

Audio Cassette No.141
Dated 21.10.93, at Kampil
Clarification of Murli dated 14.03.89 (for pbks)

Morning *class* of the 14.03.89. The topic being discussed on the first *page* was: they say in the path of *bhakti* that the human soul wanders in 84 lakh species. In reality, neither does every human soul wander in 84 lakh species, nor does it play *parts* like 84 lakh species. Then why have they said this in the path of *bhakti*? It is because, of when is everything in the path of *bhakti* a memorial? They are the memorials of the Confluence Age. So, how was this memorial created? In reality, every kind of *part* is contained in the seed of the human world. There is no human soul in the world with nature and *sanskaars* - whether they are the ones with the best nature and *sanskaars* or the worst nature and *sanskaars* - whose seed isn't contained in that Prajapita, who is the seed of the world, the human world. In reality, the Supreme Soul (*Parmaatma*), whom we call the Supreme Father (*Parampitaa*), doesn't enter lumps of soil (*thikkar*) and walls (*bhittar*). That corporeal form will merge into everyone's mind and intellect, in every vein, in the intellect of the five billion human souls at the end. It means, he is fixed in everyone's heart and mind. Not every soul is able to catch the incorporeal Shiva, the Point of Light. Does the intellect easily catch the Incorporeal One or the corporeal one? Everyone catches the corporeal one, but not everyone can catch the Incorporeal One. And ours is the *balance* between the Incorporeal One and the corporeal one. Ours is certainly the household path (*pravritti maarg*). That is why it was said: Still, you haven't been defamed much. Who? The deities, the deities at different levels (*nambarvaar*). But they said for Me [that] I am present in every particle. Still, they said for you: 84 lakh species, but they said for Me [that] I am present in every particle. In reality, all these topics are of the path of *bhakti*. It means, who sits in the intellect of the devotees? (A student: God.) No. The bodily being sits [in their intellect]. It is the Supreme Soul Shiva, the Point of Light Shiva who should sit in the intellect or the combination of the corporeal one and the Incorporeal One should sit in the intellect. But if just the bodily being sits in the intellect, if just the corporeal one sits in the intellect and Shiva, the Point of Light is forgotten, this isn't correct. It will be called the path of *bhakti*. They haven't understood the knowledge fully; they haven't recognised the Father fully. So, they say that [there are] 84 lakh [species].

They speak hearsays. There is no benefit in this. They keep scaring [others by saying]: If you do work like this, you will become a donkey, a dog and so on. You will go across by holding the tail of a cow. What? Now where did the cow come from? The one with the help of whom [people] will climb to paradise after holding its tail? It is written in the scriptures that the deities climbed to paradise by holding a cow's tail. Which tail is it? Which tail? (A student: Of cow.) It is certainly of cow, but what is the meaning of tail? Is it a physical tail? It is the tail of body consciousness. The deities climbed to paradise by holding the cow's tail of body consciousness. What does it mean? The intellect was stuck in the body of Brahma Baba, [in] body consciousness. *Acchaa*, it was stuck at that time. Now, Brahma Baba is not present. Now, his tail didn't remain either. He also left the body. What is it now? Yes, that soul who plays a *part* will certainly be present somewhere. So, wherever it plays the *part*... Which soul? Brahma. So, after holding his tail, where did the deities climb? They climbed to paradise. Well, the cows in paradise are different. What is this? With which cows were they differentiated? The cows in paradise are different. Then? The cows of which place? What did He indicate? (Student: The Confluence Age.) The cows in the Confluence Age are different. In the Confluence Age or in this world of hell... the cows in this world are different and the cows in paradise are different. It means, what is the difference? What is the difference

between the cows of this world and the cows in paradise or the cows in the Confluence Age? You don't know. The cows in paradise won't eat dirt. And here in the Confluence Age or in the world of hell, the cows also eat dirt. There are two kinds of cows. One are wild (*bahel*) cows; and the other? Those which are reared, the cows that remain tied to a peg. There are both kinds of cows. Which ones give milk? The ones that give milk, that is useful to you... They should give such milk, that is useful to you. They do give milk, but they will give milk [only] to the young ones born from their body. They will give milk to the children who are attached to the body, those who are born from their body and they won't give milk to others. They will horn [them]. So, in this world of hell, there are cows that eat dirt or the ones that don't give milk, but kick. And what about the world of paradise? Will they kick or horn? No. There will be cows that give happiness. There will be very *first class* cows. Where? In paradise? Is it about the second, third, fourth birth? It was said about the *first* birth out of the 21 births, [the birth] of the Confluence Age paradise. It was said about there that the cows there won't eat any kind of dirt, the dirt of adulteration at the level of the eyes (*drishti*), the vibrations (*vritti*), the speech [and] the actions. And what is it here? What about here? They can be the ones who eat dirt. The cows there are very *first class*. So, the deities climbed to paradise holding the tail of which cow? Certainly, it will be the cow of the Confluence Age. The deities climbed to paradise holding its tail.

