in that the lecture that was given by Kumarka and others, by Usha, its *tape* was played in the class. Usha spoke right about who teaches us. Who is Usha in the unlimited? When the sun rises *usha* (a red glow) comes before the Sun. The sun does not confront darkness directly. Shivbaba is the Sun of

⁷Someone corrupt.

knowledge and the *head* of the *shaktis*⁸ is Usha. So, the *shaktis* confront the darkness. Those who raise a slogan ‘darkness will prevail forever; we will not allow the knowledge to spread in the world - knowledge means the recognition of the Father -, we will not allow the people of the world to recognize the Father, we will not allow the Sun to exist in the world’. Usha destroys such python like darkness. The one who destroys the darkness like ignorance will she be knowing the one who spreads the brightness of knowledge or not? She certainly knows Him. So, it was said, Usha spoke right, ‘the one who teaches [us] is the Father’. It is not that the mother who teaches [us]. What? The one who teaches [us] is not the mother. It is the Creator Father. So, she spoke about this rightly. It is not that the Point (*bindi*) is the Father. If the point is the Father who teaches, is it right or wrong? It is not right. How will the Point teach? If it is said that the Point Father teaches through Brahma, then does the complete knowledge come from Brahma or does partial knowledge come from him? (Someone said: Partial.) Why? [Suppose,] someone becomes a *doctor* and learns [the art] roughly and takes the title of a *doctor*, then will he bring harm to himself and to the others or not? He will. Little knowledge is a dangerous thing (*niim hakiime khatre jaan*). In the same way, when the Supreme Father Supreme Soul enters the body of Brahma, He gives the *basic knowledge*. That *basic knowledge* is not complete in itself. Why? Why is it incomplete? It is because there is no involvement of the intellect in it. For example, the small children do repeat the poems of Kabirdas, Tulsidas, Surdas. They hear them and do narrate them to others, but they don’t know their deep meaning. Similarly, the *Vedvani* (words of the Vedas) which emerged through the mouth of Brahma, the great versions (*mahaavaakya*) of that *vedvani* are certainly the words of Brahma (*Brahmavaakya*), but if those words of Brahma are not understood, if the intellect hasn’t understood those words in depth, then they become meaningless. In order to understand [and] explain them, the Father in the form of the *Teacher* is required. That is why, the Father is revealed in the world through three forms: in the form of the Father, the Mother and the *Teacher*. The greatest form of the *Teacher* is the *Sadguru*. It is the last form and a strict form. Thus, the Father plays all the four parts. He plays the parts of the Father, the *Teacher* and the *Sadguru*.

For example, there are small children, they recognize the mother first. Here too, when the Father comes on this world, He gives the *basic knowledge* first. Even if someone comes in the *advance* [knowledge] directly, is it *certain* that they must have taken the *basic* [knowledge] or not? In their previous birth, they have certainly taken the *basic* knowledge [and] have spent a Brahmin life. So, the *knowledge* of the past birth, of being a Brahmin is added to their present life, and they come in the *advance* [knowledge] easily. Those who come in the *advance* [knowledge] are able to understand the *part* of the Father, the *Teacher*. They are able to understand the form of the *Sadguru*. And they also know that the mother cannot be separate from the Father. Should the mother be combined with the form of the Father or not? The mother should be combined [with the form of the Father]. If the mother is not combined with the form of the Father, that Father cannot be called Giver of the knowledge of the Gita.

Gita is in fact the mother. That mother Gita is seated on His head. Which is her form? Of the mother Gita? She is shown in the form of the Moon of knowledge, Brahma. They are shown in the form of *Ardhanarishvar*⁹. The mother is combined with the Father Himself. Otherwise, it will become impossible for the Father to clarify the versions of Brahma. What is the work of a *teacher*? It is to clarify the *prose* and the *poetry*. So, the Father is our Father

⁸Consorts of Shiva.

⁹*Ardhnarishwar*: a name of Shankar, the half-man and half-woman form

as well and that Father, along with being our Father is also our *Teacher* through the same form. And then through that same form, He plays the *final part* of the *Satguru* too. So, who speaks right about who the Father who teaches us is? (Someone said: Kumarka.) No. Kumarka does not speak about it. Who speaks about it? Usha speaks about it.

Who is Usha's husband in the *basic* [knowledge]? Ramesh. The Lord (*iish*) of Rama¹⁰. So, this is a pair. So, who is the one who gives the right introduction of the Father? Usha. Then it was the task of Kumarka, to raise this very *point*: the one who teaches us is Shivbaba. Why did He say, 'then, it **was** the work of Kumarka'? Kumarka did not do this work. What was said? It **was** the work of Kumarka. It means that Kumarka did not play that *part*. What? To *raise* this *point*: Shivbaba teaches us and this is our *aim* and objective. What? The one who teaches [us] is Shivbaba and our *aim* and objective is [to become] Lakshmi-Narayan. Kumarka should have raised this *point* but she didn't do it. That is why, it was said 'then it **was** the task of Kumarka', but she didn't accomplish that task. They took the pictures of Lakshmi-Narayan and Shiva there, so they should explain on them. They should explain deeply on the very pictures that they took with them. What should be explained? [They should explain] that the one who teaches [us] is this Shiva and the *aim* and objective of our study is to become Lakshmi-Narayan and to make [others] such. So, did Kumarka explain [this topic] nicely or not? She should have explained it, but she didn't. Why didn't she explain it? Because the picture of Shivbaba which they took along with them, what is shown in that picture? *Arey*, there is the *Shivling* in the center and thirty-two rays have been shown around it to represent the virtues [showing] that these are the special thirty-two virtues of Shivbaba. So, do the virtues or bad traits belong to the Point shown in the centre of the *ling* (oblong stone with a base worshiped in all India) or do they belong to the corporeal one? (Everyone: The corporeal one.) If we say they belong to the Point, then that One is *nirgun*¹¹. What? A point neither possesses virtues nor bad traits. When that Point becomes corporeal... through which form? [The form] that is shown in the picture, the *ling*.

