

VCD No.414, Audio Cassette No.900,**Dated 03.04.06, at Rajivnagar.****Clarification of Murli dated 10.02.67 (for BKs)**

A night *class* of 10th February 1966 was in progress. In the beginning of the middle part of the first page, the topic being discussed was: this *knowledge* is very easy. But, it takes time to destroy the wrong actions through remembrance. Human beings say, 'either this is some power or they get inspiration from the Supreme Soul.' Now the Father says, 'I am indeed the Ocean of Knowledge. How will I give inspiration? As I am the Ocean of Knowledge, I will splash up [the waves] of knowledge, won't I? Inspiration is something internal. To narrate knowledge, He has to speak through the mouth and hear through the ears. Actually, this word 'inspiration' is from the path of *bhakti* (devotion) [and they think] that God gave them that inspiration. So, the foremost basic thing is to remember the Father, then your wrong actions will be destroyed.

By remembering the Father, our wrong actions are destroyed. Why aren't our wrong actions destroyed if we remember someone else? Why are wrong actions destroyed only through the remembrance of the Father? Where there is the Father, there is no sin and where there is sin, the Father is not present. So, if we remember the Father, [if we] take His company through the mind and intellect, then 'as is the company we take, so is the colour applied to us'. If we remember Ravan, meaning the one who makes [others] cry, if the intellect comes in the company of Ravan, then - the one who makes [others] cry accumulates sins - we will also accumulate sins. So, the first basic thing is to remember only the Father.

The journey of remembrance is the most important and the hard work is in this especially. This is called 'hidden hard work' because you have to remember within. There is no need to speak anything through the mouth either. It is not that you have to keep saying 'Shivbaba, Shivbaba, Shivbaba'. There should be the inner remembrance. Your voice should shut completely. When the voice of someone shuts, he says, 'I won't speak through the mouth', but then the voice comes from inside, the tongue keeps moving; even this should not happen. There should not be any activity of any *karmendirya*¹. This is internal hard work. So you don't have to even say, 'Shivbaba, Shivbaba or *Shivay Namah*' through the mouth. Why should you not say it? Because the external voice is not the voice of the mind. The voice of the mind is the voice of the heart and the voice of the heart will reach the 'Dilwada Father'². This (the external voice) is the voice of the body; the tongue or the mouth are organs of the body. The voice comes from the throat, which is also a part of the body. Shivbaba does not have His own organs or body at all. So, the one who doesn't have His own organs and body, how can He be attracted through the body? He can neither be attracted nor remembered through the body. He is also a soul in the form of the intellect and we are also souls in the form of the mind and intellect. So, the Soul in the form of the mind and intellect can have a connection only with the soul in the form of the mind and intellect. [For example], if a person is very fat and healthy and the person with whom he has to be paired is very thin and weak, then they don't make a match, do they? Similar ones are required. That is why, the Father says, 'first of all forget body consciousness. If you speak through the mouth, then it proves the presence of body consciousness.

¹ Parts of the body used to perform actions

² The Father who takes everyone's heart

So, forget the body and body consciousness and remember Me, the Father, considering yourself a soul.’ This is called ‘the sweet of the dumb’. For example, when a person who cannot speak eats sweets and is then asked about the taste of the sweet, then, no voice comes out of his mouth [but] he has its experience within. So, this remembrance of the Supreme Soul is also an internal experience. We remember the Father in silence. We get to learn Raja yoga. It is said, ‘three minutes of *silence*’, isn’t it? There is no question of coming in sound. They just say, ‘three minutes of *silence*’, but they do not understand its meaning. Here, you understand the meaning. You earn a lot through this silence because by considering yourself a soul, you sit in the soul conscious state. You, the soul, are sitting in the *bhrikuti* (place between the eyebrows) in the form of a point of light. The soul meets the Supreme Soul. That Supreme Soul Shiva does not take on a body; you take on a body. So, what should you do? First, you have to forget this body. The extent to which you keep forgetting the body and keep becoming firm in the soul conscious state, the remembrance of the Father will become firm to that extent. This is a secret knowledge; you have [this] knowledge within you. You even note this down with a book and a *pencil* so that you may remember it. The ones who are very intelligent need not even take notes. They note down everything in their *diary* like intellect itself. The topics should also be noted down, [so that you have a thought:] today, I have to explain this particular topic to someone. To become pure from impure, no one else is called.

