

VCD No. 1086, Audio Cassette No. 1572,
Dated 07.04.09, at Mangaldevi.
Clarification of Murli dated 22.07.68 (for bks)

Om Shanti. The *vani* that was [being narrated] is dated 22nd July 1968. The topic being discussed at the end of the first page was: children understand that this capital is established and this capital is such that it is the only capital that is established in the *Purushottam* Confluence Age¹. Moreover there isn't any other *Purushottam* Confluence Age in which you become so high that no one in the world can defame you. You know that there isn't any defamation of Lakshmi-Narayan. The remaining 330 million deities are defamed; Brahma, Vishnu and Shankar are also defamed. They even defame Shivbaba but I make you higher than Myself. Children know this too, who creates such a new world. The Father alone will create [such a world]. You shouldn't forget this. *Maya* makes you forget a lot. What does she make you forget? She makes you forget the remembrance of the highest on high Father. Her very job is that. What? To make you forget the Father and remember the worldly affairs. *Maya* doesn't *interfere* much in knowledge; she *interferes* a lot in remembrance.

A lot of rubbish is filled in the soul. So that rubbish of 63 births makes you ignorant and that rubbish can't be cleaned at all without remembrance. The children are confused a lot by [the word] *yoga*. They keep saying again and again "we are not able to be in *yoga*". In reality, the word *yoga* is of those *hathyogis*², yours is *yaad* (remembrance). *Yaad* is certainly easy. We remember those whom we see. We remember those from whom we receive happiness. So it isn't about *yoga*. What should you do? It is the Father who gives happiness the most, therefore remember Him. They keep saying *yoga, yoga* because they don't meet the Father in *practical*. When they don't meet Him practically, in a corporeal form, they find it (remembrance) difficult; hence, it is right for them to say '*yoga*'. [But] you should remember Him easily as you meet the Father in *practical*, in the corporeal. Those *hathyogis* and *sanyasis* don't find Him at all. Therefore, they make a connection with Him stubbornly and you remember Him easily.

Those *sanyasis* say "we have to be in *yoga* (connection) with *Brahm*". The worldly *sanyasis* say this and what do the *sanyasis* of the Brahmin world say as well? We have to be in *yoga* with Brahma. They (the worldly *sanyasis*) say, we have to be in *yoga* with *Brahm* and they (the *sanyasis* of the Brahmin world) say, we have to be in *yoga* with Brahma. Now *Brahm* (the place) where the souls live is inert and the stomach like intellect of Brahma is also inert. It (the stomach like intellect of Brahma) doesn't think and churn. So, they have *yoga* with it. You have to make a connection with the living [one]. You don't make a connection with the inert [one]. Well, the Supreme Abode (*Brahm tatva*, literally the Brahm element), where the souls stay, is very vast. The one whom you remember is very subtle.

Subtle and extensive; what is the most extensive? [It is] the Supreme Abode (*Brahma tatva*), your home. The stomach like intellect of Brahma is also your home. From where does the entire world originate? The entire world originates from the stomach like intellect of Brahma itself. So it is very extensive. You remember the most subtle one, the one who is the intellect of the intellectuals. The one who is subtle and to the extent he is subtle, he is reflective to that extent. As for the rest, yes, He thinks when He comes in the corporeal [one]. Otherwise, there is no need for Shiva to think and churn at all. He doesn't come at all in the cycle of birth and death. As for the rest, yes, just as the sky is extensive, the Supreme Abode, the place where souls live is also extensive; it is wide.

Just as *stars* can be seen in the sky, similarly there are souls here, small like *stars*, and they are even beyond the sky where there is no influence of the Sun and the Moon. You see that there are so many small *rockets*. So, Baba says, you have to give the knowledge of the soul first and no one can give the knowledge of the soul except the One Supreme Father Supreme Soul. God alone can give that [knowledge]. It is not that they don't know just God; they don't know the soul either. Although they understand that a wonderful star shines in the middle of the forehead. They say so, it is a praise. The soul stays there. But they don't know how the part of 84 births is recorded in such a small soul. This is called nature; you can't call [this] anything else. The part of 84 births keeps rotating in us, souls and after every 5000 years, this part of the soul, this cycle keeps

¹ The age in which the best among the souls are revealed).

