

Audio Cassette No.76**at Kampil.****Clarification of Murli dated 07.08.90 (for bks)**

Morning class dated 07.08.90, in register no.13, on page No. 93. The *record* played is: *Is paap ki duniya se duur kahin le cal* (take me somewhere far away from this sinful world). The very sweet spiritual children know that this is a world of sins. People know about the world of noble actions (*punya*) as well. The world of *punya* is called *mukti* and *jiivanmukti* (liberation and liberation in life). There is no sin there. There are sins in the world of sorrow, in the kingdom of Ravan. You have also seen Ravan who gives sorrow. Ravan isn't a thing. Then whom did you see? When you have seen Ravan who gives sorrow and when Ravan isn't a thing, then whom have you seen? *Accha*, Ravan isn't a thing, yet they make his *effigy*. Then whose *effigy* do they make? A picture (*citra*) is made only of someone who has a character (*caritra*). If someone doesn't have a character, how will his picture be prepared? The names in the scriptures are according to the tasks performed. So, the forms have also been made according to their character.

So, the children know that now they are in the kingdom of Ravan. When they are in the kingdom of Ravan, then definitely there is a ruler. We are indeed in the kingdom of Ravan, but we have distanced ourselves from it. We are now in the *Purushottam Sangamyug* (Elevated Confluence Age). What does it mean? We are in the kingdom of Ravan; we have distanced ourselves from it; we are in the Confluence Age; what does it mean? What is meant by *sangam* (confluence)? Are you at the confluence of both Ram and Ravan? Are you at the confluence of both? The Golden Age and the Iron Age. There is a kingdom of Ravan in the Iron Age. There is a kingdom of Ram in the Golden Age. So, are you at the confluence of both Ram and Ravan? (Someone: Both are at the Confluence.) Both are at the Confluence. There is Ram as well as Ravan. Where are we? (Someone: we have left the shore of the kingdom of Ravan.) Have you left the shore [of the kingdom of Ravan]? (Someone: We will go to Ram's kingdom.) If you have left the shore of the kingdom of Ravan... You recognized Ram as well as Ravan. Alright. Then, why was it called confluence? When you recognized Ram, you went to Ram's *side*. (Someone: There is the confluence of both in our intellect.) Is there the confluence of both in the intellect?

When the children come here, then it is in their intellect that they go to that Father. When is it in the intellect? When they come here. There is such effect of the *vibrations*, the colour of the company of this place that it remains in the intellect where they go. They go to **that** Father. Why was He made distant? They haven't reached [Him] yet. They **go** to that Father. But when was this said? It is about the time when this sentence was spoken through someone's body. So, this remains in the intellect. To which Father do they go? The one who makes us from human beings to deities. It wasn't said, 'He makes us Brahmins from *Shudras*'. What was said? 'The one who makes us deities from human beings', because Brahmins are also human beings. He makes us the masters of the Abode of Happiness. We go to **that** Father (*us Baap*). So, why was this word '*us*' used to make Him distant? It is because that *part* is going to be played in the future. It means that this *part* wasn't going on through that body of Brahma, [that part] for which it was said: we go to **that** Father who makes us from human beings to deities or the masters of the Abode of Happiness. The one who makes us the master of the Abode of Happiness isn't Brahma. It was clarified in the murli as well. Some are under the wrong impression that Brahma himself is the one who makes us the master of the Abode of Happiness. Brahma doesn't become

the master of the Abode of Happiness. As long as he is Brahma, it is the abode of death. So, Brahma can't become the master of the Abode of Happiness through that body.

No bodily being is the master of the Abode of Happiness. Neither is it Brahma nor any body conscious bodily being. Then who is it? The One who makes us the master of the Abode of Happiness is that Shivbaba who doesn't have His own body. The one who has a body of his own will definitely worry about his body. What will he worry about? What will he worry about? *Arey!* What worry will he have about his body? *Arey!* He will at least have to be worried about something. "How will I eat? How will I drink? Where will I live?" Will he worry or not? (Someone: He has to take care of the household.) He has to take care of the household, doesn't he? So, the household is connected only to the body. If there is a body, then there are relatives of the body as well. Then there is a household as well and if there is no body... The religious fathers came. Did they come in an incorporeal *stage* or in a corporeal *stage*? (Student: in a corporeal stage.) Did they come in a corporeal *stage*? When they came, how was their *stage*? Look at the picture of Guru Nanak. Look at the picture of Christ; look at the picture of Mahatma Buddha. The incorporeal *stage* is visible by looking at their face. It appears as if their soul isn't present despite being present here. So, it is an incorporeal *stage*, isn't it? It is because the Father is anyway incorporeal and when those religious fathers came, they were also incorporeal.