[If someone] calls Krishna or Vishnu... if someone calls Hanuman to purify the impure... Baba says that he (Hanuman) is a monkey; how can he purify the impure ones? Some remember Ganesh, well he sways with body consciousness. So the Father says, only the Father is called to purify the impure ones. In the path of *bhakti*, you kept calling for 63 births. By what name did you keep calling? – ‘Patit-paavan Sita-Ram (Sita-Ram, the purifier of the sinful)!’ What? ‘O, the Ram of the Sitas, You are the One who purifies the impure ones, now please come. We all Sitas have become impure, liberate us from impurity.’ It means that there is no other deity except Ram, in whom the *Supreme Soul* incorporeal Shiva enters and purifies the impure ones.

So, there are two fathers. One is incorporeal, the Father of the point like incorporeal souls, the point soul that is seated like a *star* in our *bhrikuti*, as a memorial you apply a *bindi* (a dot), you apply a *tiikaa* (mark of vermilion applied on the forehead). Actually, it is about becoming stable in the soul conscious state and not about applying a *tiikaa*. That point of light soul has to become stable in the remembrance of that *Supreme Soul* Father, who is never bound in the bondage of the body. He does come in this world and enters one bodily being from among us children in a permanent form, He performs all kinds of actions, this is why He comes in an ordinary body. If He comes in an ordinary body, He will perform just ordinary actions. He performs all actions but He does not bind Himself in the bondage of actions. He is pure in such a way. And we become impure. When we come in this world from the Soul World, then we keep falling in this corporeal world, meaning, we keep becoming impure. The power of our soul keeps diminishing.

Why? He (Shiva) is also a soul and we are souls too, [then] why does our power diminish and not His? It is because He is ‘*Abhogta*³’; what? He does not seek the pleasures of the *indriyaan*⁴ despite coming in a body, whereas all of us souls, after taking on a body cannot live without enjoying the pleasures of the *indriyaan*. So, we all are ‘*bhogi*’ (pleasure seekers) and He is

³ The one who does not seek pleasures

⁴ Parts of the body used to perform actions and the sense organs

‘*abhogi*’. That is why He is the One who purifies the impure ones. He is the *Ever Pure*. What? We become *impure* by falling and He never falls. We are attached to the one whose company we are coloured by, the one whose company we keep and we automatically start remembering the one whose company we , the one to whom we are attached. Even if we don’t want to remember him, we are reminded of him. And what about Him? He certainly comes in the company [of many], He certainly comes in the company of the souls in the form of children through the *indriyaan* of the body which He enters, but He is not affected by the colour of the company. His intellect does not come into attachment and when [the intellect] doesn’t come into attachment, He is not reminded of anyone either. Some children ask, ‘Baba, we remember You so much, do You remember us or not?’ ☺ Does our remembrance make an impression on Your intellect or not? So, the Father says, what is the need for Me to remember each and every one? A person is bound to receive the fruit of his actions. I will not sit and remember each and every one. You are lovers of the one Supreme Soul Father, and I am the Beloved. So, the lover should sit and remember the Beloved. Will I sit and remember each one, the 500 - 700 crore (five-seven billion) human souls? (Students: No.)

In fact, I come and tell [you] the life-story of many births of the special and important *actors* of this stage like world. On the basis of that life story, you children learn about your respective births. I do not need to tell the story of each and everyone’s actions. Neither will I write on a *board*, nor paper what various parts you have played for many births. Through the power of soul consciousness and remembrance of the Supreme Soul, you fill so much power in your soul, you make your soul so pure that you come to know about your many births automatically. You souls are actors on this stage like world. For example, there is that (physical) *drama*, in it someone plays the role of a woman, someone plays the role of a man, someone plays the role of a donkey and someone of a king. So, does an actor remember the role he has to play or not? He remembers it. So, we point souls are also actors. No one knows how many times we have changed our costume (body) after coming on this stage like world for many births. Sometimes we have played a *part* in the form of a woman and sometimes in the form of a man.

If someone asks ‘What is this confusion? Why to become woman from a man and man from a woman?’ *Arey!* For example, there are seeds; there is wheat, there are mustard seeds, if they are sown in soil, which plant will grow out of them? The mustard plant will grow from mustard seeds, the mango seed will grow into a mango plant. Similarly, your race is the human race. What is the race of you point souls? You are point human souls. Yes. For example, those plants, there is the mango plant, the papaya plant; among them some seeds are male and some are female. The seeds appears to be the same, but when they grow into trees, then some become male [trees] and some become female [trees]. Similarly, you children become male in some births, and in some births you take on a female body. When you become a male, then due to the dominance of the vice of lust, you keep remembering the female body throughout your life. So, your final thoughts lead you to your destination. At the end, you remember the same female body and you are born as a female in the next birth. And if you are in a female body, you keep remembering one or the other male body throughout your life because of the dominance of the vice of lust among the five vices. So, the body which you remember throughout your life, you remember the same in the end. So, what will you be born as? You are born as a male. Yes, sometimes it can happen that you get two consecutive births as a male or two consecutive births

as a female. No more than this; then you will certainly have to change your costume. So these are the karmic accounts of the *sanskaars*, this is the account of the intellect.

