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Clarification of Murli dated 25.2.67 (for new pbks)

Om Shanti. Today, it is the morning class of 25th February 1967. There are many who serve the *society*. They are called *social workers*. That is indeed physical service but this [service of] yours is spiritual service. It is because those societies are of many kinds indeed. Your spiritual *society* is only one and it is the Father who makes (establishes) this *society*. The Father comes and teaches this spiritual service only once and in the drama of 5000 years nobody else teaches the spiritual service when they come. The service of those gatherings and societies is physical service. They serve the body nevertheless everyone remembers the Father who teaches [them] to do spiritual service. Whether they are people of any gathering or *society*, whether they are people of any religion, everyone remembers the Spiritual Father. You know that you used to remember God in the path of devotion (*bhaktimarg*) as well. It proves that there are two fathers. Both the fathers are present in the path of devotion. How many fathers will there be in the Golden Age? Hum? Nobody knows about the Spiritual Father in the Golden Age. There aren't any religious fathers over there so that someone would remember Abraham, Buddha or Christ. So there will be only one father over there. Deities don't know their father; [they don't know] who made them into deities.

Now, how many fathers do you Brahmins have? One is the Spiritual Father, the second is the physical father and the third is the *alokik* father (the father from the other world); the Spiritual Father is anyhow the *parlokik* Bap (the Father of beyond the world). So, the Spiritual Father is called the *parlokik* Bap, the *jismani bap* is the one who gave birth to the body and the third one is the *alokik* father. If any newcomer [comes] here [and] listens, then he will say: they explain new topics [over here]. Alright, now the Father says, you used to remember: if [You] Father come then we will become only yours and [of] no one else; one Father and no one else. Then don't all of them remember anyone else? When you say 'one Father and no one else' then don't you remember anyone else or do you remember [anyone]? Or is it as if you don't remember? They are certainly remembered but you children don't see while seeing. You do see the others but you don't see them while seeing them. It is because you know that at this time whatever you see through these eyes; will it stay or not? Everything is going to be destroyed. That is the reason you don't see all of them even while seeing them. The abode of Vishnu (*Vishnupuri*), which you see through the divine vision is to be established. So we have to live in this old world being *nastomoha* (conqueror of attachment). It is because this knowledge is seated in the intellect, that now this world is about to go. Then why should we engage our intellect in the world which is going to be burnt to ashes? We have to live being *nashomoha*. Our *love* should be only with One Father. As for the rest, we have understood that these bondages of *karma* have to finish. Hence, the ones whom we see, the ones whom we listen to, the ones with whom we come in relation through actions, our accounts of the previous births are becoming *clear* [with them]. But it is not so that we have any *attachment* with them. We have to leave this body as well. We have to remove our intellect from the bodily relations and the bodily things too, but along with it we have to remove our attachment from this body as well. We should become *ashariri* (bodiless) and the Father gives us only this hard work [to do]. What? We have to remove the connection of our intellect (*buddhiyog*) from the body and from all the bodily relationships. Just like you remember your *loukik* father, in the same way consider yourself to be a soul and remember the *parloukik* Father. Remember [the Father] in such a way that you remember only Him even at the end. They say, *ant kaal jo stri sumire...* (if someone remembers a female at the end ...). So why do they remember a female at the end? It is because throughout his life a male is obsessed with lust; that is the reason he remembers that very form in the end as well. The Father says, remember Me in such a way that except Me no one else is remembered in the end. We have to remember (*simirna*)

Narayan at the end. It is not about chanting [the name of Narayan] (*simiran*)¹, it is about remembering [him] (*smriti*). We have to remember (*sumirna*) the Father. The one who dies with such a thought [in mind] will become a king of heaven for 21 births. But we should not remember the Narayan of the Golden Age. He is not the highest on high. Who is the highest on high? The one who becomes Narayan directly from *Nar* (man). There is nobody higher than him. Only the one in whom the Supreme Soul Father enters after coming, becomes Narayan directly from *Nar*. See, what a mistake it is²!