² Those who perform rigorous physical exercises

rotating. This is ordained in the drama. So, understand that this world is indestructible. The play of this world is also indestructible. The world is never destroyed as well as the play of this world is never destroyed.

Those people [in the path of *bhakti*] show that a great *Pralay* (dissolution) of the world at the end of a *kalpa* takes place, and then Krishna came on a *Pipal* leaf³ sucking his thumb. They show this in the scriptures, don't they? But it doesn't happen like this. What? That there is a light boat of a *Pipal* leaf in the ocean and the child Krishna is laying on it comfortably, sucking his thumb. Won't a light boat like a *Pipal* leaf drown? Can it happen like this? But it doesn't have a limited meaning, it has an unlimited meaning. 'A great *pralay* took place' means '*aap mue mar gayi duniya*' (if you die the world is dead for you). All are finished, all have become lifeless. It is the soul of Krishna alone who experiences that in this world like ocean, in this ocean of vices there is a *Pipal* leaf, that *Pipal* leaf is very light. It is so light that when a little wave of *Maya* comes, the leaf shakes vigorously, it swings. Otherwise, there is the leaf of a Banyan tree [for example]; will it shake and quake with a little gust of wind? No. There is no comparison between a Banyan tree which is called *Vatvriksh* and the *Pipal* leaf. The *Pipal* leaf swings so much! So they show that a great *pralay* took place, and at first a *Pipal* leaf was the support in that *pralay*, who is that? (Someone said: Brahma). Brahma. Brahma? No. Brahma is just a child. Who is he to Jagadamba? He is just a child. Actually the *Pipal* leaf is Jagadamba, the last bead of the *Rudramala* (the rosary of *Rudra*). The first bead and the last bead. Who is the first bead? *Jagatpita* (the father of the world), and who is the last bead? *Jagadamba*.

So, the soul of Krishna sits on that *Pipal* leaf in the form of Jagadamba. Like a child comes in the womb of a mother. That child who came is so fortunate that no matter how many storms of *Maya* come, it may shake the mother, the *Pipal* leaf may shake to any extent, but it cannot drown. That is why there is the praise, the boat will shake, it will quake but it will not drown. Even now the *Pipal* leaf in the form of Jagadamba is shaking a lot due to the waves of *Maya*. What does the world think? Especially the world of Brahmins thinks that the *Pipal* leaf is as good as drowned but the Father says, 'the boat is so powerful that it will shake, it will quake but it will not drown'. This is ordained in the drama.

(Someone said: what is the reason for this? She surrendered first.) She is a *pushkarni* Brahmin. *Push* means [like when] someone is pushed to move ahead, for how long will he move? (Someone said: it (the *Pipal* leaf) shakes and swings but it doesn't drown.) Yes, but she did show courage. Therefore, *himmate bacce madade baap*⁴. So a great *pralay* never takes place. They have shown a great *pralay* but in reality this drama is indestructible. The establishment of one religion certainly takes place and there is the destruction of the rest of the religions, [this] keeps happening. You know that there are three main religions that exist in this world at this time. Which three religions exist? The people of Islam, the Buddhists and the Christians; they are seen in such large numbers and the Ancient Deity religion is not seen at all. It is nearly extinct. Now this is the beneficial Confluence Age. In this beneficial Confluence Age..., the three main religions [i.e.] Islam, Buddhism and Christianity that come afterwards were neither present in the beginning of this world nor will they be present in the end. What will remain? Only the Ancient Deity religion which God establishes after coming will remain; it should be understood with the intellect.