They also show that 330 million (33 crore) deities reside in the body of a cow. What does body mean? In what do they reside? In the body. *Arey*, from where are the children born? They are born from the mother's womb, aren't they? So, from where are all the deity souls born? Certainly, from the mother's womb, aren't they? So, from whom were the Brahmins also born? From Brahma. Call him Brahma or *Brahm*. Just like the souls come from the *Brahmalok* (the Soul World), similarly, the souls come (are born) from Brahma's field of thoughts in the form of mind and intellect, from the *stage* in the form of the mind and intellect. So, whether you call him Brahma, the senior mother or Jagadamba... because that Brahma has left the body, but whom does that very soul of Brahma enter? It enters Jagadamba. Just as you are 100% perfect, even the cows are 100% perfect in the Golden Age and here you are also 100%... you won't be said to be imperfect, because it is the Confluence Age, but there will certainly be [some] *percentage*, won't there? You won't be said to be perfect now. If you are not perfect, what are you? Certainly, you are imperfect. So, when you are imperfect, the cows are also imperfect. How? The creature with mind and intellect is the creator of the atmosphere. Whoever has a sharp mind and intellect to whatever extent, he will create or spoil the atmosphere to that extent. And what about the cow? The cow is anyway a cow. Though it is a *satopradhaan*¹ creature, compared with the cow, will a human being create an atmosphere to a greater extent or will the cow create an atmosphere to a greater extent? Who will create an atmosphere to a greater extent? The human being. It is because the human being is a creature who thinks. And what about the cow? Though the cow is *satopradhaan*... so, as is the atmosphere [created by] the human being, the cow will change according to it. And if the atmosphere [created by] the human being is good, the cow will also become elevated; if the atmosphere [created by] the human beings is bad, the cow will also become bad. Now, apply this point to the Madhuban² cows of Madhusudan³. What will be the account of the Madhuban cows as well? Will the account be the same or will it be different? The account will be the same. So, there are *gops and gopis*⁴. Baba compares them

¹ Consisting in the quality of goodness and purity

² The centre where surrendered sisters stay

³ A name of Krishna

⁴ Cowherds and herd girls

with cows and bulls. *Gaupaal Kanhaiyya*⁵ is famous. He isn't famous as *bailpaal* (the one who sustains bulls). So, the cows receive shelter. Why do they receive shelter? It is because the atmosphere of the outside world is bad. Baba has said for every house: at this time, there is a brothel in every house. What has been said in the murli? At this time, there is a brothel in **every** house. Then where is the Elevated Confluence Age (*Purushottam Sangamyug*)? Only at the place where the Father plays a *part* in practice, there is the Elevated Confluence Age.

If a soul is a knowledgeable soul, if he recognizes the Father fully, he can make his atmosphere as well as the atmosphere of Madhuban elevated. The vibrations of Madhuban spread all over the world. Where will it spread first? At first... (Students are saying something.) Not Madhuban. The atmosphere of Madhuban will spread in the Brahmin world first. Where there is Madhusudan, it is a Madhuban. And even in the Brahmin world, where will the atmosphere of Madhuban spread first? The Brahmins, whose mind and intellect remains in Madhuban... no matter where they are through their body, they should be the residents of Madhuban through the mind and intellect. So, the Brahmins whose mind and intellect remains in Madhuban become very much responsible to make the atmosphere of Madhuban elevated. It is because if the atmosphere of Madhuban is elevated, the atmosphere of the entire world will be elevated. The atmosphere of the entire Brahmin family will become elevated first of all. If the atmosphere of Madhuban isn't elevated, the atmosphere of the world won't be elevated either.