We have to remember Shivbaba and become Narayan. All the spiritual children know that the Spiritual Father is teaching us. The Father takes away our sorrow and then gives us happiness. What? Does He give us liberation (*mukti*) first or liberation in life (*jeevanmukti*) first? First He liberates [us] from sorrow. [He gives] us relief. Relief from what? Relief from sorrow. If a man is experiencing happiness as well as sorrow; if one of his hand is burning in fire and if [someone] is giving *rasgulla* (an Indian sweet) in another hand then will he eat *rasgulla* or will he move away his hand [first]? He will wish to be relieved from the pain that he is experiencing. Similarly, the Father too relieves us from sorrow first; he liberates us [from it]; first is liberation and then is the liberation in life. So He is called *dukh harta* (remover of sorrow) and *sukh karta* (giver of happiness). He takes away sorrow and then gives happiness. You children have the story of 84 births in the intellect. You become very sorrowful in the 84th birth, so, He takes away your sorrow and takes you in [the stage of] liberation, to the *muktidham* (i.e. the Soul world). And then He sends you [in the stage of] *jeevanmukti*, to the abode of happiness (*sukhdham*). So, [He gives] liberation from sorrow, He takes away the sorrow and then gives happiness, doesn't He? Keep reminding each other these issues again and again. What? That there is only One Father..... in this world, He is the Spiritual Father, who takes away our sorrow and then gives [us]..... happiness.

Now come to your house. Just like when the drama finishes; when the drama finishes you remember home. Here too, you children know that you have to leave this body and go now. You shouldn't become attached to anything in this old world. What will happen if you are attached? That thing [to which you are attached] will be remembered in the end. This world is called hell (*narak*). What? It is not called heaven (*swarg*). What is it called? [It is called] *narak*. *Narak* [means] *Nar, ka*. *Nar* means human being and *ka* means the one who does [something]. Whatever human being does, he creates hell through it. What does *Nar* do? *Nar* means human being; *ka* means the one who does [something]. Human being makes hell. Human being is an effigy of mistakes, isn't he? When a human being transforms, heaven is created. The one who transforms [him] is the Spiritual Father. But whatever human being does, he creates hell [through it]. And the Father who transforms *Nar* to Narayan takes us into the stage of the self (*swasthiti*). It is because we don't know at all, who we are. If you ask someone: who are you? He will say: I am a doctor, I am a *master*, I am an old man, I am a young man, I am a child. They will speak about their body. It means, they don't know, do they? *Arey!* The body is perishable. If you are a body, a doctor; then were you a doctor when you were born? Were you old when you were born? No. The forms of the body change [but] you are not someone who changes. You are a soul. So, who gives this recognition? This Father of the spirits comes and gives the recognition: you are a soul [in the form of] a point of light, a star. The radiance of this soul is coming out through these eyes. This is called as *swa* [i.e] own. '*Swa*' means the thing which has a sense of belonging (*apnapan*). Every man does everything for his soul first; he has love for his own soul the most. Then he has love for the body, next he has love for his father or husband [in case of a female]. Hence, '*swa*' means '*atma*' (soul) and '*ga*' means went. Where did he go? '*Swa*' means '*atma*', '*ga*' means

¹ Smaran: to remember, to count one's beads or chant.

² To remember the Golden Age Narayan alias Brahma alias Krishna

went, meaning the one who went into the stage of the self, it is as if he went to heaven. If they come into the stage of body consciousness, they are human beings. Those human beings [i.e.] *Nar* make *narak* (hell). And it is the Father who comes and creates the stage of the self. He makes us *practice* again and again: consider yourself a soul and remember Me, the Father of the souls. So it was said, this world is called *narak*. If you set your heart on [something in] this old world, you will become entangled [in it]. Who made the old world? Who makes the new world? Human beings make the old world, the sorrowful world and God makes the new world. So, if you set your heart on [something] in this old world which was made by human beings, you will become entangled [in it]. You will not be able to achieve liberation, the *stage* of liberation and liberation in life which you ought to attain. Both the fathers make you capable. The worldly father wishes that his son becomes capable as well as the *parlounkik* Father wishes that his son becomes capable.

[The Father] decorates you to take you to the father – in – law’s house (*sasural ghar*). You go to the father – in – law’s house, don’t you? Certainly, there must be happiness there. Your father – in – law’s house is the house of Vishnu, the abode of Vishnu (*Vishnudham*). There isn’t happiness here, in the kingdom of Ravan. In this world, certainly, there is sorrow in the father – in – law’s house as well; [i.e.] when you fall into vices. Now here, it is the meeting of souls and the Supreme Soul. This meeting is very pleasant. Therefore, you children should feel very happy [thinking], we now go to the unlimited Father.