There is a difference of day and night between the old world and the new world. Who makes the old world and who makes the new world? The Father makes the new world. There is heaven in the new world, isn't there? So who will be the one who makes heaven? Sadashiv Himself, the One who always remains in the stage of the self (*swa sthiti*) makes heaven in the form of the new world. What does He make man into? He makes him into Narayan. So, Narayan exists in heaven and where does a man i.e. a human being exist? He exists in hell. Man (*nar*) creates hell (*narak*), therefore, he gets the world of hell. Shiva makes a man into Narayan; so, Narayan gets the world of heaven. Today it is an old world; yesterday it was a new world. What was there in yesterday's world, what is there in today's world and what will happen in tomorrow's world, you know it, you can understand it. Whoever belongs to whichever religion will establish only that religion. What? Suppose, someone belongs to the Christian religion, if he is the seed of the Christian

³ *Pipal leaf*: the leaf of holy fig tree

⁴ If children display courage, the Father is ready to help them.

religion or the root soul of the Christian religion or if he is a leaf of the Christian religion, what service will he do? Although God comes and explains, God comes and establishes the Ancient religion, if he is the seed, the leaf or a root of the Christian religion what kind of service will he do? He won't do the service of the Ancient religion, what will he do? He will establish his own religion.

Moreover, only one [soul] comes [for their religion]. First, one religious father comes to establish the *vidharmi*⁵ religions. They are not many. It is not so that just by their coming, the path of *bhakti* begins. No. When their [population] increases a lot, the path of *bhakti* begins. What happens here in the Ancient religion (*Sanatan dharm*) as well? When the deities become numerous the path of *bhakti* begins. There isn't the path of *bhakti*, when there are few deities. When their [population] increases a lot the path of *bhakti* begins. Now the Father has said, '*hear no evil*'. Don't listen to these many [people]. It is explained to the children that they don't have to listen to the things of the path of *bhakti* at all, as the path of *bhakti* is not established by one [being]. When they become many the path of *bhakti* begins, the path of knowledge comes from one. When the path of *bhakti* is prevalent they keep croaking [babbling] so much. They show so much intelligence in *Sanskrit* but don't have even a little knowledge; it is as if they have never listened to knowledge at all. As for the rest, *bhakti* as well as knowledge is praised on the path of *bhakti*. The knowledge is the day for the Brahmins.

Knowledge means information (*jankaari*), light, *bhakti* means night. Night means where [people] stumble, where there is darkness. Now you are a Brahmin indeed. You are certainly knowledgeable if you are a Brahmin and Brahmins should have a top knot (*choti*) too. Why? Why should they have one? Why do the Brahmins on the path of *bhakti* keep a top knot? They keep a top knot, why do they keep one? It is a memorial of what? It is because... which is the highest part of the body? Which is the highest organ? The top knot. So, in this world as well, the period which is of the highest stage is the Confluence Age. In the Confluence Age, you Brahmins become the topknot. You become the highest of all. Even the deities are not as great as you become great. Why aren't the deities [as] great? They are so happy, then why aren't they [as] great? They aren't [as] great because they don't know the Father... and you? You do know the Father. So the [Confluence Age] Brahmins should have a top knot too. (Someone said something). So, do the Brahmins have a top knot now or not? (Someone said: they have it.) Do they have one? Baba says they should have one. Don't they have one? They don't have one. They must be *Duryodhan*, *Dushasan*⁶ that is why they don't have a top knot. If they are *Shudra*⁷ they won't have a top knot. So, who has a top knot then? All the virgins and mothers have a top knot (a plait). So, who are the true Brahmins? The virgins and the mothers are the true Brahmins.

So Baba has given a title to the true Brahmins, [saying:] 'open the gates of heaven'. Who will open the gates of heaven? Will the ones who are true Brahmins open [the gates] or will the Brahmins who are false open it? Those who will be true Brahmins, complete with 16 celestial degrees; they will open the gates of heaven. The Father says, I don't give any trouble to you children, what? Does the Father give any trouble? (All said: No.) He says, consider yourself as a soul and remember Me. What is the trouble in this? Who gives trouble then? Then why do Brahmins become sorrowful? *Maya* gives trouble. *Maya* takes on some or the other form and comes as a hindrance. She comes to place obstacles, and the remembrance of the Father is... she will come in the form of some woman, she will come in the form of some man, she will come in the form of some material [item]. She brings so many waste thoughts. The Father never gives any trouble to the children at all.