So, just like you are 100% perfect, the cows are also 100% perfect. Krishna doesn't graze cows. Where is the need for him to graze cows? They show this [as] *beauty*, the *natural beauty* of that place. But it isn't that Krishna reared cows. Which cows? It isn't about physical cows. It is about the cow [like] nature. What kind of cow [like] nature? What is the special nature of the cow? Simplicity. The cow remains tied to the peg it was tied to throughout its life. So, this is called to have the nature of a cow. So, the maidens and mothers of Bharat are like cows; and what about the foreign maidens and mothers? Do they divorce immediately? Do they become displeased and go to another place? Do they go or not? They do. So, it was said, it is believed in Bharat that the deities climbed to paradise holding the tail of a cow. It means the cow has a tail. It is said, 'he has a very long tail', isn't it? Now, has Krishna reared cows? They have made Krishna a cowherd. What does a cowherd do? He rears cows and sells the milk. What does a cowherd do? What is his business? To rear cows and to sell the milk of the cows. They have made Krishna *number one* violent. [It is shown that] he cut everyone's throat with the *swadarshan cakra* (discus of self-realization). Everyone's means whose? He cut the throats of demons. How did he [cut] throats with the *swadarshan cakra*? Was there any weapon like this? They have shown the wheel of a chariot. What did they make [as the *swadarshan cakra*]? They made the wheel of a chariot into [a *swadarshan*] *cakra*. What does chariot mean? The body; the body in the form of chariot. He removed a wheel [of that chariot]. How many wheels are there in a chariot? Two wheels. Which are [the wheels] that keep rotating? The mind and intellect. Between the mind and intellect in the form of wheels, he took one wheel and rotated it. So, what does it mean? He churned the ocean of thoughts and from that churning of the ocean of thoughts, it started to become *clear* who are the elevated actors, [who are] *purushottam* and who are demons who play lowly roles. Demons were also revealed and their deeds were revealed too; they weren't able to hide their form and nature. That is why it was said: This fort of Brahmins, Madhuban will become such a palace of mirrors (*shiish-mahal*) that not even a single demon will be able to hide his form there.

⁵ The one who sustains cows, *Kanhaiyya* (a name of Krishna)

So, what is the meaning of cutting throats? [It means] that everyone's form started to become *clear* in the mirror that was revealed through the power of thinking and churning. So, [their] entire ego was crushed. The demons came to know what their form is and the world also came to know what their form is. So, it was as if the throat of their ego in the form of body consciousness was cut. Their ego is destroyed. They think: We are very elevated. But they see in the mirror of knowledge [and think:] In fact, we are monkeys; we are demons. So, they made Krishna a cowherd. It is said that he killed Akasur, Bakasur⁶ with the *swadarshan cakra*. Whom did he kill? Akasur. Akasur means? *Ak*; *ak* means the plant of *akauvaa*⁷. Small flowers grow on it; bad odour comes out of those flowers. So Akasur [means] a demon like the flower of *ak*. What will Akasur do? He will certainly spread odour. He is the one who spreads odour in the form of defamation everywhere. He (Krishna) cut the throat of such Akasur. He cut the throat of Bakasur. A heron (*bagulaa*) is called *bak*. He cut the throat of those with the nature of eating dirt like a heron [and] talking nonsense. [These] are the stories about when? Certainly, in the Confluence Age... it is about the Confluence Age Krishna, he became the one who holds the *swadarshan cakra* and destroyed the bodily ego of the souls like Akasur and Bakasur who talk nonsense. They have shown very violent things in the scriptures. They say, [they] think that he must have committed such physical violence, but there is no question of committing such physical violence. Then they show that he had 16108 queens. On one hand they showed him to be so violent and on the other hand they showed him to be so lustful that he had 16108 queens. So people belonging to other religions raise such topics. What was said? The *swadharmi* souls⁸ don't raise such topics. Their intellect doesn't go towards topics [like] how many queens Krishna had. Whose intellect goes [towards these topics]? The intellect of the souls belonging to other religions, the Brahmin souls in the Brahmin world who convert to other religions will go towards these [topics]. Which [topics]? How many queens Krishna had? Why did he have so many queens? It means that he would have attachment [for them]. Christian priests also sit and explain to the Hindus. What do they explain? Look, how are your deities? You call them deities? Are *god* and *goddess* like this as well? It is because the Deity Religion doesn't exist now. Which religion exists now? The Hindu religion. What is it called from the Copper Age? Hindu; **we** are the ones who remove violence. Well, is violence removed or does it increase more and more in the Copper and Iron Ages? In fact, violence increases more and more in the Copper and Iron Ages. So, are they the ones who remove it or the ones who increase it? (Student: The ones who increase it.) What kind of violence? There, violence means physical violence. And which [violence] is it in the Confluence Age world of Brahmins? The violence of the dagger of lust is the main one. And there is that (physical) violence as well. So, in the Confluence Age world of the Brahmins too, when the *shooting* of the Copper and Iron Ages is performed, is that violence increased more or is it reduced by the bodily religious gurus? That violence increases more and more. So, they do call themselves 'Hindu', we are the ones who remove violence [but] in reality, they all are the ones who increase violence.