So, the incorporeal religious fathers came and took on a body. It takes some *time* to be coloured by the company. In just one birth they are coloured by the company to such an extent that they have to be born through a womb. So, Shivbaba doesn't have a body. What does it mean? In whichever bodily being Shivbaba comes, He can't be coloured by his company. Other religious fathers are coloured by the company. What does it mean? They came and started converting, changing, becoming corporeal from [being] incorporeal. And what does the Father do? The corporeal [body] in which He comes, what does He make that corporeal person as well? He makes him incorporeal and takes him back. What is meant by incorporeal? Free from thoughts (*nisankalp*). You didn't have a body either but you get a body and pass through [the cycle of] birth and death. If there is a body, there will be birth and death as well and if you lose the body consciousness, if you achieve the *nisankalpi stage*, then the cycle of birth and death also ends. So, the topic being discussed was that the one who has a body will be concerned about the body. If there is no remembrance of the body, there can't be concern for the body any more. Then what concern will they have? What concern did the religious fathers who came in an incorporeal *stage* have? [The concern] of establishing a religion. The religious fathers also received blows. Howevermuch blows they received, because of being in an incorporeal *stage*, they didn't worry about themselves and they established the (their) religion.

So similarly, be it any religion, they have to tolerate blows for the sake of [establishing] a religion. It is as if they don't have worry for their body. For example, Christ came. He entered Jesus. He was crucified. So, who was crucified? Jesus. That soul doesn't have any worry. Who? The one who entered him. So, the body in which Shivbaba also enters in a permanent form... because Shivbaba has two bodies. Which ones? In the murlis one was said to be the *temporary* chariot and the other was said to be the permanent (*mukarrar*) chariot. Will the one that is taken on *loan* be permanent or *temporary*? (Someone: *Temporary*.) Anything taken on *loan* has to be returned, hasn't it? So, that one is *non-mukarrar*, i.e. *temporary*. Then who will be called a permanent chariot? The one who is in the beginning and in the end; the one who keeps performing His task till the end and the role of the chariot should end after the accomplishment of the task. So, even the permanent chariot, the body in which the incorporeal Shiva comes, He definitely plays such a *part through* him that He doesn't worry about that body. It isn't that He develops attachment [for him] because as regards the attachment for the body... what is dear to

the soul first of all in the world? Its own body, then the father or husband; it is said so in the murli. This is a reality as well.

So, a soul has attachment first for its body. So, when it has attachment for its body, it will have attachment for the body's sustenance as well. So, will someone worry about the sustenance [of the body] first or will he worry about the establishment of the religion or the establishment of the kingdom first? Which task will be accomplished first? (Someone: The task of sustenance.) If there is body consciousness, the task of sustaining the self will be undertaken first and if there is no body consciousness, there won't be any worry of the body's sustenance. Which task should be accomplished first? First the establishment of the religion, the establishment of the kingdom should be undertaken first. So, the permanent chariot through which the Supreme Soul comes has a specialty, that he can't have any worry about the *lokik* business. And then, such children, all those in whom the Supreme Soul Shiva enters incognito... because we come to know about the permanent chariot, but Baba enters other children as well and does *service*. Those children will also have this specialty more or less - because everyone has different capacities - that they won't worry about their *lokik* business. Such a time will also come.

Unless someone has become a *full beggar* he can't become *full prince*. The definition of a *beggar* has also been given. A *beggar* shouldn't have anything. What does it mean? *Be ghar* (homeless). He shouldn't have a home either. So, when there is no home at all, then there won't be a *gharvali* (housewife) either. For example, [there was] King Harishchandra. What *part* did he play? Despite having a housewife and a child, it was as if he didn't have them. So, he has to play such a *part*. So, there is no bodily being who could make you the master of the Abode of Happiness. Who can make you the master of the Abode of Happiness? The One who is incorporeal. You didn't have a body either, but you pass through [the cycle of] birth and death by taking on a body. So, you realize that you go to the Unlimited Father. He gives us righteous directions. You will be able to become masters of heaven by making such *purusharth* (spiritual effort). Everyone does remember heaven. What kind of *purusharth* was mentioned, to enable us to become the masters of heaven? To renounce body consciousness. Everyone remembers heaven. Do the people of all the religions remember heaven? Do the souls belonging to the atheist category remember heaven? Don't they remember it? (Student replied.) Do they believe heaven to be here itself? When the word 'all' has been mentioned, definitely there will be some souls of even the atheist category who must be remembering heaven. If they don't remember heaven, then Stalin and Lenin who enter - they are the souls that enter [in someone's body], they are the ones who propagate atheism - in whom will they enter? The souls coming from above enter only [the body of] the souls belonging to the Ancient Deity Religion. Souls like Christ etc. enter each one of us among the 33 crore. This is Baba's great sentence.