He is the most *beloved* Father. You don't get such a *beloved* Father in the 84 births at all like the *most beloved* Father you have found in the Confluence Age. He says, 'I am the giver of true salvation to you'. What do I give [you]? I give true salvation. *Sat* (*gati*) means true salvation. What is meant by true salvation [and] false salvation? Whom do I give true salvation? I give true salvation to the soul. What does true salvation mean? Will truth be above or below? Truth will be above and what about falsehood? Falsehood will be below. The Iron Age world is false so it is shown below and the Golden Age world is shown above. So, I bring about your true salvation. The meaning of bringing true salvation is that I take your soul above. The meaning of *sadgati* is *satt gati*, true salvation. *Satt* means truth. I take your soul across this false world by making you

⁵ *Vidharm*: The religion whose beliefs and practices are opposite to that set by the Father.

⁶ Villianous characters in the epic Mahabharata.

⁷ untouchable; a member of the fourth and the lowest division of the Indo-Aryan society.

realize the truth. The world of the Sun, the Moon [and] the stars is created and destroyed and I take you across this world. So, I give you true salvation. I am the remover of sorrow and the giver of happiness. I take you across this old world, so I am the remover of sorrow and then I send you to the new world so I am the giver of happiness. So you remember Me alone.

They say God, God, so do they remember one God or do they remember many Gods? (Someone said: One God). Then why do they say [He is] Omnipresent? (Someone said something.) No, even if they say [He is] Omnipresent, then is there truth and falsehood in everyone or not? Whichever living being it may be, there is some truth in them or not? And whatever truth they have, from whom did they get it? They got it from that very *Satt-chitt-anand*. He is true (*satt*), living (*citt*) and blissful (*anand*), He is truthful, benevolent and beautiful (*Satyam-Shivam-Sundaram*). Through His remembrance alone the entire world becomes true; it (the entire world) becomes the place that gives happiness. Yes, in some soul that truth lasts for a long time and in some [it stays] for a short time. The more someone has remembered [Him], the more someone has been in His company, he obtains that much power. Some souls become givers of sorrow quickly and some souls remain givers of happiness for a long time. For example the eight deities (*ashtdev*), they will certainly have remembered [Him] more. They have remembered [Him] more, so they must have obtained more power of truth or have they obtained less? Have they obtained less or more? (Someone said: less.) Have they obtained less? The deities? (Someone said: The deities have obtained more.) Yes, those eight deities who don't suffer the punishment of *dharamraj* at all... so how much power of truth will they have obtained? They have obtained so much [power of truth] that they remain the companions, the helpers [of the hero actor] even until the last birth. They don't deceive [him], and the other souls deceive [him] to some extent or the other. So there is more power of truth [in them], isn't there? That [truth] stays because of the power of remembrance, because of the power of the company.

The more we stay in the company of the one true Father through the intellect here; we attain power to that extent. And it is not so that, that power is obtained only by human beings. All those living beings that come in contact and connection of human beings, the power of truth keeps filling also in them through that color of the company, through vibrations. So, you remember Me, the Truth alone. What things they have done on the path of *bhakti*. They abuse Me so much, [saying] I am Omnipresent; I am in stones and pebbles. They say, *God is one*, and then they say He is Omnipresent. When *God is one*, when God is only one, He will be revealed in the world through only one, won't He? How did He become Omnipresent? *God is one* as well as the cycle of the creation is just one. This world cycle is on this very Earth. The Golden Age, the Silver Age, the Copper Age, the Iron Age, the four ages repeat. The creation [consisting] of the four ages doesn't repeat on any other star, planet or satellite. Creatures live only on the Earth. Just as they think that there are worlds on other planets as well, what do even the scientists think these days? The scientists also think that there are worlds on other planets. Therefore they try to purchase *plots* there, they try to go there. But there is nothing there at all, there isn't life there at all. Where is life? There is life only on the Earth, why? It is because there should be a definite distance from the Sun for life to exist.