The Deity Religion doesn't exist now. This is the only religion that almost vanishes. It means, it doesn't vanish completely, it remains to some extent. These things are not in any scriptures. The Father says: **I** give you children this knowledge to make you the masters of the world. When you have become masters, there is no need of knowledge. Knowledge is always given to the ignorant. Which ignorance was mentioned now? We were discussing

⁶ Demons in the epic Mahabharat

⁷ Swallow wort, *Calotropis gigantea*

⁸ The souls belonging to the Father's religion

about which ignorance? Which ignorance do these foreigners spread? They spread ignorance [saying:] your deities were violent, your God was like this and like that. And those very foreigners who *convert* to other religions perform the *shooting* of that now again [by saying:] your God is like this, He is like that. So, the residents of Bharat (*Bharatwaasis*) degraded because of those rumours. Baba also said this in the murli. What? How did the residents of Bharat degrade? The residents of Bharat have degraded because of rumours. So, where is the *shooting* of them degrading performed? The intellect is *preoccupied* with those rumours in this very Confluence Age world of Brahmins and the knowledge that should be written on a blank paper isn't written as it should be on a blank paper because the previous topics also keep clashing in the intellect. So, the truth isn't imprinted in the intellect properly. That is why *double* things keep going on [in the intellect]. The soul keeps swinging in the swing of faith and doubt. So, *bhakti* is darkness. What happens in *bhakti*? It is the path of suffering misfortune. They won't have faith and belief in one thing. Sometimes they will believe someone's words and sometimes they will believe someone else's words. Their faith and belief isn't unshakable, constant and one-sided. So, there is darkness in the path of *bhakti*. That is why it is also sung: when the Sun of Knowledge is revealed, the darkness of ignorance is destroyed. Now the children know that the entire world is in darkness. There are so many religious gatherings (*satsang*). And this isn't the path of *bhakti*. This is the path of true liberation. And [the path shown] in those numerous religious gatherings is the path of degradation. What does it mean? How will we come to know? How will we accept that this is a religious gathering, [that] there is the company of truth, the company of God, the path of true liberation and all the others are the path of degradation? What is its identification, its *proof*? (Someone said something.) Through what knowledge? They will say: our knowledge is elevated, [and] you will say: our knowledge is elevated. What is the *proof*? The *proof* of it is that by listening to the knowledge of the Supreme Soul, the intellect becomes dynamic. The ones with an inert intellect, the ones whose intellect is buried in the graveyard (*kabradakhil*), even their intellect starts working, it becomes active, it starts rotating, meaning the *swadarshan cakra* starts rotating in the intellect. The sphere (*daayaraa*) of thinking and churning opens. So, it will be said that the soul is attaining true liberation, it is attaining liberation. If they keep listening to the knowledge and after listening from one side they leave it out through the other side - just like it happens in other religious gatherings, they listen through one ear and when they go outside, [the knowledge] vanishes - then the intellect doesn't delight in those topics, so, the intellect doesn't become active. The intellect that didn't become active, didn't become dynamic, is [that intellect,] that soul dynamic, [is it going] towards liberation or towards degradation? It will certainly be called degradation. So, first of all the soul in the form of the mind an intellect should become dynamic, it should attain liberation and true liberation, the soul should have pure thoughts, it should have thoughts full of knowledge, the flow of the mind and intellect should be based on knowledge, it should delight in pure thoughts, it shouldn't delight in impure thoughts at all. So, this religious gathering alone is the path of true liberation. The Father alone is the Giver of true liberation. You have called out in the path of *bhakti*: When You come, we will just belong to You. What did you promise after calling out? When You come, we will just belong to You; we won't belong to anyone else. There is no one else apart from You. What do they say? They sing song: Mine is just *Girdhar Gopal*⁹ and no one else. If someone has just one support in life, he doesn't have any other support in the world and if he sees that one support shaking, will he leave that support? No. He knows: Mine is [just this] one and no one else. He won't leave. If he leaves, what will be the result? He won't belong anywhere. So, you said in the path of *bhakti*: mine is [just] the One and no one else. It is because You alone are the Ocean