So, it means that all the souls belonging to the other religions that descend from above from the Copper Age enter one or other soul of the Deity class, because the souls of the Deity class are number wise. Some study a little and some study more, they study the complete knowledge. So, the souls that have fewer births, the souls that have fewer celestial degrees and who belong to the Ancient Deity Religion become weak, they become *tamopradhan*. They become *tamopradhan* quickly and it is in them that the powerful souls coming from above enter from *time to time*. So, the soul of the atheist category also that will descend *last*, will it enter someone or will it be born through the womb? (Someone: It will enter.) It will definitely have to enter because a *satopradhan*, *satvik* soul comes from above. The soul that comes from the Supreme Abode doesn't have a degraded (*taamsi*) *stage* at all, so that it is born through the

womb; it doesn't have a *rajopadhan stage* either. So, it will enter in one or other body and play its *part*, so that it doesn't get sorrow in the first birth. The one whom it enters may get sorrow.

So, it proves that there are some among the souls of the atheist category too who will become the support of Stalin and Lenin and become the support of their *followers*. Even among them there will be some special souls that will go to heaven, but won't achieve kingship. They will remain only in the subject category. They will do the *destruction*. They won't do the *construction*. There is no *destruction* in the Golden Age. Where does it happen? In the *shooting period*, when there is the *shooting* of the Golden Age, the souls belonging to the atheist category perform the task of *destruction*. They don't perform any task of *construction*. How is *destruction* done in the *yagya*? What is the basis of *destruction* in the world? And what is the basis of *construction*? How is establishment done and how is the destruction done? (Someone: through purity.) Purity brings the establishment, the establishment through Brahma. He is the senior mother, isn't he? So, purity brings the establishment and impurity brings destruction. What did Shankarji maharaj used to do? (Student: Shankarji maharaj...) Yes, what did he do? He is a *maharaj* (emperor), isn't he? He is called Vishwanath (the Lord of the world), isn't he? Shankarji [is called] Vishwanath. (Student commented.) So, if he is the Lord of the world, isn't he a deity? (Student: Maharajas are devotees.) Maharajas aren't devotees. A maharaja is a maharaja. [You say so] because you know Gujarati, you don't know Hindi.

So, what did Shankarji Maharaj used to do? He used to drink *bhaang* (a narcotic drink made from hemp leaves). Was he a *bhangi* (sweeper)? And which of his pictures is shown? His picture of drinking *bhaang* isn't shown. He used to drink poison. It has been said in the murli: What did Shankar do? He drank poison. He ate *bhaang*. He had snakes hanging around his neck. So, what is meant by hanging snakes? The poisonous souls used to hang around him as snakes around his hands, legs, neck, arms. Nothing is going to harm him. There are some snake-charmers (*sapere*) like this in the world as well. You must have read their stories, or you might have seen them as well, their body is so poisonous that even if a black snake bites them, it won't have any effect on them. They stop eating salt. So, their body also becomes such that snakes hang all around them, they hold them in their hands, they hold them around their neck, they make effort to live in a room [full] of snakes - Even in today's world there are such people - and the snakes don't affect them at all.

So, that is a limited topic. What is the unlimited topic? What is the unlimited topic? The vicious souls, the souls that are vicious for many births, Vishnu is shown sleeping on those vicious souls and they are shown around Shankarji's arms. They are on his head, they are around his neck, they are on his arms as well as around his waist. He lives surrounded by snake like souls from all sides, yet they don't affect him. So, what are such [souls] instruments for? They are instruments for destruction. They haven't been made instruments for *construction*. They have been made instruments for what? Shankar is an instrument for *destruction*. But it has been said in the murli: Shankar doesn't do the destruction. Has it been said or not? (Someone: The Father enables him to do it.) *Arey!* He does enable him. Through whom does He enable it? Does He enable it through Shankar? Does Shankar do it? Shankar doesn't perform the task of destruction; yes, it has been said that Shankar gives inspiration. So, there is such power in yoga that you can enter someone with *concentration* and inspire his intellect and those who explode *atom bombs* will explode the *atom bombs*. So, whose mistake is it?