Life cannot exist if the distance becomes a little short or long. The North Pole on this very Earth...; the Earth is round, isn't it? On it there is the North Pole and the South Pole and the Sun is shining in front. So there is life on the part of the Earth that comes in front [of the Sun] and there is no life at all on the North Pole. There is no life at all on the South Pole either; it is covered with ice all the time. So see, there is no life on the Earth itself where it (the place) becomes a little more distant [from the Sun], then the other stars, planets and satellites are so far away or so close, there is no question of the existence of life there at all. So the world cycle also moves only at one place. Only on one planet. There is only one world cycle. It is not that there are any worlds in the sky. There are indeed non living stars in the sky but they are so far from the Sun or so close...., if they are close to the Sun, due to the heat there can be no life there at all and if they are far away there can't be life there due to the cold. So there are indeed planets and satellites in the sky, but they are non-living. There can be no living creature there.

There are *stars* in the sky. Human beings think that each *star* has a world cycle. [They think:] there is a world below too. Actually all these are the topics of the path of *bhakti*. They have also written in the scriptures on the path of *bhakti* that deities live on the Moon, haven't they? [But] human beings went on the Moon and came back. Are there any living creatures there? They

didn't find any living creature there. Everyone knows that the highest on high God is One and the creation is also one. There is a *shloka* as well 'all the souls of the creation are threaded to You, (the One) in the form of the Puppet Master.' So it becomes like a garland. This is a garland of 5-7 billion human souls in which the souls descend on this world in a sequence, they take a living form; they play their parts and go back to the Supreme Abode in the same sequence. So it became a type of garland. You can also call it the unlimited garland of the *Rudra (Rudramala)*. What is meant by the unlimited *Rudramala*? The *Rudramala* of 5 billion and what is the limited *Rudramala*? That which can be counted. For example the *Rudramala* that is shown on the head [of Shankar], the *Rudramala* of the eight. They show the *Rudramala* on the neck, the *Rudramala* of the 108. So this human world is the unlimited *Rudramala*; they are threaded in a string.

What does a string mean? Which string? One is the string of knowledge and [the other] is the string of love. All the souls that there are in this world are threaded in the string of the gathering like garland. Which string was mentioned? [When] two threads are joined, they combine and become one string. One is the thread of love and the other is the thread of knowledge. One is the *Vijayamala* (the rosary of victory), the thread of love and the other is the *Rudramala*, which thread? The thread of knowledge. They are threaded in this string. It becomes a sort of a garland. They do keep singing, but don't understand anything.

Now these words... they say, 'the Puppet Master' but they don't understand how He is the Puppet Master, when is He [the Puppet Master]. The Father comes and explains, 'Children I don't give you the slightest trouble'. It is also explained, those who have done *bhakti* a cycle ago and those who have done it first, only they will become sharp in knowledge. Those who didn't do intense *bhakti* a cycle ago, who didn't become the ones who do intense *bhakti* in this cycle either and because they didn't become the ones who did intense *bhakti* in this cycle, they don't grasp the depth of knowledge in the Confluence Age when the Father comes either. Those who have done intense *bhakti* a cycle ago have done intense *bhakti* in this cycle too and now in the Confluence Age as well they grasp the depth of knowledge. They will certainly become sharp in knowledge.

What does this prove? The sharper in knowledge someone becomes; they must have done intense, unadulterated *bhakti* [to that extent]. They have done more *bhakti*, so they must get more fruit as well. What does 'more' mean? They must get more fruit if they have done more *bhakti*. What fruit will they get? What more fruit do those who do more *bhakti* get? (Someone said: happiness and peace). It was said just now. We will receive happiness and peace in the Golden Age. What do we receive now? We receive knowledge. If they have done more *bhakti*, they receive more knowledge. If they have done unadulterated *bhakti*, they grasp unadulterated knowledge. If they have done adulterated *bhakti*, which sort of knowledge do they grasp? They grasp adulterated knowledge. Although God comes and narrates knowledge... They also come to know this that God alone narrates the knowledge, He tells the truth but still they start believing the words of others. They say, "God gives the fruit of *bhakti*", don't they?