Now the Father says, ‘Engage your intellect in Me. If you engage your intellect in Me, then all your sins will be burnt to ashes and you will become a virtuous soul, meaning a deity soul.’ What? You will be born in the class of the deities because I come and teach the study to make a *nar* (man) into Narayan and a *naari* (woman) into Lakshmi. Nobody in the world can teach this study to anyone. This is the knowledge of the Gita. What? ‘O, *nar* Arjun, do such deeds that you become Narayan from a man, and O, *naari* Draupadi, do such deeds that you become Lakshmi from a woman.’ I make you such a deity who is not at all defamed in the world. Among the 33 crore (330 million) deities, each and every deity is defamed in the scriptures, they have been blamed but there is just one deity who is not at all defamed in the scriptures; it is Narayan. I make you such a deity.

The new world is about to come, this Iron Age is about to go, the Golden Age is about to come. How will the Iron Age go? The Iron Age is so big! 500-700 crore people are spread in the whole world; how will it (the Iron Age) perish? It is a *wonder!* *Arey!* When God the Father comes, then on one side He tells [us] the process to construct the new world, and on the other side He also tells [us] the method to demolish, destroy the old world. Not only He tells [us] the method, but He also has the work started. 70 years ago, neither had God come, nor were these *atom bombs* made. On one side God comes and on the other side, [people] start making *atom bombs*. The *atom bomb* is such a powerful weapon of the world, which destroys the whole world. In the Gita, these powerful *atom bombs* are referred to as the ‘jaws of God.’ [God] opened His mouth and showed it to Arjun, He gave him the vision of His universal form (*viraat ruup*) [and said:] ‘O Arjun, look, the whole world is going to be chewed between My upper and lower jaws.’ These *atom bombs* are hovering in the sky and they are present in the oceans, the underworld too. They (the scientists) just have to press a button and the play can end.

But the Father says ‘Until I establish the new world ...’ what? ‘Until I prepare the framework of the new world, the old world cannot be destroyed’. And also, in the world, there are worldly fathers. It is not that they will demolish the whole house altogether. Do they demolish it altogether? No. First, he (the one who wants to build a house) will make one room, he will prepare one room and he will gather all the goods and materials and keep it there. Then he will demolish the whole house. Similarly, I also prepare a small world. What? I make a garden of flowers. At present, this world is a forest of thorns. What? It is a forest of thorns. Wherever you go, whatever you see, the thorns just keep pricking [you]. Do thorns give sorrow or happiness? They give sorrow. The Father says, now, this world of thorns is going to end. The world of thorns will end, it will be set to fire with the *atom bombs*, there will be explosions and the whole world will be submerged in water. How? Does fire or water come out of *atom bombs*? (Someone said: Fire.) Then how will it be submerged in water?

When *atom bombs* explode, the Earth’s *balance* is disturbed. Due to this disturbance of *balance*, the miles of high mountains of ice in the upper portion of the Earth, on the North Pole and the many miles of high mountains of ice on the South Pole will break and fall into the sea and the level of the sea will rise. Cities like Bombay, which are situated on the sea coast, today they are seen on the ground. It appears as if Bombay is floating on the sea. What will happen to the whole Bombay when the level of the sea rises? The whole Bombay, which is called the city of Maya,

will drown. The sea will boil over, and due to the heat of the atom bombs, what will become the water of the sea? It will evaporate. There will be a scene of rain and only rain in the world and heavy rains will pour for several days. What will happen due to the continuous heavy rains? Everything will drown in water. This flood will calm the whole world. The world will become silent, the atmosphere will become silent. Restlessness will end gradually.

The five elements will also become *satopradhaan*, but they will become *satopradhaan* only when the residents of this world, the new gathering, meaning the deities will have reached their complete *stage*, when they will have achieved their *stage* of peace. Such souls, who will see the destruction through these eyes, will not be restless. They will not let their vibrations of peace break; the new world will be established through them. They will become pure. The new world will begin through those pure people meaning through the deities. So, some of the great saints of today say [this], they raise slogans. For example, [there is] Jaigurudev; what slogan does he raise? 'The Golden Age is about to come, the Iron Age is about to go.' This is indeed correct. I have this work done by narrating knowledge, there is no question of giving inspiration in this.