If someone instigates someone to go and kill a person, and if the murderer reveals the fact that this person asked me to do like this, then will he (the one who instigated the murderer) be caught or not? He will be caught, won't he? Then why shouldn't Shankarji be caught?

(Student replied.) No. How does destruction take place in a subtle form? OK, let it be in the Confluence Age Brahmin world, but it is destruction after all, isn't it? (Student commented.) Yes, the tasks that are performed in a *stage* of remembrance don't result in sin, but the remembrance should be *accurate*. It shouldn't be the case that there is 99% remembrance, then you will definitely accumulate one *percent* sin. Then you will also have to suffer for that sin, you will also have to tolerate, you will have to compensate for it fully. Although it has been said: I have the destruction done through such a person who doesn't accumulate any sin...

So, everyone does remember heaven. Even if it is the souls of the atheist religion that do the *destruction* and even if the *head* of those Yadavas is Shankar; who is the *head* of the atheists? Christians and atheists are two brothers, aren't they? Russians and Americans. They themselves are the Yadavas. They are going to bring the *destruction* of the world. Two cats fought with each other and who ate the butter? (Student replied.) Shankarji didn't eat it. Shankarji hasn't been shown eating butter. He has been depicted to be drinking poison. You speak lies. (Student commented.) Yes. It has been said for Krishna that Krishna, the monkey ate the butter. So, there are red faced monkeys and black faced *langurs* (monkeys) too. You must have seen some temples; there is a black faced one as well as a fair faced one at the gate of temples. The dark faced one will definitely be a *langur*. It will have a long tail and how will the red-faced one be? It will be wrathful. It is said, isn't it? That when someone becomes angry, how does his face become? It becomes red like copper.

Accha, has Shankarji alone been mentioned as the *head* of the Yadavas or has Krishna also been mentioned to be so? Where is Krishna shown to be ruling in the scriptures? He belonged to the Yadava clan. He used to rule over the Yadavas. Both Duryodhan and Arjun went to him to seek his help. So, Duryodhan said: Give me your entire Yadava army. And what did the Pandavas ask? "We don't want your Yadava army. It is of no use to us. We just want Yogiraj (the King of the Yogis, a title of Krishna) Krishna". Call him Yogishwar (the Lord of Yoga), Natwar (Chief actor or dancer) or Natraj (King of the dance). Krishna as well as Shankar is given these titles. So, he (Arjun) took him (Krishna). It means that the Yadava army was of no use and what was useful? Call him Krishna or Shankar. Yogishwar was useful for them. So, yoga has such *power*. How much *power* does it have? It turns even the impossible into possible. For example, Baba has said about the Confluence Age that it is an age of transforming the impossible to possible. So, the *Sanyasis* say that it is impossible to remain pure while living in a household, in the mire. And what does Baba say? It is very easy to remain pure while living in the household.

Its name itself is the easy Rajyoga. But it is easy when the heart is clean. The true Master will be pleased with the true heart. The true Master can never be pleased with a false heart. So, everyone does remember heaven. What is meant by 'everyone remembers'? People of all the religions remember it. It means that there are definitely some converted souls among the souls of every religion that later on make *purusharth* and reach heaven. They may belong to any religion [but] they realize that there is definitely a new world. This old world is sorrowful; so definitely, there is also a new world that gives happiness. Definitely, there is someone who establishes it as well. Which world? There is definitely someone who establishes the new world, the Abode of Happiness as well. There is someone who establishes hell as well. So, who establishes hell and who establishes the new world? Look, the one who does the *construction*, the one who builds ... some are builders and some are demolishers. So, this is each one's individual field. Those who build... (Audio Cut.)