What kind of a *ling*? The *ling*, which is not shown to have hands, legs nose, eyes and ears, none of the *karmendriyaan*¹² is shown. So, when the *karmendriyaan* are not shown at all, how will the virtues be demonstrated? Suppose, the chief virtues of Shiva are: [being] incorporeal, vice less and egoless. Will the virtue of [being] incorporeal be demonstrated through a point, or [will it be demonstrated] when He reveals such an incorporeal *stage* in front of the world by entering a body, that the eyes don't see while seeing, the ears don't listen while listening? No matter how grave a defamation keeps taking place in the world, it shouldn't have any effect on that corporeal form. Otherwise, what happens in the world? Whether it is a deity soul or a demonic soul, if their bad traits are mentioned before them, they will certainly become body conscious. Therefore, it is about demonstrating the incorporeal *stage*. In spite of being in a corporeal body, it is as if He doesn't have the *karmendriyaan* at all. So, there is no difference whether he has them or not.

In the same way, there is [the virtue of being] vice less. It is not that He did not do any work through the *karmendriyaan*. Just like the *Sanyasis* live in the forest, they stay in the forest and make their organ of lust (*kaameindriya*) energy less. There is no work of the *kaameindriya* in the forest. Then they say, 'We have conquered lust. We made *purushaarth* (spiritual effort) to conquer lust for ten years.' So, is it right? No. *Arey*, they should prove themselves by doing this in practice. A plate of *Rasgulla* (an Indian sweet) is in front [of

¹⁰ A name of Lakshmi.

¹¹ The one beyond virtues.

¹² Parts of the body used to perform actions

someone], yet if he do not desire to eat it, that will be called, *icchaa maatram avidyaa*¹³. [Suppose] there is a beggar on the road, not even a piece of bread is available [to him] at the time of famine, and then if he says that he is in the *stage* of *icchaa maatram avidyaa*, then is it acceptable? No. It is acceptable only when there are enough pleasures for the [sense] organs [to enjoy], yet the *stage* of the mind should be so *powerful* that even while experiencing pleasures through the *karmendriyan* it should not become attached to them. When the mind itself does not become attached to them, their experiencing or not experiencing the pleasures of the *karmendriyan* becomes the same. Just as an example is given, a lover remembers his beloved, while going to the factory he crosses the whole road, his eyes are open, [when] he is asked: Whom did you see passing [on the road]? He replied, “I was thinking of someone else, I didn’t see anyone at all”. Why didn’t the eyes see them? Why didn’t the eyes see the people passing in front of him? Because the mind was engaged somewhere else with attachment. So, the eyes in the form of [sense] organs did not accept their pleasure though they were open. Such a *stage* is shown for the purest Supreme Father Supreme Soul, who is worshipped in the temples in the form of the *Shivling*. The deities are certainly called pure, but they are not called ever pure. It is only Shiva who is everworship worthy (*pujya*). So He is not in the form of a point. That Point too comes in a corporeal form on this world and plays its *part*. That is why only His *ling indriya* is worshipped.

All the *indriyan* of the deities are worshipped. They are praised as lotus [like] eyes, lotus [like] mouth, lotus [like] eyes, lotus [like] hands, lotus [like] feet, but only the *ling* of Shiva is worshipped as a memorial of His incorporeal *stage*. So, the picture that was taken to Bombay, in it the *ling* with an incorporeal *stage* was depicted, [the *ling*] which is a memorial of the body, but it is as if the *indriyan* like hands, feet, nose, eyes [and] ears were cut from the *ling*. So, what remained? [Only] the *ling*, the torso remains. So, it is the incorporeal *stage* as well as the vice less *stage*, and will it be said [that He has] the ego of the body or not? He can’t have the ego of the body at all. [He will be said to have] the ego of the body when some act is performed through the body and that action bears [some] fruit. When some action is performed, will it bear fruit or not? It will certainly bear fruit. But He doesn’t bear the fruit of action at all. Just as it is mentioned in the Gita, that if a person who is constant in the stage of the self kills [the people of] the entire world, still, he cannot accumulate any sin. It is about the pinnacle of such a soul conscious *state*. And the Supreme Father Supreme Soul Shiva, who remains stable in this very pinnacle, reveals Himself before the world through Shankar. That is why there is no deity among the 330 million deities, whose name is combined with that of Shiva. Only the name of Shankar is combined with that of Shiva. Usha gave the right introduction of the corporeal form of the Father, of such a Supreme Father Supreme Soul, who is incorporeal, vice less [and] egoless, who demonstrates the 32 virtues. So, which one... does the limited Usha give the right [introduction] or does the unlimited Usha give [the right introduction]? The unlimited Usha who is revealed in front of the world; but before she herself is revealed, she reveals the Father first. What? Does she make the entire world belong to the Father or does she make it belong to herself first? She makes it belong to the Father. So, this was the task of Kumarka to *raise* this *point*, but she didn’t accomplish that task. Who did that task? Usha did it. Who is Usha, who exterminates the darkness, Andhakasur¹⁴, the ones who spread darkness, the ignorant ones from the world? Which is the form of Usha? (Someone said: Jagadamba.) Jagadamba. Jagadamba herself takes on the form of Mahakali. Mahakali destroys the demons. Om Shanti.

¹³ A stage in which there is not even the trace of the knowledge of desires.

¹⁴ Demon of darkness.