As for the rest, no one can become pure through the water of the Ganges (the river Ganga) or *carnaamrit*⁵. What? Will the water of the Ganges clean the body, will it clean the clothes or will it clean the soul in the form of the mind and intellect? It can clean the cloth like body. People [just] say that the Ganges is the purifier of the impure, but they do not know who held the Ganges, the purifier of the impure. Is the Ganges, the purifier of the impure, a river of water or is it some maiden who has imbibed the knowledge? It is a maiden who has imbibed the water of knowledge in such a way that she spent a detached life. She did not have *attachment* for anyone else, she had *attachment* for the one Shiva. She [had attachment for] whom? (Everyone said: With Shiva.) The Ganges is shown in his hair locks, isn't she? The hair of Shankar is tied-up and the face of a maiden is shown in it. So, this proves that the artist has made this picture [with this meaning]. He has depicted that when the Supreme Soul Shiva comes in this world, then He enters the last body of Ram and names him Shankar. And Shankar stays in such deep remembrance that the souls of Shankar and Shiva combine to become one, united.

That is why there is only one deity among the 33 crore (330 million) deities whose name is combined with the name of Shiva. Who is it? Shiva-Shankar, Bholenath (the Lord of the innocent ones). There is no one else amongst the 33 crore deities whose name can be combined with that of Shiva. The Father comes and tells [us] that though it is said Shiva-Shankar Bholenath, people think that Shiva-Shankar are just one soul. It is not like this. If they were only one soul, then [why] a small lump (*pindi*) of Shiva is made - What do they make in the temples of Shiva? They make a *pindi* of Shiva - while an idol of Shankar is made. In ancient temples, a *Shivling*⁶ is placed in the centre and around it the idols of deities are placed. Among those idols, the idol of Shankar is placed at the prime location. What does this prove? That all the children of the Supreme Soul Father Shiva who become deities from human beings are sitting around. And the Father, Shiva, who makes human beings into deities, is sitting in the center.

So, the soul of Shiva is separate, His idol is not made because He doesn't come in the cycle of birth and death. Who? Shiva's idol is not made, a *ling* of Shiva is made. He is not shown having

⁵ Lit. foot nectar; the water in which the feet of an idol or a sacred personage are washed

⁶ An oblong stone worshipped all over India as a symbol of Shiva in the path of *bhakti*

hands, legs, nose, eyes or ears because He is not bound in the bondage of hands, legs, nose, eyes, ears at all. And Shankar is shown to have hands, legs, nose, eyes and ears. So, both the souls are separate. The soul of Shiva is separate and the soul of Shankar is separate. What do people think? Shiva-Shankar are one and the same. They are not one, they are two souls but, Shankar's soul sits in such a deep remembrance - he is shown to be sitting in deep remembrance in the pictures - that he becomes united with Shiva. What? The *sanskaars* and nature of Shankar reach such an incorporeal *stage* that he becomes incorporeal like Shiva. As are the virtues of Shiva, incorporeal, viceless and egoless, so the soul of Shankar also becomes what? Incorporeal, viceless and egoless.

What does viceless mean? The one who has no vice. So, which vice is the prime one among all the vices? There are five vices: Lust, anger, greed, attachment and ego. Among them, the prime vice is lust. But for Shankar, a story is shown that he burnt the deity of desires (*Kaam devata*) to ashes. No other deity is shown. What? That some deity burnt the deity of desires to ashes. Shankar is shown to have burnt the deity of desires to ashes. Now, when the chief himself is burnt to ashes, then the rest of the thieves and bandits will run on their own. This is why, Shankar also becomes completely viceless from incorporeal; and the one who is viceless is egoless. The one who has ego, bodily ego, he will definitely show his ego. Despite having a body there shouldn't be the ego of the body; this is called [being] egoless.

So it is said that the Ganges is shown on the head of Shankar. [People] say: We will become pure by drinking the water of the Ganges or *carnaamrit*. The Ganges is shown to flow from the feet of Vishnu. The Ganges emerged from the feet of Vishnu and merged in the hair locks of Shankar. Now in fact, it is not about the physical feet. This is about the feet like intellect. What? Whose feet like intellect? Vishnu's. Vishnu must certainly have been Brahma earlier. Brahma *so* Vishnu. It is said that the Vedas emerged from the mouth of Brahma. '*Vid*' means information, knowledge. So, no one knows [the reality]. [They say:] 'He (Brahma) must have opened his mouth and the Vedas emerged from it'. Does it ever happen like this? No. That incorporeal Shiva enters the body of Brahma and the *vani* (murlis) that He narrates, Brahma's soul assimilates that *vani*. What? Where will the assimilation take place? The assimilation will take place in the intellect.

