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Today is the morning class of 20th march 1967, at the middle of the third page the discourse was going on that at first it should be certain in our intellect that He is our Father , Teacher as well as the Satguru .Moreover, first understand that whether He is the creator father or not? The creator of everyone is one Shivbaba only. And He only is the ocean of knowledge. And he only explains to us. Whatever he will explain, he will explain it right. Then, no question can arise. Father comes only at confluence. He just says, 'Remember only me. Do not remember anyone else; then all your sins will be burned'. What was the condition laid? If you remember only me, then your sins will be burned. It is our duty to purify the impure. Now this is the impure world. But for the patit pavan father no one can get liberation. Everyone goes to take the holy bath in the river Ganges, so they are sinful anyway. Whereas I never tell you to take the holy bath in the river Ganges. I only say mamekamyad karo(i.e. remember only me). I am only the *mashookh*(beloved) of all the lovers. Everyone remembers only one mashookh. Then, definitely one must have gained something from one mashookh. The creator of the whole creation is only one Father. He says, 'if you become soul conscious and remember me, then the sins will be burned through the yogagni(the fire of yog).' Who says so? The one who is the creator father of the whole creation. Your sins will be burned and you will become pure also. Only now the father teaches this yog It is not like it is said in the scriptures that God comes in every Age; He comes in every Age and purifies the impure. No! Now, in the Sangam ie confluence age, at the end of kaliyug and the beginning of satyug, the father comes in that Sangam and explains to all. He teaches- at Sangamyug when the world is changing. In no other Age does the world change. It keeps on falling down. And now, the destruction stands ahead. What is the main reason for the world to change? The whole world is to be destroyed. Now we are becoming deities. If we are becoming deities, then has our destruction occurred? If the whole world is going to be destroyed then even we must be destroyed. If the whole world transforms, then how did we become the deities? It is because those who follow the shrimat, those who recognize the father, and those who follow the father's direction cannot be destroyed. Baba makes it so simple and explains, but many are unable to inculcate it. Why are they unable to inculcate? What is the reason that some inculcate it in the intellect and others do not? Some do not have such a virtuous intellect whereas some have such a virtuous intellect that they come in to the knowledge at the end, they themselves inculcate and become instrumental in making thousands and lakhs of others inculcate the same. What is the reason? (someone said: cycle of faith and faithlessness). No! (Someone said-purity) yes, purity. There is the power of purity of the previous births based on which even in this birth that soul takes knowledge very quickly and also becomes capable of making others inculcate the same.If the inculcation of the knowledge does not take place, then they do not remember one father at all. Some one or the other is remembered. They begin to remember bodily beings. Although they sit in front of the father and listen, but they do not listen with steadiness. The intellect keeps wandering about. Here also, it happens like that and even in the path of devotion, the same thing happens. The whole day goes waste.But even in the time that is fixed for sitting in remembrance, the intellect wanders here and there. And everyone's situation becomes the same. What? It is Maya, is it not? She does not spare anyone. Some then go into trance while sitting. Even if they go to trance, the intellect deviates from remembrance. Because even that time also has gone waste. There is no benefit in going into trance; some temporary happiness is obtained. There was no earning at all. Father says, 'remain in remembrance; the remembrance, through which all the sins will be burnt. There is no other method to burn the sins. The remembrance of the father will not be there in the intellect of those who go into trance. There is a lot of confusion in all these matters. There is no benefit in *dhyān-deedar* (i.e. trance and exchanging glances). Moreover, you must not even close your eyes. It is because those who go in *dhyān deedar* (to trance and glance), their eyes are mostly closed. You have to sit in remembrance, don't you? Then, does one sit in the artificial remembrance? If someone remembers a relative, then does he sit with his eyes closed? That becomes an artificial remembrance. The original remembrance is such that even while walking about, standing and sitting, wherever one may be, they remember the one they love. So, one