Morning *class* dated 07.08.90. Beginning of the middle part of page no.93, in the register No.13, meaning the beginning of the middle part of the first *page*. So, there is someone who establishes hell as well. There is definitely someone who establishes heaven as well. So, the one who establishes hell is definitely *destructive*. What does it mean? He is vicious. What does it mean? He isn't pure. He is impure. And the one who does the *construction* is pure. So, what will Shankar be called? Should Shankar be called pure or impure? (Student replied.) Should he be called pure? Then why is he the instrument for destruction? (Someone: The task of destruction is also beneficial.) Is the task of destruction beneficial? No, how can the one who destroys be pure? (Someone: The one in whom Baba enters is a lustful thorn...) Alright! As long as he makes *purushaarth*, he is a lustful thorn, isn't he? So, for how long does he make *purushaarth*? *Purush* means soul. *Arth* means 'for'. It means that anything that is done for our soul is *purushaarth*. So, for how long does he make *purushaarth*? (Student: until it is complete.) So, how long does he make *purushaarth* for? Ultimately, there must be a *time*. (Student replied.) Will it be over? Now his *purushaarth* isn't yet over.

If his *purushaarth* isn't yet over, then why was it said for the picture of Lakshmi-Narayan that corruption and vices are going to end from Bhaarat in the next ten years? God enabled this writeup; this picture was prepared through visions, so, who enabled this writeup? (Student comments.) Is the *purushaarth* over? Just now you were saying that it will be over in two-four years. (Student: ... there will be the revelation together [with it].) It isn't about revelation. It is about *purushaarth*, is that soul a *purushaarthi* (someone who makes spiritual effort) or not? Is it doing anything for the benefit of its soul or not? (Someone: ... it is performing all the tasks through the subtle *stage*.) Is it performing all the tasks in the subtle and incorporeal *stage*? Has it become an angel (*farishta*)? Has it no longer any relationship (*rishta*) with the people of the earthly world (*farsh*)? (Someone: There is a relationship when there is a body.) There is a relationship when there is a body? It means that relationships will certainly remain if the bodies survive until 2000? (Someone: He is in an incorporeal stage despite being in the body.)

So, who establishes the new world and who has the destruction of the old world done? (Someone: the one who does the establishment will himself...) ... he will do the destruction as well. Does it happen like this? Does it happen that a father gives birth to his children and also kills them after giving birth to them? It must be happening somewhere in *rare cases*, but it doesn't happen *mostly*. When does your *part* of the Abode of Happiness end? '**Your**'; who said this? Who asked this? When does your *part* of the Abode of Happiness end? *Arey!* You know that your *part* of the Abode of Happiness ends in the end of the Silver Age. In the beginning of the Copper Age, meaning as soon as the *soul* of Abraham descends from above, your *part* in the Abode of Happiness ends. So, who is your old enemy? Abraham, the Islamic, adulterous. Ever since the vice of lust came to this world, that itself became your greatest enemy. Brother, when some soul, some child is born in a family, they bring happiness to the home and sometimes such a soul enters the house that - be it a daughter-in-law, be it a son, be it a daughter - they bring just sorrow [with them].

So, on the world stage, '*vasudhaiv kutumbkam*', the entire Earth is our family... So, on that Earth, such a soul descends from above that he converts non-dualism to dualism. Wherever there is adultery, there will definitely be differences of opinion. And where there is no adultery, however big a family it is, if there is no adultery there, then the power can remain in one hand. Otherwise, what will happen? Every person will move out [of the family] with his wife and the family will break; this had to be done due to adultery. Small families had to be formed. The family system was destroyed.

So, you know when your part of the Abode of Happiness ends. When does it end? Ever since Abraham came. The first adulterous soul enters this world stage and since then your *part* of the Abode of Happiness ends. So, it is you who knows this as well; nobody else knows it. Then you start becoming sorrowful in the kingdom of Ravan. So, who is the main head of Ravan? The lustful Islam. So, is the soul that comes from above Ravan? Or is it a *satopradhan* soul? It comes from there in a *satopradhan* [stage], so, is it Ravan? (Someone: The body it enters...) Yes, the body it enters is sinful. The soul that comes from above isn't Ravan and nor is Ravan praised in the foreign countries. If the soul coming from above had played the *part* of Ravan at that time... because is every religion established by a soul coming in the *satopradhan stage* or is it established by a soul coming in the *tamopradhan stage*? [The soul] comes in the *satopradhan stage* and establishes it.