The assimilation of knowledge that takes place in the intellect, the feet like intellect, the listeners listen to that assimilation of knowledge. Among those who hear it, there are men as well as women. Who will imbibe more? Women. Why? Why not men? Ravan was a great scholar. Vedas and scriptures are shown in his hands, just like they are shown in the hands of Brahma. So, didn't he imbibe the knowledge of the Vedas and scriptures? He did imbibe it, but not in life in practice. That is why, Baba says in the murlis that all men are Duryodhan-Dushaasan⁷. What? They fight a wicked war, they are Duryodhan Dushaasan, they rule in a wicked way. They make people work using force and violence. The Father says, 'The intellect of Duryodhan and Dushaasan cannot assimilate this knowledge'. Does the knowledge remain [in their intellect] when they become angry? It vanishes. Similarly, Baba says that if someone falls in the vice of lust, then [it as if] he falls from the fifth storey of a building; he breaks his bones and everything. All the knowledge vanishes. Then, they cannot narrate the topics of knowledge. So, men don't assimilate that [knowledge].

⁷ Villainous characters in the epic Mahabharata

Now, the maidens and mothers remain. Among the maidens and mothers, there are two categories. One [category] is the *kumaris* (virgins), and the other [category] is of the *adharkumaris* (the women who are married and lead a pure life). *Adhar* means half (*aadhi*) *kumari*. How? How is she a half *kumari*? After the marriage, did she remain a half *kumari* or did she completely become a mother? Baba says that after coming in knowledge, you have to remain pure. What? You have to imbibe purity in your life. You should not let dirt enter your mind and intellect. What? Your intellect should not be engaged in the world of excrement and urine; you should make your intellect such. So, although she got married and also gave birth to children, if she follows knowledge and does not let dirt enter her intellect, then from that time she becomes a *kumari*, doesn't she? So, they (such women) were called *adharkumari*.

And the other [category] is of those who haven't married, who haven't at all given birth to children. So, they are *kumaris*. That is why, temples are also made as memorials: *kunvaari kanyaa* (virgin) and *adharkumari*. So, will the *kumaris* have more *purity*, the vibrations of purity or will the mothers have more? The virgins have more vibrations of *purity*. That is why, the *kumaris* imbibe the knowledge number wise (at different levels). Someone may ask, 'Why number wise?' When all are virgins, then why was [the word] number wise used? He used it because in today's world of the Iron Age, how has the atmosphere of the whole world become? It has become dirty, it has become bad. The atmosphere has become such that regarding it Baba says, 'Ram took an army of monkeys.' Actually, he did not take an army of monkeys, but human beings become like monkeys, it is their army that he took. He narrated the knowledge to them and taught them to fight with Maya. Such monkeys, in the world of monkeys... Baba says, it comes in the newspapers as well as on T.V. ... what? A father doesn't spare his daughter, a brother doesn't spare his sister, an uncle doesn't spare his niece and a guru doesn't spare his female disciple. Everyone becomes an enemy of the *kumaris*. So? So, will all the *kumaris* become impure? Or will they become impure number wise? They become impure number wise. Among them, someone emerges who imbibes the knowledge well and also narrates, distributes it to the others in the world. The Ganges is shown to flow in North India. What? The Ganges is highly regarded in North India. It is said that the Ganges merged in the head of Shankar.

Now, these topics are of when? They are of the Confluence Age. The Ved vani that the Supreme Soul Shiva narrated through the mouth of Brahma, the knowledge which is called murli that He narrated, that knowledge of the murli was completely imbibed by someone. What? Only the one who remains in complete remembrance will imbibe [the knowledge] completely. So, the remembrance of Shankar is very sharp. Through the power of remembrance, he absorbs the entire knowledge that is given through the mouth of Brahma in his hair locks. Actually, the knowledge does not merge in the hair locks. Is there any knowledge in the hair? Hair means that the complete knowledge merges in the intellect.

The knowledge that merges in the intellect, in those hair locks... the Ganges, who emerged from the feet of Vishnu, the soul in the form of the Ganges, a maiden who receives sustenance under the guidance of the one who becomes Brahma so Vishnu offers herself to him. To whom? To Shankar. She offers herself, she surrenders herself to Shiva Shankar Bholenath. The Ganges has been shown on his head as a memorial of her offering herself. So, the Ganges merges in the hair locks of Shankar. So, first, the Supreme Soul Shiva narrates the knowledge through Brahma, then some ascetic in the form of Shankar imbibes it, and the Ganges of knowledge keeps whirling in the intellect of the one who goes No.1 in imbibing the knowledge. Initially, she keeps

whirling; she stops there itself and doesn't flow out. So they have made up a story. What did Bhagirath⁸ do? He did *tapasyaa* (intense meditation) for a long time once again. What did he do to the Ganges after doing *tapasyaa*? He brought down the Ganges from the hair locks, meaning, the Ganges of knowledge which merged in his (Shankar's) intellect then spreads on the earth and benefits the whole world.