should not be afraid of keeping the eyes open. What? That while we sit with the eyes open, if someone comes in front, then the intellect will remember that person. When does one get scared? When there is some falsehood inside, when there is a thief sitting within, then one feels afraid. One must not be afraid of sitting with the eyes open. The eyes should always remain open and the intellect must remember the beloved. If one closes the eyes, then it is as if one has gone blind. One becomes the blind child of the blind. It is not the rule. What? That you remember the father with the eyes closed. Father says you may well sit in remembrance, but little indeed will you be told to close your eyes? If you close your eyes or put your head down and sit, then how will Baba see you? This is the important point. If you have to sit in remembrance, then if the eyes are open, then father will also see the children. It means that the *drishti* ie vision which will improve the *srishti* ie creation.... The *srishti* is improved as well as spoilt through the *drishti*. The *srishti* improves through the supreme

father's *drishti*. And the *srishti* gets spoilt through the *drishti* of the bodily beings. One incorporeal father is praised, and He receives recognition in every religion. But they infer a wrong meaning of the term incorporeal. They think it is a point, which does not have any appearance, which does not have any length and breadth. Can anyone measure the length and breadth of a point? It is very subtle. It is said in the scriptures as '*Anooraniyansam*'. It is even smaller than an atom. So this is not the meaning of incorporeal. Incorporeal means the one with a subtle stage of the intellect. The more subtle the stage of the intellect will be, the more depth of the knowledge one can grasp, and that much more will one be able to recognize the very-very subtle father. As much one will recognize the father, know His importance; then one will even remember. If one has not known even the importance of the highest on high father, then how will one remember? So the father says, the eyes are very useful in remembrance. If someone falls in love with someone, then what happens at first? Does the contact of other organs take place or does the contact take place through eyes (vision). The contact of eyes takes place. Therefore, eyes are the most important among all the organs. The *drishti* makes the vibrations. When the *drishti* improves, the vibration improves. And this task of improving the *drishti* is only one father's. It is not so that if human beings give *drishti* to human beings, then the *srishti* will improve. What do the Brahmins Basic knowledge think? In comparison to Advance, those following the Basic knowledge are thousands, lakhs or crores in number. But what do they think? Through the (*kripa drishti*) i.e. merciful vision of the Didi, Dadi and the Dadas, let our improvement take place. But this cannot happen. Since 2500 years, the human creation has continued to degrade while taking the *kripa drishti* of the gurus. Now the father has come to lift this *srishti* through the *drishti*. There is only one father. If someone says there is only one point? Whether the point is one, four or eight; it does not have any specialty or peculiarity. When that point enters into a corporeal body, into the mukharar rath i.e. chosen chariot, only then it can be known, that through that Supreme Soul's *drishti* our *srishti* is improving. Therefore, one should never close the eyes. If the eyes are closed then there is definitely something suspicious; they might be remembering someone else. Father in fact says, 'If you remember anyone else then you are not a true lover. I am the true beloved, but you are not a true lover. If you become a true lover, then you will definitely acquire a high position. Which of the father's children will acquire a high position? What will be their main quality? What does father like? Some one said truth. It is said, 'God is truth'. He is known as the Saccha Padshah i.e. true emperor. He is known as the Satguru. He is the one who establishes the Satyug i.e. (the Age of truth). So the father who establishes the true land, what does He like? First and foremost, He likes the truth. So if one is true then why will he hide his eyes, why will he close his eyes? Therefore, if one becomes a true lover, one will definitely acquire a high post. This whole effort is in such a remembrance. And body consciousness makes one to forget. Soul consciousness reminds one, of the father. If one is in soul consciousness then the father will be automatically remembered. If one is in the remembrance of some body or a bodily person, in the remembrance of the materials related to the body then automatically the father will be forgotten. If one is in body consciousness then the intellect wanders about. It will go into one embodied person or another, will