⁹ A name of Krishna

of Knowledge, the Ocean of Happiness, the Ocean of Purity [and] the Ocean of Wealth. So, He also gives wealth, doesn't He? He makes [you] so rich! You know that you have come to fill your bag for 21 births from Shivbaba. It means you become Narayan from a man. Filling the bag means becoming Narayan from a man. Narayan means? *Naar* means water and *ayan* means house. It means, the one whose house is the knowledge itself, the one who just lives in knowledge, we become Narayan like this. What kind of Narayan? The one in whose life, any such situation or circumstance ...

This religious gathering of the path of knowledge is distinct (*vicitr*) from the religious gatherings of the path of *bhakti*. They go there and sit in front of the sages, saints [and] *pandits* (the learned ones) to listen to the Ramayana, Vaashisht and so on. They do have the experience of *bhakti*. You know that many sages, saints narrate the scriptures and so on of the path of *bhakti*. Here, it is completely different from that. In front of whom are you sitting here? [In front of] the *double* Father and the mother. It isn't like this there. Who are the *double* Fathers? The Father of the souls and the father of the human beings. You know that there is the Unlimited Father, Mamma as well as the junior Mamma. So, there are two Fathers as well as the junior and senior Mamma. All these relationships are formed. There isn't any relationship like this there. There is no question of a relationship in those religious gatherings and they aren't *followers* either. Who? In the religious gatherings of the path of *bhakti*, they go and sit in front of the sanyasis, but they don't become their *followers*. In fact, the ones who *follow* [their guru] completely are called *followers*. The sanyasis leave the household, wear a *kafni*¹⁰ and sit and their *followers* are householders (*grihasti*). They don't renounce [the household]. So, these ones belong to the household path (*pravritti maarg*) and those ones belong to the path of renunciation (*nivritti maarg*). So, how are they *followers*? Their religion is different and your religion is different. To which path does the One whom you *follow* belong? To the household path. That is why it was said in a vani (murlī): They don't understand that the Father taught Raja Yoga while living in the household. Weren't Brahma and Saraswati in the household [path]? In fact, Saraswati was his daughter. There isn't a companionship between a father and a daughter. In reality, when those very Brahma and Saraswati leave their body, enter some Brahmin children and play their *part*, they play the *part* of the household path, of Raja yoga. It is because only those belonging to the household can teach Raja Yoga to the [other] ones belonging to the household path. Those belonging to the path of renunciation can't teach Raja Yoga to the ones belonging to the household path. So look, there is a difference like day and night. And it is you who know this. You will get momentary happiness, [happiness] for a short time from the *lokik* (worldly) father for one birth. And from that *paarlokik* Father (the Father from the world beyond)? [You get happiness for] 21 births and based on the 21 births, the karmic accounts of the 63 births are also formed; so you receive happiness forever. So, the Father is new and the topic is new. And here, there is the *lokik* [father] as well as the *paarlokik* [Father]. Who is the *lokik* [father]? There are the *lokik*, *paarlokik* as well as the *alokik* Fathers. There are all the three Fathers. Who is the *lokik* father? He belongs to this very world, doesn't he? Prajapita is also the unlimited father, but he belongs to this very world. And what about the *paarlokik* [Father]? [It is] the Father Shiva. And what about the *alokik* father? The one who doesn't belong to this world, he doesn't belong to the corporeal world, he doesn't belong to the world beyond either; to which place does he belong? He is a resident of the subtle world; [he is] the subtle father, Prajapita Brahma.