So, it isn't about the soul coming from above. Definitely, there is a soul within our Brahmin family that becomes the support of that Abraham at the beginning of the Copper Age, converts to Islam and goes to another country to fulfill the adulterous attitude. So, who is guilty? Is it the soul that comes from above or is it the one below? Whose weakness is it? Who has that weakness? There is a weakness in the soul that is below. So, the *aadhaarmuurt* soul is the one in whom Abraham entered; and [who is] the one who gave birth to his body? He will have a father, too. There is an effect of vices through the body as well, isn't there? If someone is born through vicious blood in a vicious family, its effect will definitely be seen in his life and if someone is a child of a sage, a saint, if he is born through the blood of a sage, a saint, there will definitely be an effect on the child. So, his father is the seed, the seed of Islam, call him the father or the husband, meaning call him the head. For example, Ravan and Mandodari. So, Mandodari is also Ravan's creation, isn't she?

So, in the beginning of the *yagya* there were some seeds, there was a seed of Islam, there was a seed of Christianity, there was a seed of Buddhism and there was a seed of the *Adi Sanatan Devi-Devata Dharma* as well, because four religions were mentioned to be the main ones. So, the four seeds of the four main religions were in the beginning of the *yagya* itself. Whoever was in the beginning will be in the end. When the *maanasi*¹ Brahma emerges, then in the *maanasi* world also [there are] the same four sons: Sanat, Sanatan, Sanandan, Sanatkumar. They are praised in the scriptures. So, the four of them are the seeds of the four religions. So, it was said that you start becoming sorrowful in the kingdom of Ravan. The same thing happens in the *shooting period* here as well. During the Silver Age *shooting period*, the four seeds of the *Advance Party* are revealed. First of all in the beginning, the kingdom of Ram continues in the *shooting period* and then later on? The kingdom of Ravan. Brother, will there be Brahma's day and Brahma's night in the shooting of every age or not? There are four stages in every age. So, it is as if one *kalpa* (cycle) is contained within every age. So, the *satopradhan* and *satosamanya stage* is the kingdom of Ram. The Father Ram is revealed in the *Advance Party* in a corporeal form during that period and when that Father becomes hidden and when those bodily religious gurus, the seeds of other religions reveal themselves, you start becoming sorrowful.

(Student commented.) It is about the family. It was about heaven in Delhi. A *foundation* was laid. And then there can't always be unity of opinion. When the Copper Age begins, differences in opinion start. So, you start becoming sorrowful in the kingdom of Ravan. So, who is the seed of sorrow in the Brahmin world? In the Brahmin world, who is the seed of sorrow, the living seed? The seed of Islam, isn't it? The seed of Islam is the seed of sorrow. Ever since he comes to power on the throne of Delhi, the kingdom of Ravan begins.

¹ Relating to the mind (mental)

Someone may be a millionaire (*karodpati*), a billionaire, yet this will definitely be called the sinful world. It means that someone may have wealth and property to any extent, he can't become pure through that. He may have built such a house where not even a single fly or mosquito can ever enter, yet where are they [living]? They are still in a sinful world. This is a poor world, a sorrowful world; although there are many big houses, there are all means of comfort, yet it will be called a sinful, old world. Everyone keeps diving in the river of the poison of vices. It is called *raurav narak* (horrible hell). What does *raurav narak* mean? A place where worms and insects keep biting [each other]. One bit the other, one insect bit the other, so it becomes crooked. It runs to bite the first one. So, everyone keeps biting each other. They don't even understand that it is a sin to indulge in lust. They say, how will the world grow without this? Without what? Without lust. [People] also call, O God! O Purifier of the sinful! Come and make this sinful world pure. They keep diving in the river of the poison of vices. They also keep biting each other and then they call God saying: O God! Purify us. Take us out of this river. The soul says through the body. The soul itself has become sinful, only then does it call. Why does it call? When does someone call someone? You call someone only when there is difficulty, when someone troubles you, it is then that you call someone for help [saying] 'come and help me'. So, the soul itself has become sinful; only then does it call. It is also said, 'sinful soul'. He is a pure soul.

So, it is said, sinful soul, pure soul. It isn't said, sinful body and pure body. There were pure souls in heaven and who were the ones who became sinful? Nobody else can understand this. Only you children have understood this. The account of 84 births isn't in anybody's intellect. You know who have 84 births. Who have 84 births? (Student replied.) Yes. Only those who are the seeds of this world tree have 84 births. A seed is never destroyed. The roots also rot. When the tree becomes old, when it starts drying, then the roots also rot, but what remains? The seed does remain in the end.