go into the one or the other materials related to the body, then along with the bodily beings, their place is also associated. It will go towards one pilgrimage centre or another; the intellect keeps running about in the temples, mosques and other abodes. They keep wandering about. So the important thing is to remain in soul consciousness, to keep the eyes open and to remember the father. Moreover, one must become very sweet too. One must become so sweet (pleasant) as to make the atmosphere very attractive. Otherwise, if one speaks bitterly, if one looks at someone with displeasure, then the atmosphere becomes spoiled. There must not be any noise too. The atmosphere must be pleasant; there must not be any bitterness in it. There must not be any kind of noise too. If anyone comes then they should feel that how sweetly they speak. What? Speak sweetly, speak softly and speak less. There should be a lot of silence. Will there be silence where there is much chattering? It cannot be there. If one talks a lot then it results in mutual fighting and quarrel, something or other will slip out of the tongue which keeps hurting each other. Should not fight or quarrel, otherwise it is as if defaming all the three-the father, the teacher and the guru. One will be responsible for committing the sin of defamation three times. Then what positions will they acquire? They will attain a very lowly post. The children have got the understanding now. When? They have got the understanding now, the understanding was not there at all in the last 63 births. Now means in the confluence age, they have got the understanding. Father says we teach you. What? Why was it not said, 'I teach you'. Why was it said, 'we'. It was told 'we', because whether teaching is for the purpose of Basic knowledge or the Advance knowledge, the support of some bodily being has to be taken. One 'point' cannot teach, He will have to take support. Therefore, we teach you in order to get a high post. So the souls that are included in 'we', will they have to be superior as per their ranks or not? So they are superior as per their ranks. There cannot be anyone superior to them. The most supreme is Shiv, after that is the father of the human creation. Who is after that? The child Krishna, who is the first leaf of this creation, is also a superior soul. Therefore, we teach you in order to acquire a high post. So, one should study such a study and then teach others. What? If one is oneself not able to study completely, if it remains incomplete, and if one starts teaching the others, then it is like the Basic knowledge. You yourself can also understand that I cannot narrate to anyone; when I cannot even narrate to any one, then what high post will I get? It means on what matter does getting a high post depend? The more one does service of the

others, that much high post can be achieved. What will one become if one does not make the subjects? If there is some king and if he does not have any subjects then what can be said? On whom does this king rule? He will not rule on the animals. If one is a herdsman (one who grazes buffaloes) and if he says, 'I am a king'! No! One should make the likes of him. As the king so will be his subjects. If the king is Suryavanshi then the subjects will also be Suryavanshi. If the king is Chandravanshi then his subjects will also be Chandravanshi. It is not so that the Chandravanshi subjects will acquire the qualities of the Suryavanshi king. So if there is no yog, no remembrance, then such will definitely have to bear the burden in front of those who have studied. In front of whom? That is those who do not have yog and those who do not have knowledge. Yog means lagaav (attachment), sneh (affection), preeti (love) lagan (affection). One must look at oneself. If one fails in this Confluence age and if one gets a lower post, then the post will be lost for every kalp. It is not a matter of one birth, it is not a matter of one yug, it is not even the matter of one complete kalp. Similarly, in every kalp one will be getting a lower post. The father's job is to explain. If they do not understand, if they do not pay attention, then they will degrade their own post. Baba even explains how to explain to someone. The lesser you talk, the more remembrance you be in when you talk, the sweeter you talk, the better it is. Otherwise what happens is that the explainer explains to one soul, and the voice reaches two or three houses. What does it prove? Is he explaining in soul consciousness, is he explaining in Baba's remembrance or is he explaining in body consciousness? If one is oneself in body consciousness then what kind of a soul will get ready? Such a soul will get ready that which will say, 'what to do sister, it is our habit to talk loudly, you please don't feel bad.' It means to say that it no longer is in their hands to reduce the loudness of their speech. Omshanti.