¹⁰ An ascetic's unsewn garment

You receive the inheritance from the *lokik* [father] and you receive the inheritance from the *paarlokik* [Father] as well. As for the rest, there is the *alokik* father as well. *Wonderful*. You don't receive any inheritance from him. [But] yes, Shivbaba gives the inheritance through him. Shivbaba is the Giver. He makes him the *media*. That is why they remember this *paarlokik* Father a lot. No one remembers the *lokik* father Prajapita and the *alokik* father Brahma. Yes, they also remember the *lokik* [father], because they receive temporary happiness from him. As for the rest, no one remembers that *alokik* father Brahma. You know that this one is Prajapita. No one knows this. Prajapita [is called] *great-great grandfather*. Shivbaba can't be called *great-great grandfather*. Why? It is because Shivbaba is the Father of the souls. Baba is called a *grandfather*. The relationship of Baba isn't formed in the soul conscious stage. It is formed only when He comes in the corporeal [form], when He loves the children in the corporeal form in practice. So, Prajapita is the *great-great grandfather*, the father of the fathers, the father of even the religious fathers; because the religious fathers are the fathers of the *generations* of their respective religions and Prajapita is even the father of all of them. [He is] even the father of the fathers, the one who can't have any father in the corporeal form. In the *lokik* relationships there is the *lokik father* and the *grandfather*. And this one is the *great-great grandfather*. 'Great' means the greatest. This will neither be said for the *lokik* [father] nor the *paarlokik* [Father]. Now, you don't receive the inheritance from such *great-great grandfather*. Why? Why don't you receive the inheritance from the *grandfather*? (Student said something.) He isn't Shivbaba. Shivbaba isn't called *grandfather*. Prajapita is the *grandfather*. Prajapita, the father of even the religious fathers. Even the religious fathers will come and bow the head in front of him. You don't receive the inheritance from such *great-great grandfather*. The Father sits and explains all these things. From whom do we receive the inheritance? From the *paarlokik* Father. From whom do we have to take the unlimited inheritance? From the *paarlokik* Father. Prajapita belongs to this corporeal world, he is the one with a corporeal *stage*, he is the one with a body conscious *stage*; can you receive the inheritance from him? You don't receive the inheritance from him.

The topic about the path of *bhakti* is certainly unique. That *part* is also recorded in the *drama*; it will continue [to be played]. The Father tells you about how you had 84 births. There aren't 84 lakh [births]. This is a great rumour that a human is again born as a human after wandering in 84 lakh species. The Father says: Whatever you heard in the path of *bhakti* is *wrong*. The Father comes and makes the entire world as well as us *righteous*. At this time, everyone is *unrighteous* and irreligious. Everyone just commits irreligious [deeds], don't they? No one becomes a religious soul (*dharmaatmaa*). The world of noble souls (*punyaatmaa*) is different and the world of sinful souls (*paapaatmaa*) is different. The noble souls don't live where the sinful souls live. The sinful souls just give donations and charity to the sinful souls. But there is no need of giving donations and charity and so on in the world of the noble souls. How is this world? This is the world of sinful souls. So, to whom should we give donations? Should we give [donations] to Prajapita? Is Prajapita impure (*patit*) or is he pure (*paavan*)? Shivbaba comes in the one who is impure. So, to whom should we give donations and charity? If we give donations and charity to the impure ones, will we make elevated attainments or lowly [attainments]? Lowly; so, whom should we [donate]? To Shivbaba. The giver should remember this in the intellect: I am not giving it to the corporeal one. The body, mind, wealth, time, contacts, relations, wife, children [and] whatever you stake for the Divine (*Ishwariya*) *yagya* [of God], to whom do we give it? We sacrifice them to Shivbaba. If someone remembers the bodily being in the intellect, it (the sacrifice) will become fruitless, because we don't receive any inheritance from him. So, this is about our feeling. There is no need of giving donations, charity and so on in the world of the noble

souls. There, we don't have this knowledge at all that we take the inheritance for 21 births in the Confluence [Age]. No. You receive this knowledge here itself from the Unlimited Father. You receive everlasting happiness, *health*, *wealth* and everything for 21 births. You receive *health*, *wealth* and *happiness* for 21 births. So, which birth of ours is it now? Has the first birth from among the 21 births started or not? It hasn't. (A student: It has.) Has it? Have you received complete *health*, *wealth* and *happiness*? (Student: No.) When you didn't receive them, you didn't receive the inheritance for 21 births from the Father, the *paarlokik* Father. You are receiving it, you are making *purushaarth* (spiritual effort) [for it], it is a different thing, but you haven't received it. Some think: 'our 21st birth is going on now, we have received the inheritance from the Father'; but they are in ignorance. There, your lifespan is longer. You won't leave the body again and again there, you don't die an untimely death there. And here, you die an untimely death in both, the limited and the unlimited. What is the untimely death in the unlimited? Just now you are following the knowledge well and the next moment no one knows what happens and you lose faith in knowledge, you lose faith in the Father. Just now you were the children of the Father and the next moment you die, you belong to Maya. So, in the first birth from among the 21 births there, you won't [have] birth and death again and again, there won't be the *stage* of faith and doubt again and again. The very name of that place is the land of immortality (*Amarpuri*). It is the name of which place? The very name given is the land of immortality. What is the meaning of the land of immortality? The land of Amarnath (the Lord of the immortal ones). What should all the children of Amarnath be? They should be immortal. They shouldn't be the ones who die and become alive again and again.