He is the Ocean of knowledge, so certainly He will give the fruit through knowledge. Nobody knows about the fruit of *bhakti* at all. What is the fruit of *bhakti*? The fruit of *bhakti* is ignorance, blind reverence, [and] blind faith. If someone works with blind reverence, blind faith, will he become sorrowful or will he become happy? He continues to be sorrowful. Is the fruit of *bhakti* knowledge or ignorance? What is the fruit of *bhakti*? Ignorance. And what is the fruit of knowledge? The fruit of knowledge is happiness. We receive so much happiness that no one belonging to any other religion can receive it to that extent at all. So see, you receive the happiness of heaven through knowledge. Knowledge comes from the One and the fruit that we receive from the knowledge given by the One is the happiness of heaven and what about ignorance? Ignorance comes from *bhakti*. *Bhakti* comes from many, we become ignorant through it.

Someone will say, go on this path, someone else will say, go on that path, some other will say go, on this path, so everyone shows different paths. Then, will a man wander or will he reach the destination? He wanders. So it is called ignorance. You will certainly get sorrow from it. Therefore, God gives fruit, meaning He makes us the residents of heaven (*swargwasi*) and what do human gurus make [us] when they give [us] the fruit of *bhakti*? They make us the residents of hell (*narkwasi*). So see, only the one Father makes us *swargwasi*. What is the reason [for it]? Why can't others make us *swargwasi*? (Someone said: they can't stabilize themselves in soul

consciousness.) Yes, no one stabilizes himself in soul consciousness forever at all, therefore they can't make [us] *swargwasi* at all. Everyone develops body consciousness. Why does everyone develop body consciousness? It is because all the souls who come in the cycle of birth and death take bodies, they stay bonded in the body itself, only then can they play a part. It is God alone who doesn't come in the cycle of birth and death of the body; He isn't born through a womb, that is why, due to being stable in the soul conscious stage all the time, He makes [us] *swargwasi*.

No one knows about *Ravan*⁸ either. They also say, 'this is an old world'. People know that something old gives sorrow and something new gives happiness. Do you get sorrow in the old house or do you get sorrow in the new house? If a house becomes old, if it breaks, then no matter which season it is, winter, summer, rainy season, it will give nothing but sorrow and if the house is new, it will give happiness. This world is also a type of house and no religious father makes this house like world new after coming. It is only one God who can transform this old house like world into a new one.

How old is it (the world)? No one can calculate this either. They don't have an account [of it], that is why they say: it is millions and billions years old. The Father comes and explains, 'how is it possible that the world is millions years old? No one will be able to calculate then'. They are not able to calculate, that is why they say the world is millions and billions years old. The Father says, look, the *history* of sorrow is made (written). The *history* which human beings narrate; do they narrate the *history* of the world of sorrow or of the world of happiness? (Someone said: the history of the world of sorrow.) Why? Because days are counted in sorrow. In sorrow, it becomes difficult to pass each day, each second; that is why its *history* is remembered. And in happiness? The *time* passes in such a way in happiness that there is no need to count it. So the *history* which human beings have found in the human world is of how many years at the most? They have found the history of 2500 years. The human beings have been counting days for 2500 years. They have made the Christian era, they have made the *Shak* era; they have made it, haven't they? So, from when did the *time* to count days begin? The *history* has been made since the time the world started to become old and sorrowful.