So, does Shankarji have a male body or a female body? He has a male body. The world is not benefited through a male body, no matter how powerful the knowledge he narrates [is]. When does the benefit take place? It is when some maiden assimilates that knowledge and then becomes the instrument to spread it in the world. So, that Ganges comes. [So,] it was said, 'It is not that someone becomes pure through the water of the Ganges or the *carnaamrit* (could you please explain). They have perceived it to be some physical Ganges of water that purifies anyone. No, it is some maiden who emerges and imbibes the knowledge in her life and after imbibing it in her life, she narrates it to the others.

Now in fact, knowledge is known as nectar. What? What does nectar mean? (Students: Knowledge.) In the scriptures it is mentioned that an urn of nectar emerged when the churning of the ocean took place. The urn of nectar came out. It is not said that an urn of knowledge came out. What came out? An urn of nectar came out. So, what is the difference between knowledge and the urn of nectar? This is also said in the murli. In the murli spoken through the mouth of Brahma Baba, it is said: 'Now, it will not be called the nectar of the knowledge of the Gita.' Why will it not be called so? It is because the nectar comes out after churning. When the churning of the ocean took place, then the nectar came out. Similarly, the knowledge spoken through the mouth of Brahma was churned in the intellect, the hair locks of Shankar. Shankar did the churning in his intellect, then after churning, it came out in the form of nectar.

So, it was said: Knowledge is known as nectar. It is also said, 'why do you leave nectar and eat poison?' Is it said for the Ganges? (Someone said: No.) For whom is it said? 'Why do you leave nectar and eat poison?' Is it said for the Ganges or the deities? For whom is it said? Whose picture is made? The picture of Shankarji is made. What picture is made? What did Shankarji do? He is shown to drink poison from a bowl. The Father says, 'You are getting nectar, I give you the nectar of knowledge, then why do you drink poison?' It is not said for the Ganges, meaning the maidens and mothers have modesty in them. *Mostly*, they do not become 'Shrupanakha⁹ and Pootna¹⁰'. So, because of having modesty, they are the ones to drink the nectar of knowledge. And, what about men? Men are the ones who drink poison; they take the pleasure of the vices.

So, who is the chief amongst all the men? Will there be some soul who has the maximum births of a male or not? Who will have more male births and who will have more female births? Will there be some account or not? What will be the account? It was said just now that some soul has two consecutive male births and some soul has two consecutive female births. Then, there will also be some soul who has a male body for a maximum number of births in the 84 births; and there will [also] be a soul who has a female body for a maximum number of births in the 84 births. So, who will become more impure and who will become purer? The one who takes more

⁸ Name of a king who brought the Ganges down from heaven to earth with his intense meditation

⁹ Sister of Ravan who made Ram and Ravan fight

¹⁰ A witch who attempted to kill Krishna

male bodies will become more impure. And what will [the soul] who takes a maximum number of female bodies become? It is pure even in the last birth. So, what will the intellect be like? The intellect will be pure.

So, call her Ganga or Vaishnavi-Devi Lakshmi. What? These are the two forms. It is shown that when the urn of nectar came out, it was given to Lakshmi. Lakshmi distributed that nectar of knowledge. To whom did she distribute it? She distributed it to whom? She distributed it to the deities. But what mistake did she make? Although Lakshmi distributed it, the one who becomes Brahma *so* Vishnavi, Lakshmi certainly distributed it but she could not decide. What? Who is a deity and who is a demon and she went on distributing it. So, the demons got a chance and they intruded [in the line of the deities] and got their *number*. So, when they got their *number*, they became immortal, didn't they? What? Do demons ever perish from the world? Demons don't perish, they start coming again from the Copper Age.

So, it means that Lakshmi does not have so much the power of making decisions. How much? Lakshmi doesn't have as much power to make decision as ...? (Someone said: Narayan.) Narayan definitely has it. [Lakshmi doesn't have as much power to make decisions] as the Ganges has. It is not shown for the Ganges that the Ganges, the purifier of the sinful makes a mistake and distributes [nectar] to the demons. No. She doesn't make a mistake and distribute [the nectar], [in fact] she uplifts the demons as well. The knowledge which stays in the intellect of the Ganges is the same knowledge which stays in [the intellect of] the *Rudravatsa* (children of Rudra) of the *Rudramala*.

Rudramala and *Vijaymala*. To whom does the *Rudramala* belong and to whom does the *Vijaymala* belong? Shiva is called Rudra. So, the rosary of Shivbaba is the *Rudramala*. And, the *Vijaymala* or *Vaijanti mala* belongs to Vaishnavi devi; that *Vijaymala* is the rosary of Vishnu. So, is Vishnu high or is Shiva high? Shiva is higher, so will His rosary also be more powerful or not? And Vishnu's rosary does not have so much power. This is another thing that the beads of the *Rudramala*, when they win over the vices, are added to the *Vijaymala*. Then the path of the household is established. The path of the household is established in the new world which is made. The path of renunciation that was established in the 2500 years ends.