It is said that Shankar narrated the story [of immortality] to Parvati. Now these things don't take place in the subtle world. So where did he narrate it [to her]? Certainly, he will have narrated the story in this corporeal world itself. Still, the story of immortality (*amarkatha*) isn't narrated only to one [person]. Does only one [person] become immortal? 'The immortal [ones]' means 'the deities'. In fact, there are 330 million (33 crore) deities. These are the versions of the path of *bhakti* that he (Shankar) narrated the story [just] to one Parvati. So, you are stuck to these topics of the path of *bhakti* even now. What? Even now means till when? The Confluence Age has arrived, the Supreme Soul Father has come, still you are stuck to the topics of the path of *bhakti*. You are stuck to what? [To the fact] that Shankar has just one Parvati; so, there is just one Parvati to whom he narrated the story. Now, did he narrate the story to one Parvati or to all the Parvatis? (Students: To all the Parvatis.) Parvati means 'the one who takes the others across'. Bharat drowns in the ocean of poison (*vishay saagar*). So, the Parvatis who take across such a drowned Bharat are such elevated souls who form a relationship with the Supreme Soul Father and maintain it till the end. But they are certainly at different levels (*nambarvaar*) according to their *purushaarth*. Not everyone can be the ones who take others across at the same level. So, this story is famous in the scriptures. [It is] about when? About the Confluence [Age]. [They say] that he narrated the story to one Parvati. What does it mean? Baba says: this is a lie; he won't have narrated the story [just] to one Parvati. Everyone is Parvati. Then? Yes, everyone is Parvati at different levels, but just one [soul] will become 100% Parvati, the one who maintains [the relationship] completely from the beginning till the end. That is why they have said in the path of *bhakti*: the story was narrated [just] to one Parvati. This is definitely *wrong*. There is no *partiality* in Shivbaba. Which *partiality*? It isn't about being partial, so that the story was narrated to one Parvati. He certainly narrated it to everyone, but everyone's [level of] assimilation (*dhaaranaa*) [of the knowledge] is different. Someone assimilate [the knowledge] 100% and some are in the *list* of [being] *nambarvaar* (at different levels). So, [these] are the topics of the path of *bhakti* to which you are stuck even now.