So, God says: O children! You don't know about your births. What? You don't know about your births, how many births you are going to have. I tell you [about it] in detail. What? It was certainly said. I narrate it to you in detail, I tell you what *quality* a particular religion has and which soul will go in which religion. You can automatically have a *realization* of yourself in your mirror. So, the Father tells [you] just the *procedure*. He won't sit and tell you about each one, that you have had such and such 84 births, you have played such and such part at such and such place rather the story of the actions of every individual in the Confluence Age itself reveals their many births. The souls that come in their company will also open their secrets because in the end, all are going to become [the children] of the Supreme Soul. There is no soul in the world who won't *surrender* before the Supreme Soul, *God the Father* in the end. So, I narrate in detail how you have 84 births.

Krishna's soul is also in the last birth now after having 84 births. Is it in the last birth or in the *first* birth? Is it in the last birth? Is it the 84th sinful body? Is it in the last birth or in the *first* birth? Is it in the *first* one of the 21 births or is it in the last birth of the Iron Age? Is it in the last 84th birth of the Iron Age? (Students commented.) *Arey!* When was this *vani* spoken? This topic is certainly applicable to the time when it was spoken. As for the rest, when the hundred years of Brahma were over, Brahma died from the Abode of Death. So, which abode will start for that soul? Will it be called the Abode of Death or the Abode of Immortality? It is an Abode of Immortality for that soul as well, isn't it? It is a heavenly abode (*vaikunthlok*), isn't it?

I have taken the support of the body of this one. It isn't that I will sit on all the chariots. No, only one of His chariot is permanent (*mukarrar*). They have then shown a bull. Who? Those

on the path of *bhakti* have shown a bull, [they have shown] that He sat on a bull. Who? Will Shankar sit on the bull or will Shiva sit on it? Will Shivbaba come in animals or will He come and reform human beings? Whom will He reform? (Someone: the bull is a human being.) No, this is true, but these names like the bull, the snake, the bumble-bee (*bhramari*), etc. which have been given are about us human souls, aren't they? So, He came in a bull. They have mentioned a bull. So, did He come in a bull or in a human being? In whom will the Supreme Soul Shiva enter? Will He enter a human being or an animal? The Supreme Soul Shiva will definitely come in a human being. Human being (*manushya*) means the one who thinks and churns. The one who doesn't think and churn, the one who doesn't understand the meaning of a topic at all, if he doesn't pay attention to it at all, then is there any difference between a human being and an animal? The one who doesn't use his intellect, the one who doesn't use his mind is called an animal. The one who uses his mind and intellect, thinks and churns is called a human being.

So, they have shown a bull. Who? The people on the path of *bhakti*. [They have said] that God came in a bull. Have the people of the world, those on the path of *bhakti* shown the bull? Have the people of the Confluence Age Brahmin world said that He came in a bull? The reality is that, who *controls* that bull first? Brahma is also a *banni* (wife). Whose wife is he? He is Prajapita's wife because you can't say 'wife of the Point of light Shiva'. What is the only relationship of the souls with the Point of light Shiva? [The relationship] of Father and sons, not even daughters. So, all the other relationships are formed on becoming corporeal. So, Prajapita is the *banna* (husband) and he (Brahma) is the *banni* (wife). So, call him *banni* or call him a vehicle (*savaari*). Whose support does a man take to run his house? He takes the support of the wife, doesn't he? He gives birth and sustains the children only by taking her support. So, call her the support, call her the vehicle; the father of the entire world, Prajapita makes her the support to run his family, the world family. Who bears the entire weight? The bull. And who enters the one who rides the bull? Shiva comes in him.

That is why it has been said in the murli that a hump (*gummad*) is also shown on the bull. What? Yes. On the shoulder. So, what does the hump represent? (Someone: What is meant by *gummad*? *Kondh* (hump)?) Yes. There is a *kondh*. What does it represent? A horse carriage is also shown. Someone showed a bull, someone showed a horse carriage. So, a horse carriage is a memorial of which time? The horse carriage is a memorial of the *maansi* creation. Four white horses are depicted. Krishna's chariot which has been depicted, call it the chariot of Arjun, there are four horses on it. They are the horse-like souls. Who might those four horse like souls be? The same four Sanat, [Sanatan] Sanandan, Sanatkumar. They have been named Ram, Lakshman, Bharat, Shatrughna in the Ramayana, they move in four directions to conquer the world. In an *Ashwamedh yagya*² those four are sent in four directions because there are four big religious lands in the world. So, those four [souls] become instruments in conquering the four religious lands. Someone conquers India. Someone conquers the European land. Someone conquers the Islamic land and someone conquers the Buddhist land. So, a horse carriage is also shown.