So, it was said, it is also said, "Why do you leave nectar and eat poison?" So, who says it and to whom is it said? *Arey*, it will be said to someone, [and] there will be someone who says it. Who said it and to whom? (Someone said: Shiva said it.) Shiva said it; to whom did He say it? (Someone said: To Shankar.) He said it to Shankarji: Why do you leave nectar and eat poison? *Acchaa*? Does only Shankar eat poison? Doesn't anyone else eat it? ☺ Among all men, is there any man who does not eat poison? Is there any? There is no such man. Everyone does eat poison, but there will be someone among them who eats it in the first place. [There is] the first Brahmin *so* the first deity, the first deity *so* the first Kshatriya¹¹, the first Kshatriya *so* the first *vicious* (*Vaishya*); and the first *vicious* Vaishya¹² *so* the first Shudra¹³. So whose *number* is first? (Someone said: Shankar.) Then who will become famous? He himself becomes famous.

¹¹ Member of the warrior class

¹² Member of the merchant class

¹³ Member of the fourth and the lowest division of the Indo-Aryan society

It is not just famous, but it is a *practical* thing that, through the power of remembrance, Shankar wins everything except one thing. What? He is shown to drink poison; he is unable to give-up drinking poison. Why? *Arey*, in order to win over the vice of lust, does he require a company or will he do it alone? A companion is also required. And should the companion he needs have equal power or should he be weak? (Someone said: Equally powerful.) Someone weak will not do. Yes, this is possible that one is from the lineage of the Brahmins and the other is from the lineage of the *Kshatriya* or from some lower section of Brahmins, but it is not possible that one is from the lineage of the Shudra, the other is from the lineage of the Brahmins, both of them are paired and they win over the vice of lust. No. They should be equal *purusharthis*. Among equal *purusharthis*, Baba... (VIDEO CUT)

So, this is about when? This is about when? This must have happened in the Confluence Age. What? (Someone said: Leaving one [companion] and taking another.) Yes. He takes one [personality], he makes him his companion, he creates the world, the world is born through Brahma. Then what does he do? He does not like that world so he destroys it. (Someone said: He experiences some shortcoming in it.) Yes. Then, to create a new world, is another companion required or not? (Someone said: It is required.) Then he takes a new companion. He does not like even that world, again he destroys it. Then again a third [companion], he takes a third companion, the world was again created for the third time. He does not like even that. Then the world he creates for the fourth time, that [world] is established. So, who is the last one? Who becomes the last companion? Lakshmi, Vaishnavi.

(Someone said: Why wasn't the last one made the first companion?) In the beginning, the Shudras were made Brahmins, that too in Kolkata; and in Kolkata, in the last birth, there is a practice that all people become so vicious that they keep two-four women [as wives]. They will keep their own wife at home and despite her being there, they will make another house and keep a second wife there. This was very prevalent among the Bengalis (People from Bengal). So, this establishment cannot happen in the beginning. Nothing happens all of a sudden. A mango plant cannot be grown on the palm¹⁴. Baba says that in the beginning of the *yagya* also, a *dhobi ghaat* (laundry) was opened. What? A laundry was opened but there was no knowledge at that time. When there is no knowledge, there is no question of the establishment at all. At that time, they just chanted the sound 'Om', just like the devotees do. The Sanskrit Gita was read out. So, it is not knowledge.

In fact, knowledge has come now. Through the mouth of Brahma, the Ved-vani was spoken but it was not churned. Then, some Brahman child emerges; Shankar is shown wearing a *janeu* (sacred thread generally worn by the Hindu Brahmins), isn't he? Some Brahmin child emerges who imbibes and churns the knowledge in his head and the Ganges flows out of it. To uplift the world, that maiden comes to the field. So, all these topics are of here. It is said that no one becomes pure through the water of the Ganges or the *carnaamrit*. Knowledge is known as nectar. 'Why do you leave nectar and eat poison?'

So, in path of *bhakti* they have created a lot of confusion. What confusion have they created? In the path of *bhakti*, there is nothing that is logical. The whole yarn is entangled. The whole yarn of knowledge... Suppose there is a string, wind it into a ball like this (Baba is demonstrating),

¹⁴ Figuratively it means that you cannot achieve something great in one go

then what will happen? The whole yarn will be entangled. So, similarly the whole yarn of knowledge is entangled. Now the Father comes and disentangles it. Do you know how the false *sanyasis* of today tie their hair-locks? (Someone said: Tangled.) Yes, they roll them and knot all their hair. They form very long hair-locks.