Nobody in the world can understand in this way at all. What? That we go to the unlimited Father. It comes in your intellect, where we have to go now. We have to go to the unlimited Father. ‘We have to go’? When this *murli* was being narrated in the year [19]67, wasn’t the Father speaking in Brahma’s body? The Supreme Soul Father Himself was narrating this in front of the listeners, who were sitting. Then why did He say, it is in the intellect of you daughters that we **have to** go to the Father’s house now? ‘We **have to** go’ meaning it was indicated for the future. Now you have not **come** to the Spiritual Father’s house, you have not **reached** there. You **have to** go. Where was it indicated? The indication was given, wasn’t it? He indicated Abu *Abba*’s house. That, when the Father will be revealed in front of the world in the form of the Father in *practical* then He will make such a gathering of souls where all the souls who become stabilized in the soul conscious stage will gather together in [the form of] an assembly. And that place will be [at] Mt. Abu. Then it will be said that the children have brought down the Supreme Abode to this world. Everybody’s intellect will be held in that Soul World. Therefore it should be in the intellect, now we go to the unlimited Father. We haven’t gone [there] yet. We go [there].

Nobody in the world can think like this. What? That we go to the Spiritual Father. Hum? Can anyone think [like that]? [As regards] the BKs, does it come into their intellect that we go to the Spiritual Father? It isn’t in their intellect either. It is in your intellect, now we have to go to the Spiritual Father. We have to leave this sorrowful world. We have to remove the connection of our intellect from the body, the things of the body and from all the relationships of the body. This is the spiritual journey of you souls. And as for the rest, those are the physical journeys, in which they go to suffer blows. What? They also go to Mount Abu now, don’t they? Do they go to suffer blows or do they stabilize in the soul conscious stage? They go to suffer blows. It is not that they are relieved from sorrow. When you go to the Father’s house, you will be relieved from sorrow. You will reach the true Father. The Father’s job is indeed to take away sorrow and give happiness. First He will take us to His house and later on He will leave us in the abode of happiness, the abode of Vishnu.

The travellers do not think: we go to take the inheritance of happiness and peace. This is not in their intellect: when we go to the journey, when we go to the pilgrimage place (*tirthdham*), [it is as if] we are going to take the inheritance of happiness and peace from God. This is not in their intellect. But your spiritual journey is such in which **you** understand; what? That, now we are going to take the inheritance of happiness and peace from the Father. Those devotees go to see

God. When they go on a pilgrimage, those devotees go just to see [God]. Even in the BK *knowledge*, the incomplete Brahmins, do they go to take the inheritance of happiness and peace or do they go just to see (*darshan*)? They go to see just the inert idol of Brahma made [in the form of a] *translight* which has been kept there. But this is not in your intellect that you will go to see the inert idol. No. We will certainly find the Supreme Soul Father in the living [form], in *practical* among the gathering of [the people] with a spiritual *stage*. We will experience the *stage* of the Supreme Abode. We will experience the thoughtless (*nisankalpi*) stage. Now such thoughtless *stage* cannot be achieved in this world. Why cannot it be achieved? Why cannot it be achieved in this world? We become body conscious again and again. Why do we become body conscious? It is because everybody in this world is body conscious. Nobody's soul conscious stage has become firm. Therefore we too become body conscious by coming in the company of the body conscious ones. Now we have to go to the abode of the Father where all the souls will be stabilized in the soul conscious *stage*. Now so many thoughts emerge. There is a showering of thoughts [and] negative thoughts [all the time]. We become so sad when evil thoughts emerge. There will be nothing like this over there. *No* thoughts *at all*. No thought will influence us. You know that you have to receive the inheritance from the Father now. You have to receive the inheritance of the kingship of the new world. First you will receive the inheritance of peace and then you will receive the inheritance of the abode of happiness, the new world. You certainly have to become pure to go there. Now are we pure or are we impure? Now even our mind and intellect goes downwards, towards the ditch. The body loses power as well. The power of the body decreases as well as the power of the mind scatters. When the [power of the] body and mind scatters then wealth also has to be spent for medicines and drugs. So now all our powers are decreasing. We cannot be called pure. Impure and pure; impure means the one who has fallen down, the one who has fallen down in the mind, the body as well as the wealth. Now we rise up from below, we go into the [stage of] true salvation from degradation. We become pure from impure. And the Father is the one who makes us [pure]. These men (*Nar*) who make hell (*narak*) kept on making us fall down. Now the Father who makes *Nar* to Narayan has come. He says: consider yourself as a soul. If you consider yourself as a soul, the remembrance of Me, the Supreme Soul Father can stabilize. If you consider yourself as a body, you will not be able to stabilize in My remembrance. You will become pure to the extent you remember the Father. It is a question of degree (*jitne aur utne*). Everyone will become pure number wise. They will not become pure equally. What? Someone will become 100% pure and some will become pure in *percentage*. The one who becomes 100% pure will take the complete 84 births and if he becomes pure in *percentage* then it (the number of his births) will decrease to some extent or the other. They will be a little short of [completing] this cycle of 5000 years. The soul which becomes less pure cannot come in the complete cycle. So, some soul takes one birth and some souls take the complete 84 births. The souls who take the complete 84 births are the real Brahmin children, who study from the Supreme Soul Father. They become real deities from real Brahmins. Therefore you will become pure by remembering such a Father. By remembering which Father? Is it the point of light Father who comes just in the Confluence Age in this world? [The Father] who does not take 84 births at all? Is it by remembering the One who sits only above in the 5000 year cycle? No. The Supreme Soul plus the corporeal father, the one who is the corporeal father of this human creation, whom nobody sees leaving the body at all; in the path of devotion they believe as well ... What? That there is one such deity whom nobody saw being born and leaving the body at all. Which is that deity? They say, it is Shankar, *Mahadev*. No one saw him being born and no one saw him leaving the body either. Hence, when the destruction takes place in the entire world, [he] will see everybody leaving their body but nobody will see him leaving the body at all. It means that he is the soul who plays an all-round part in [the] complete 5000 years [cycle]. The Supreme Soul Father Shiva enters such an *all round* actor, *hero* actor and says: Remember Me, the Father, the incorporeal Father who has come in the corporeal one. There is a corporeal father of this human creation as well; call him Prajapita, call him the father Ram. And I, *Sada Shiv* (ever benevolent) who is in the incorporeal *stage* enter him. Hence, if you remember such an incorporeal One in the corporeal