This is a small night class dated 20th march 1967. The basic thing is only to remember the father. What? There are four subjects of the Godly knowledge. One listens to and narrates a lot of knowledge. Baba also comes and narrates a lot of knowledge. He says one has to drink (knowledge) until one is alive. Moreover, we also have to imbibe the knowledge that is heard. If the knowledge is imbibed then there will also be the inculcation of the divine virtues, and even the Godly powers that are received will remain inculcated. So dharana(i.e. inculcation) is also a subject. The knowledge that we take, the dharanas that we do must then be given to the others. To make the others also like oneself, this is then the subject of service. Gyan (knowledge), dharana(inculcations) and seva(service). These three subjects are there anyway, but the most important among the three is yad(remembrance). Why so? Why is remembrance given so much importance? It is because, to listen and narrate knowledge is the service of speech and in order to do that service of speech, some running about here & there will have to be done. That means the service through the organs of action (karmendriya) will have to be done. So is the service of the karmendriyas and the service of speech a physical service or subtle service? (Someone said physical) the speech is also physical and the organs of action are also physical. Is there more power in the physical or is there more power in the subtle? There is more power in the subtle. The atom bombs are made, how subtle is an atom; hence it contains so much power. The soul is said to be like an atom. The scholars also say the soul is very powerful. It is of course powerful, but why does the soul keep falling down (degrading)? It degraded from divinity to become a human being, degraded from humanity to become a demon; like an animal and even worse than an animal. Then where is the power in the soul? The soul has thought itself to be a body due to coming in the company of the body. So the soul in the form of mind and intellect has become physical. The subtle power has finished. So there is no more power. So many years have passed since we have been in the basic knowledge. 70 years have passed, has anyone got transformed in the world? Is any transformation visible anywhere? Is any change visible even within the world of the Brahmins? No! What is the reason? Yes, the soul consciousness has not yet become profound. Even if they do service they do the service of body consciousness. Those who become the scholars of speech develop a lot of ego. They begin to control the others. Then it becomes the service of body consciousness, is it not? Baba comes and says that I have come as an obedient servant whereas the children begin to control one another. Therefore there is a very great difference between the service done in body consciousness and the service done in soul consciousness. Hence it was told that remembrance is the major subject. Knowledge is an important thing; if there is no knowledge of the soul, the Supreme soul and the world drama wheel, then recognition will not be there. Knowledge is important and foremost. What? It is important and the foremost, the basic thing. But it is not the everlasting thing. Ultimately which is the everlasting power? It is remembrance. Moreover what will be left in the end? Only remembrance will be left, the essence will be left. Some one said, 'in the essence.' Is there more power in the essence, in the extract or in the expanse? Knowledge becomes very expansive. How much expansive does it become? Prepare pens out of as many forests that are there in the world, and prepare ink out of all the water that is there in the oceans, even then the knowledge will not get exhausted. So much is the expanse of the knowledge. Therefore is it good to take the essence or is it good to take the expanse? This is also right that as much we become the ones to grasp the essence that much we will become the ones to take the expanse. The seed is the essence and the tree is the expanse. The seed of the Banyan tree is so small and the tree is so very vast. The more subtle the seed, the more expansive is the tree that grows out of it. So the basic concept is that as much soul conscious we become, as much we practice soul consciousness,

as much we become stable in the subtle soul consciousness, that much we will reach closer to the subtle father. And then as much closer we get to the subtle father that much we will recognize Him. It is not so that if someone listens to a lot of knowledge and also narrates a lot of knowledge then he is a very knowledgeable one; that he becomes so knowledgeable that he can reveal the father in the world. No. Who was considered as the most knowledgeable in the Basic world of the Brahmins? (someone said Jagdish Bhai) Jagdish bhai was considered to be very knowledgeable. Then when he left the body what did he tell before going? He said this and went, ‘ the vow that I had taken that I would reveal the father at any cost, I will reveal the father completely, in this matter I have failed, I could not reveal the father’. Therefore, the knowledge is water and remembrance is food. Does water have more energy or does food have more energy? If one eats food then one will get energy. One will not get energy if one keeps on drinking only water. Then what? Ok, let us stop drinking water. If we keep eating only food then we will be heated up. So even that will not work, we have to maintain balance. We have to eat food, i.e. remain in remembrance as well as drink the water of knowledge. But we must not give that much priority to water, to think that the knowledge is everything. No. Knowledge alone is not everything; neither is doing the service through knowledge to the others nor is inculcating that knowledge