They have put into practice a memorial of when? (Someone said: The Confluence Age.) They have put into practice a memorial of Shankarji. In the last birth, in the intellect of Shankarji, the entire knowledge becomes complicated and hangs down in the form of tangled hair locks. If Shiva does not enter [Shankar], the yarn of knowledge would just remain entangled. Now Shivbaba says, 'I have come to disentangle the yarn of knowledge which was entangled'. Who entangled this yarn of knowledge? The scriptures were made from the Copper Age. (Someone said: The religious gurus.) The religious gurus? Who will be the main guru among those religious gurus as well, who has entangled the yarn of knowledge a lot? After all, who started making the scriptures? (Someone said: The Brahmin children.) Even among the Brahmin children, there must be some particular Brahmin child who will have started making these scriptures. What is written in the scriptures as well? Who made these Vedas and scriptures? (Someone said: Brahma).

No. [The knowledge] came out of Brahma's mouth. Like from the mouth of the religious fathers, the knowledge of their religion emerges, they are not scriptures. The scriptures are made centuries after the religious fathers [give knowledge]. What? The Quran was made 200-300 years after Mohammad, the Bible was made 300-400 years after Christ, the Guru-Granth-Sahib¹⁵ was made 100-200 years after Guru Nanak; [the scriptures] are not made at the same time. Similarly, even when the Father Shiva comes and gives knowledge through Brahma's mouth, its scripture certainly cannot be made [at that time]. After 2500 years, someone starts making the scriptures.

So someone will have made the scriptures like the Mahabharata, the Gita and such scriptures. Who is that one? Vyas. '*Vi*' means *vishesh* (especially) and '*aas*' means to sit cross legged to narrate knowledge. So, the one who sat, the one who made scriptures... were they made for degradation or for the uplift [of people]? They were made for degradation. So, who is the one who brings degradation? *Arey*, there must have been someone. *Arey*, there must have been someone who made scriptures. (A student: Vyas.) It was Vyas. Who is that Vyas? There were dynasties of Vyas too. For example, there are the gurus, when the gurus leave their body, then someone else sits on their throne. Just like, the Narayans have dynasties in the Golden Age: the 1st Narayan, the 2nd Narayan, the 3rd Narayan, the 4th Narayan. Just like the *dynasty* among the English continued: King Edward I, King Edward II, [King Edward] III. Similarly, there were dynasties of the ones with the name Vyas too. Those who become Narayans in the Golden Age, what do they themselves become from the Copper Age onwards? They become Vyas one after the other.

So who is the No.1 Vyas among them? *Arey*? Who is it? (Someone said: Abraham.) Is it Abraham? Does he write scriptures? (Someone said: Brahma Baba.) Is it Brahma Baba? *Arey*! Who was before even Brahma? (Someone said: The soul of Ram.) Yes. Brahma Baba will become the 2nd Narayan, in the Golden Age, who is the Narayan even before him? It is the soul

¹⁵ Holy book of the Sikhs

of *Nar-Narayan* (the one who becomes Narayan from *nar*), isn't it? So, the one who becomes the 1st Narayan himself becomes the 1st Vyas there (in the Copper Age).

Now, there he (Vyas) has a human intellect, there isn't the entrance of Shivbaba in him; so, as the intellect becomes confused and vicious from the Copper Age due to the company of vicious [souls], the vicious religious fathers; so, he sat in order to benefit the world [thinking] that he will bring the benefit of the world. He sits saying, '*Shivoham*¹⁶'. He has this habit, hasn't he? ☺ What? From where does he develop this habit? He develops this habit in the Confluence Age, Shivbaba enters him. So, the one in whom Shivbaba enters gets this ego: Shivbaba doesn't enter anyone else in a permanent a form. It is in me that He enters. Although he doesn't say this externally, through the mouth, he has this impression within. So, the impression he has in him in the Confluence Age, where does it come out? Will it come out at some point of time or not? (Someone said: It will come out.) It comes out from the Copper Age onwards. (Someone said: It emerges.) Yes, it emerges; so he makes various scriptures. Through those scriptures, the human beings degrade.

Earlier, the scriptures were also *satopradhaan*. Everything in the world is firstly *satopradhaan*, then *rajopradhaan* and *tamopradhaan* at last. So the scriptures made in the beginning, in the beginning of the Copper Age, still had *saatvikta* (truth) and *satopradhaantaa* (the quality of being *satopradhaan*). The meaning with which its creator created it, the same meaning was given, but what happened later on? The other Narayans of the other religions who came after him changed the meanings [of the scriptures]. They made meaningless interpretations of them. They inserted their mind's opinions in them. Because of inserting their mind's opinions, the meanings of those scriptures changed. Om Shanti.

¹⁶ I am Shiva