one, you will certainly become pure. Your mercury of joy will rise to the extent you remember. You have to remember so much that while remembering you have to forget even this body. This body should not be remembered at all. You children have to work hard. What? Knowledge is very easy, anyone can understand it. Basic *knowledge* as well as the advance *knowledge* is very easy. But what is difficult? To achieve such a stage, to achieve such a spiritual stage, there is hard work involved in. Here you sit in front of the Father and understand.

You explain to the others as well that there is the remembrance of only the One to become pure. The one who shows the way is thanked. So, here too, the ones who give us the introduction of the Father, the ones who tell [us the knowledge] in a good way, the ones who tell us the way to receive the inheritance from the Father are thanked. Children know: we receive the inheritance from the Father cycle after cycle. Those who would have done more *bhakti*... what? God the Father does come, He does teach us the teachings but some study well and some don't study well. In the *class* there are *students*; some are *dull headed*, they don't study well and *fail*. And some study very well. Why does it happen so? Hum? There (in *bhakti marg*), it will be said that they have received such an intellect according to the fruits of the previous births. This one is *dull headed* and that one is sharp minded. So, it is the excellence of the intellect. From where did they acquire this intellect? They received it as the fruits of the previous birth. Here, the Father says, those who will have done more *bhakti* in the 63 births will grasp more knowledge. Those who will have done *satopradhan*³ *bhakti* will grasp *satopradhan* knowledge (*satopradhan*: consisting in the quality of goodness and purity). Those who will have done *tamopradhan*⁴ *bhakti* will grasp *tamopradhan*, adulterated knowledge (*tamopradhan*: dominated by darkness or ignorance). Those who will have done the *bhakti* of [the] One, will listen to the knowledge from [the] One and those who will have done adulterated *bhakti* will listen to the knowledge from many. So, who will be benefited? Will the one who listens to knowledge from [the] One be benefited or will the one who listens to the knowledge from many be benefited? What happened to the Hindus? The Hindus themselves went on converting into different religions. First in the world, only Bharat existed, didn't it? The other religious lands didn't exist at all. For example America didn't exist at all 500 years ago; Australia didn't exist at all 300 years before. Similarly, the other religious lands didn't exist at all before. The [other] religions themselves didn't exist. The religious fathers [themselves] hadn't come at all then how would the other religions have come? There is no question of the arrival of their *followers* at all. Therefore, only the Deity religion, which is called the *Sanatan dharm*, was present in Bharat. Those people of the Deity religion started calling themselves Hindu later on. Those Hindus kept converting to other religions. Some went to the Islam religion, some went to the Christian religion and some went to the Buddhist religion.

So, the Hindu religion is indeed the ancient [religion] but only a small population of it remained. Why did its population remain small? Why did the *population* of the Hindus decrease? It is because they kept converting [themselves] in other religions. They kept deceiving the *Bharatvasis* (the residents of India) and made other religious fathers their father. Thus, the *shooting* takes place over here. When God the Father comes, He becomes the *director* and enables the *shooting*. In this *shooting* we come to know that all those who listen to knowledge from many are the ones who *convert*.