So, human beings have the *history* of the world of sorrow. Happiness must also have been present at some time. Does it happen that there is only night [all the time]? If there is night, there will be day too. If there is a world of sorrow, there must have been a world of happiness as well. Who makes the world of happiness and who makes the world of sorrow; the Father comes and explains this as well. He sits and tells [us about] the seed of the human world in the form of a tree. What? Should the one who tells us [this] be some corporeal one or should he be only the incorporeal Shiva? [He] certainly needs a mouth to speak. So, he is called the narrator, when the incorporeal one enters that corporeal one, the *hero* actor of the human world. That hero actor of the human world is the seed. He is the seed of the entire human world. What? Are fruits first or is a seed first? The seed is first. Are flowers first or is a seed first? Are leaves first or is a seed first? Are roots first or is a seed first? Whether they are roots, trunk, branches, leaves, fruits or flowers, all of them come afterwards. There is the seed first. So, when the new world comes again or when it has to come again, the information which God gives first of all after coming, is the information of the seed : "this is the seed of the human world"; and He also tells us the *history* and *geography* of that seed. If the *history* and *geography* of the seed is known, the *history* and *geography* of the whole tree can be known.

So that seed is never destroyed. What? Except for the seed all the others are not all round actors. It is only the seed that plays an all round part on this world like stage. Where will the other souls go and sit after leaving their body, after leaving their part? They will go to the Supreme Abode and sit. Some [sit there] for a short [time] and some for a long [time], but the one seed is such, the seed of the human world, that he plays an all round part. He is above, meaning he is in a high stage. It is called an upturned tree. When God comes, the seed of the human world is in a high stage. Even that seed...; when the tree is upturned, does he [the seed] ever come down or not? In which form does he come? The tree is upturned. The roots [and] seed are above, and the twigs and branches are hanging downwards. So, does the seed always stay up or does it ever come down? It is not a rule that someone would stay above all the time. Is there any rule that someone would be in happiness all the time? If there is happiness, there will be sorrow too and if

⁸ villainous character in the epic Ramayana.

there is sorrow there will be happiness as well. It is possible that there may be more happiness in some soul's life and there may be more sorrow in the life of some [other] soul.

So, does the seed of the human world ever come down or not? (Someone said: he does.) In which form? (Someone said: in the form of a flower.) Yes, in the form of a flower. When the tree is fully grown downwards, the flower blooms out of it, a bud appears, then that flower turns into a fruit and there is a seed in that fruit. That seed is at first *connected* with the fruit; it has *attachment* with it. When the fruit ripens fully, the seed becomes detached from the fruit. It does remain in the fruit, even while remaining in the fruit what happens [to it]? It becomes detached. So this is the dynamics that the seed of the human world breaks its *attachment* from the entire tree at first.

Does it break its *attachment* only from the fruit or does it break its *attachment* from branches [and] leaves as well? *Arey*, the tree has grown fully, the tree is hanging upside down, the entire tree has grown; consider it to be upright for the purpose of understanding... when the whole tree has grown and the fruits have started to appear in it, then does some fruit come first of all or not? (Someone said: it does). Whatever farming is done, or whatever garden is raised, the first seed [that comes] in it...., it is considered good to sow the seed of the first fruit. So the seed that was in the fruit was connected [with it] first, it was attached with the fruit, with the tree, and afterwards, when the fruit ripens, it becomes detached. It does not stay attached, does it? It does not stay with *lagaav* (attachment), does it? So it becomes detached.

Does it *detach* itself only from the fruit or does it *detach* itself from the flowers, the branches, the trunk and the roots as well? Does it *detach* itself from the whole tree or does it *detach* itself only from the fruit? *Detach* means to separate. What happens? The seed that is in the tree, inside the fruit, first it was attached, as long as the fruit is unripe. When the fruit ripens the seed detaches itself from the fruit. So does it *detach* itself only from the fruit or does it *detach* itself from the whole tree? Its *connection* is broken from the whole tree, although it is present in the tree itself, it is present in the fruit itself, its attachment is not with the tree. Similar is this living seed of the human world. The course (pace) of the *hero* actor, the seed of the human world is the same. He becomes detached first of all. (Someone said: The Father creates the seed, doesn't He?) It is not made. It is an eternal, imperishable seed but it becomes *merged* (hidden). The seed stays *merged* in the whole tree. If the seed is bitter, the leaves will also be bitter and the roots will be bitter as well and the fruit that grows will also be bitter, sour or sweet [according to the seed]. However when the fruit ripens, it becomes sweet and that bitter seed catches its [original] form and remains as it is. (Someone said: the seed of *Neem* (an Indian tree) is sweet.) The seed of the *Neem* is also bitter but its fruit becomes sweet after it ripens. So, the course of the seed of this [tree like] human world / human world like tree, the *hero* actor, is the same.