The biggest rumour is to say God is omnipresent (*sarvyaapi*). All kinds of immoralities (*aniitiyaan*) [and] vices (*anaacaar*) have spread just because of this gossip. The Supreme Soul isn't omnipresent. In fact, the Supreme Soul is revealed by being present in one [being] (*ekvyaapi*). They *defame* [Him saying:] the Supreme Soul is in dogs, cats, mosquitoes, flies, and every particle. A particle doesn't have any *value*. While walking and moving around, the particles are crushed under the feet. So, saying the Supreme Soul to be present even in those who don't have any *value*, even in the souls who play a *part* like particles, [by saying:] the Supreme Soul even enters them, it is defaming [Him] a lot. This is such a great sin! They say for the Unlimited Father, who makes you the masters of the world that He is omnipresent, He is in lumps of soil (*thikkar*), walls (*bhittar*) and every particle. What does a lump of soil mean? The one who breaks on receiving a blow. The souls with such a lump of soil like intellect do have faith, but when they receive a small blow of Maya and they lose faith in the path of knowledge, [the faith] breaks, they break away [from the path of knowledge]. So, will the Supreme Soul come in the ones with a lump of soil like intellect like this? Or will the Supreme Soul make the soul who remains stable like the Pole Star His permanent chariot and come [in him]? (Student said something.) The Supreme Soul can't come in those with a lump of soil like intellect. Then they say: [He is present] in walls. A wall is called *bhiit*. Those who obstruct the path of knowledge by becoming an obstacle, [those who] themselves neither move ahead nor do they let others move ahead, such souls are called the ones with a wall like intellect. So, will the Supreme Soul enter the souls like this who create obstacles again and again? Then they say: [He is] in every particle. They have defamed [Him] more than themselves. What does it mean? The deities have certainly been defamed, but when the deities played roles in the *tamopradhaan stage*, whom did they defame more than themselves? They defamed the Supreme Soul Father. I do so much selfless (*nishkaam*) service of yours. I don't have any greed. It means that some think [like this]. To whom is Baba explaining all these things? To the children. It means that some children think that Baba also has some attachment, He has some greed (*lipsaa*). Baba says: I don't have any greed. I am a Servant without desires. I don't have the greed to become *number one*, to become the first *number* either. No. (A student said something.) Speak loudly. If you keep the inner voice inside, it will come out later on. (Student: He has become...) Who has become [that]? Has Prajapita become [that] or has Shivbaba become [that]? On whom is your intellect [focused]? About whom are we discussing here? That's it; just this confusion takes place. Shiva and Shankar are different souls, are they different actors or are they the same actor? (Student: Different.) They are different actors. What do they do in the path of *bhakti*? (Students: They consider them to be one.) They combine both and make them one. This mixture itself makes everything confusing. Who should sit in the intellect all the time? Shivbaba. We give to Shivbaba, we take knowledge from Shivbaba. Only Shivbaba should remain in the intellect, then impurity won't come in the intellect. But what is there [in the intellect]? Because of having attachment for many births, in whom is the intellect entangled again and again? It is entangled in the bodily being. So, I don't have any greed to become the first *number*. Who will have the greed to become the first *number*? Who becomes the first *number*? Someone does become [that]. So, Prajapita Brahma who becomes the first *number*, that soul can have the greed [to be first], I don't have any greed. In fact, I have to make others [like this so that] all these children can become the masters of the world. This is called 'the service without desires (*nishkaam sevaa*)'. I don't have any desires towards the children. Then who will have desires? *Arey!* I enter this one; I don't have any desires. So, who has desires? Prajapita can have desires, but Shivbaba doesn't have any desire. I am a Servant without desires; I don't keep anything for Myself. That is why I say 'namaste' to you children. What? Why does He say 'namaste'? Because I want to make **you** children

everything; I don't need any respect and position. He doesn't want them, that is why [He says] 'namaste' to the children. It means, He bows, He bows the intellect in front of the children. He bows even through the intellect. Why? How? How does Shivbaba bow through the intellect? Doesn't He have the ego of the intellect? When He is egoless, incorporeal [and] without vices, how will He have the ego of the intellect? If there is a human being, if he gives a *direction* (advice) and if someone doesn't accept it, what will he (the one who gave the direction) do? (Student: He will have ego.) He will become egotistic [saying:] He didn't accept my words! I have told him so many times [but] he doesn't accept at all! *Acchaa*, now I'll teach [him] a lesson! Then he will have ego. And what about Shivbaba? He keeps saying every day: 'Children, do this, children, act like that; do this, don't act like this', but the children are never ready to accept. So, Shivbaba doesn't have any ego. He says *namaste* to the children. The Spiritual Father's [*namaste*] to the spiritual children. [Audio cut] So, the topic about the mother is different, but the dressing, the clothes, the body of the Father are the same ordinary one. There is no difference. The Father also says: I take on an ordinary body. What? I don't take on an extraordinary, a beautiful body. Who says [this]? The Father. The mother doesn't say [this]. The form of the Father says, He says through the form of the Father: 'What kind of body do I take? An ordinary body.' He doesn't say [this] through the form of the mother. I take on an ordinary body; that too which one? [The body] of the one who himself doesn't know about his births, how many times is he reborn. Those ones in the path of *bhakti* say [that there are] 84 lakh [births]. What? How many births do [humans] have? After wandering in 84 lakh species, they have a human birth. So, the things written in the scriptures in the path of *bhakti* are memorials of when? (Students: The Confluence Age.) How? How do they wander in the 84 lakh species? (A student said something.) No. Faith and doubt is about the 84 births. The cycle of 84 [births] is [a cycle] of births and deaths. But how did it become 84 lakh? The souls have been divided into 84 lakh species. Well, it isn't [just] about the souls; it is about the human soul. It means, the human soul [plays roles] like a snake, a dog, a cat, a lump of soil and a wall... (End of the cassette.)