Even here among the Brahmins there are such ones; some will listen to only One Father from the beginning till the end and some are such ones that they don't listen from [the] One Father, they keep listening from others as well. If they listen to the others, the knowledge will become adulterated and if the knowledge becomes adulterated they will *convert* to other religions. So, it was said, those who will have done more *bhakti* will grasp more knowledge. Those who will have done *satopradhan bhakti* will grasp *satopradhan* knowledge and those who will have done

³ Satopradhan: consisting the quality of goodness and purity; (*pradhan*: because vices stay latent for half a cycle)

⁴ dominated by darkness or ignorance

adulterated *bhakti* will also grasp adulterated knowledge. You will receive a high position if you remember the Father. The more someone remembers, it will be considered that he has done *bhakti* to that extent; that is the reason he remembers the Father more. Some remember the Father and some say: we don't remember the Father at all. We forget the very face of Baba. How should we remember the point? There is always this problem. Why does it happen like this? Hum? Why does it happen like this, that some remember more and some remember much less? Those who have done more *bhakti* remember more and those who have done less *bhakti* remember less. If someone achieves the *karmateet* stage (stage beyond the effect of actions) quickly, it will be understood: he has done intense devotion. Even in the case of devotion, he has been an intense devotee and an unadulterated devotee. He has done the *bhakti* of one. We can check our pulse ourselves. The more we remember the happier we will be. Remembering is not a difficult thing. *Hathyog* (strenuous physical exercise) is a difficult thing. They perform *shirshasan* (a yogic pose in which your head is down and legs are up), they do *kumbhak* [i.e.] stop their breath. They perform *asanas* and *pranayam* (breathing exercises), it creates so much difficulty! Here there isn't any difficulty in the remembrance of the Father. Then why don't they remember? Some say: we forget the remembrance [of the Father]. We forget remembrance again and again. Why is it forgotten? It is because in the 63 births that have passed, whoever has done more *bhakti* the more they will remember. Whoever has received the companionship of the souls of Ram and Krishna more, they remember them more. As for the rest, it isn't something difficult. [But] yes, *Maya* surely creates obstacles in the remembrance. She doesn't create obstacles in the knowledge. She creates obstacles in remembrance. What is the meaning of *Maya*? *Ma, aya*; 'ma' means no, *negative*. There is *negative* and *positive*, isn't there? *Positive* means *purush* (man) and *negative* means...? There is a *male* and a *female*, isn't there? For example, there is a *plug*. One is a *male plug* and another is a *female plug*. So, one is called *positive* and the other is called *negative*. So, *ma, aya*; 'ma' means no and 'aya' means came, meaning it would have been better if she hadn't come. What? This *Maya*, it would have been better if this *Maya*, which comes when [we are] remembering, hadn't come. But *Maya* comes. Why does she come? In which form does she come? In the 63 births, all those in whom we have engaged our intellect after taking it away from the one father, the father Ram; all those souls in whose company we have been, the same souls take the form of a female or a male and come in front of us in the form of an obstacle. Hence, the female or male became the form of *Maya*, didn't they? What did they become? They became illusory (*mayavi*) forms for us. Therefore, our *purusharth* (spiritual effort) would have been intense if she hadn't come. That is the reason she was named '*Maya*'. Now the Father says: recognize Me. Because you don't recognise Me, *Maya* creates obstacles again and again. *Maya* is My daughter. I have given her *direction*, "the children who don't follow *Shrimat*, who follow *manmat* (self opinion) or follow some other human being's opinion, O daughter *Maya*! Trouble them nicely, trouble them a lot". While being troubled again and again they will understand; what? [They will understand], they should follow the opinion of [the] One. If they follow the highest on high opinion of the highest on high Father, *Maya* won't come. This is the best way to make *Maya* run away. Which one? Which is the best way? You should remember within the intellect: we have made a mistake in recognizing the Father; we have not recognized the Father completely. The Father says, "Even those who stay with Me don't recognize Me completely". Those who stay with Me should recognize Me completely, shouldn't they? But even they don't recognize Me. What does it mean? It means that even those who stay with Me have not recognised the Father, meaning [understood] the knowledge [i.e.] the information; the complete information. They haven't recognized exactly the form: 'who I am, how I am and the form in which I am playing the part'. *Accha!* Om Shanti.