So it was said, this human world like tree / tree like human world is called an upturned tree. In it, the Father is above. The Father meaning the Father of the souls, Shiva, is also above and when that Father of the souls comes in this world in the Confluence Age, when He makes the new world, the father of the human world also works above, in a high stage. He works in such a high stage that there is no one else who works in such a high stage. The Father is above. The souls.... the other souls look above and call the Father. Do the people of *Mangaldeyi* call [Him] or not? (Someone said: we do call, Baba.) Even the people of *Mangaldeyi*...? Their very name is *Mangaldeyi*. *Mangaldayi*, they are the ones who bring benefit and it is the job of the people of the path of *bhakti* to call [God]. Does the [act of] calling etc. happen on the path of *bhakti* or does it happen on the path of knowledge? It happens on the path of *bhakti*. So this 'calling etc.' is not something good. Then why do they call? *Bhakti* means ignorance. As long as there is a little trace of ignorance in the soul, what will it do? It will call [God]. And when even the trace of ignorance is finished, what? When even the trace of *bhakti* is finished, there is no need to call.

So, it was said, the souls look above and call the Father. Why do they call [Him]? They call [Him] so that He may come down and take them to such a high stage too. 'We are not able to rise [by ourselves]. We are not able to rise, this is our helplessness. *Arey!* You certainly can come down.' He can dive [down] or not? 'So, if you can come down, come down and take me up as well.' Some swimmers are so smart that they dive down and they catch hold of those who are drowning and bring them above too. Then there are such drowning ones who are so *powerful*, heavy, body conscious bulls, that they drown even the saviours. It happens like this, doesn't it? (Someone said: it happens) So, the seed that is above, they call it below. They look above and call

the Father. Well, bodies cannot call. Hum? Those who call... (Someone said something) yes. The soul leaves one body and takes another. The soul is imperishable. That imperishable soul never decreases or increases [in size]. Does a soul become smaller or bigger like this? No. The soul is indeed imperishable. It remains as it is. And the soul never dies either. Who dies? The body dies. So this play is ordained. Which play is ordained? The souls come from above and act [in] the play. Whichever soul it is, all of them act [in] the play. Doesn't the Supreme Soul come and act [in] the play? The Supreme Soul also acts [in] the plays. The *hero* actor, the Supreme Soul also comes on this world and acts [in] the play or not? He also acts [in] the play. In other words, all the souls come down from above on this stage like world and act [in] the play.

The soul itself says, I leave one body and take another. I change one set of clothes and take on another set of clothes. I keep playing [my parts]. The Father has also told [us] the secret of the beginning, the middle and the end of the whole play. He doesn't explain about the different souls separately. What does He say? The Father comes and tells [us] the beginning, the middle and the end of the whole play. And [when] the Father tells [us]..., He tells [us] and makes [us] theists. What does a theist mean? The one who believes [in someone]. A theist means the one who believes [in someone], the one who has faith [in someone], the one who has certainty [in someone]. Whom will they have their faith and belief on? Will they keep their faith [on someone] when they know [them] and identify [them] or will they keep faith [on someone] if they don't know [them at all], if they don't have their identification at all? [Suppose] We don't know you at all, we didn't see you at all, we didn't know you at all, we didn't have any experiences with you at all, then will we have faith on you? We won't. So are we atheists or theists for you? You will call us atheists only, won't you? So those who know the Father are theists. If they don't know [Him], they can't be called theists. The entire world that follows the path of *bhakti*, does it know the Father? Does it know Him? No one knows what the real form of the Father is. They will say He is Omnipresent. So does He have many forms or does He have one form? (Someone said: many forms) Then how are they theists? All are atheists. The Father comes and makes these atheists into theists. (Concluded)