The name bull has been mentioned because of giving the name Gaupaal, etc. What is Krishna called? Gaupaal. So, when the name Gaupaal has been given, then who is the one who sustains the cows, the one who remains behind the cows? Doesn't the bull remain behind the cows? There is also a bull behind the cows. So, what name did those from the path of *bhakti* give him after listening to the word 'cows'? Bull. They have also shown a horse carriage. They have said 'bull' because of the name Gaupaal, etc. Actually, it is neither about those animal cows nor about a bull. You are certainly human beings, but sometimes you stoop to the level of

² a Vedic horse-sacrifice (performed chiefly by kings often in assertion of a king's dominion over his territory)

animals, eh? ☺ You are certainly human beings. You are made to eat the grass of knowledge. *Lo!* You are human beings, do humans ever eat grass? (Someone: Knowledge.) Yes, be it knowledge itself. Why wasn't it termed the milk of knowledge? Milk emerges from grass. They keep singing on the path of *bhakti*, 'cows eat grass, the cow-boys drink milk and Madangopal (Krishna) eats butter and *mishri* (sugar)'. So, what are you made to eat? You are made to eat the grass of knowledge. What does it mean? It means that as long as you are eating the grass of knowledge, yours is a *purusharthi* life. What? It is a *purusharthi* life. You haven't achieved success yet. So, you are offered the grass of knowledge to eat. The animals won't be narrated the knowledge, will they? Whom will the knowledge be narrated to? It will definitely be to human beings.

These mothers whom the Father teaches knowledge and yoga are weak. You know that Baba has come in this body and He will take us. Where will He take us? Where will we go? (Someone: Wherever He takes us.) Wherever He takes us! Will He take us to hell? (Student: to heaven.) Will He take us to heaven? Directly to heaven? Not *via* the Abode of Liberation (*muktidhaam*)? He will take us *via* the Abode of Liberation, won't He? *Muktidhaam* means *Nirvaandhaam*. What is meant by *Nirvaandhaam*? An abode beyond speech. Will it be established just here or will it be established above first? First we will achieve the vice less, incorporeal, *nisankalpi* (thought free) *stage* here. When we achieve such a *stage* in a collective form here, then it is as if the Father has taken us to which place? He took us to *Nirvaandhaam*. This is to take us in practice. That will be called the marriage party (*baaraat*) of Shiva. You know that Baba has come in this body. He will take us. This is His chariot. Whose? This is Baba's chariot. The chariot in which He comes is also a human being. What does it mean? The chariot in which He comes and takes us... we shall go together, we shall live together, we shall remain together, we shall eat, sit, stand and play [together]. Yes, the one with whom [we will do all this]. Can this be possible with a point?

So, He comes in a chariot. That is also a human being. It isn't a bull. Which human being? The one whom He will take with Him, the one with whom, the one in whom He will enter and He will also take you children to an incorporeal *stage*, to the *Nirvaandhaam*. Definitely, he too will have a soul, won't he? Who? Definitely, the human being in whom He comes will also have a soul, won't he? Why did He say 'will have'? Why did He speak about the future? (Student answered.) He wasn't revealed at that time? [He said:] 'He will have, won't he?' It means that a hint was given towards the future *part*. Now you know what the first birth of this soul was. Which soul? The one in whose chariot He comes and [through whom He] takes us to the *Nirvaandhaam*. He takes us to a *stage* devoid of bad thoughts (*nirvikalp*). What was the first birth of that soul? Prajapita is the last birth. What was his first birth? His first birth is of Narayan from a man. When he is in a human body, then it is a body that thinks and churns and when he has unshakeable faith, then there is no need to even think and churn. There is thinking and churning only when and until our *part* is *clear*. And when the *part* of the soul becomes *clear*, then we come to the *stage* of becoming constant in our form. Then he doesn't need to think and churn. Then the *purusharth* becomes intense. So, now you know what the first birth of this soul was. This is about one soul. Now apply it to yourself as well. What is meant by 'yourself'? (End of the cassette.)