and then making others inculcate the same, everything. If someone fails in all the three subjects but gets the maximum percentage in the subject of remembrance, then what will be the result in the end? Will it be pass or fail? That one will be said to have passed. Therefore remembrance has so much of importance. It is the basic thing- to remember the father. The knowledge is the means, for remembrance. If there is knowledge, then remembrance will be there, if there is no knowledge then remembrance will not be there. So, should we see the means or should we look at the goal that we have to reach. Means is just the means and the goal is the goal. If one has a goal then the attributes will appear. So the primary thing is to remember father. The secondary thing is to remember the world drama wheel (srishti chakra), this is the knowledge. This is the secondary thing. The first priority is for remembrance, and the second is knowledge. So, one must keep vigil on oneself. The third thing, that is, do I have any defects in me. The children must wish to take the full inheritance from the father. Some children are there who do not understand so much expanse of the knowledge that is told. Father says it does not matter. There are some old mothers who keep regretting that the knowledge does not remain inside them. Baba says it does not matter. At least they like it. When they listen to the knowledge at least they have a liking from within, they like it. It does not matter if they do not have so much knowledge. We have to take the inheritance from the father, *mukti* i.e. liberation and *jeevanmukti* that is liberation in life. So at first this must be determined, that have we recognized the one from whom we have to take the inheritance? If we have recognized the father, if we have known the father, then it is a big fulfillment. Therefore, Baba says that whether you children have any other quality or not in comparison to the worldly people... what special quality do you have? You children have the recognition of the father. Though there are no virtues, ‘– *mujh nirgunhari me koyi gun nahi* [I the virtue less one have no virtues at all]’. I come in the assembly of the monkeys. If someone asks are there any virtues in the monkeys? Monkeys are filled with only vices; they do not have any virtues. Even then, why is Ram’s army praised so much? It is because those monkeys only have identified the father; the world has not recognized the father. ... Therefore, one should take the full inheritance from the father; the father has come to give inheritance. Moreover, this unlimited father is everyone’s father. What? It is not so that He is not the father of- the blind, the crippled, the lame, the one eyed, the leper, and the hunchbacked. That he is not the father of the wicked. That he is the father of only the deities. No. what is the peculiarity of the father. He is everyone’s father; he is the father of the demons as well as the deity souls. The father has himself come and created the Brahma kumar and kumaris at first. Certainly, the children should get the inheritance from the father. Whom? Not the people of the world. Those who became the father’s children, who recognized the father; those children should get the inheritance from the father. They have to get, that too they have to get the inheritance of heaven. Of what? They have to get the inheritance of heaven. Why so? Is there no inheritance of hell? Is there no happiness in Dwapur(copper age) and kaliyug(iron age)? (Someone said no), is it not there? Arey! How can there be no happiness? If you ask some one in today’s world, ‘Will you come to heaven?’ *Naradji* goes to every one and says, ‘*chalo vaikunt*, i.e. come to heaven, come to heaven. Does anybody go? Why not? They say that heaven is in this world itself. For us here itself there are the palaces and the mansions. We have the provision of all kinds of pleasures and luxuries. Then why should we go to heaven? We do not want the inheritance of heaven. What do the Sanyasis say? Arey! Shivoham, we ourselves are Shiv, i.e. God. We do not want to go to heaven. The happiness of heaven is equal to kagvishta (crow’s excreta). The sanyasis say so. Father says that I give you the inheritance of heaven. The inheritance of heaven that I give you, do I give the one which is equal to kagvishta? The meaning of kagvishta is that- whatever the human’s eat, from the juice that comes out, the flesh and blood is formed; whatever is left out in the stomach, that is the excreta, that is the vishta. That excreta was eaten by the crow and it formed the flesh and blood of the crow and then whatever was left in its stomach is said to be kagvishta. So the sanyasis say that the happiness of heaven is equal to kagvishta. Therefore, do they defame the father..., is it the defamation of the highest of high attainment that the father gives us or is it respecting it? It is defamation. Father says that I myself come and give the inheritance of heaven. Whom do I give? I give it to you children, who become constant in the self conscious state. What? To you children. Whether

those children have become demons, whether they have become equal to monkeys or whether they have become worse than the animals, but they become constant in the self conscious state, having given them the inheritance I go; to those who take on the self conscious state in this birth itself. Do the souls of Radha and Krishna take on self conscious state in this birth itself? Do they get the direct inheritance from the father? They do not get. And you children...? You get. That is why he has been placed on one side. I do not talk to him. I talk to you children. 'Placed him on one side', means that he is not as important as you are. While living this very life, while in this body itself, you do such high efforts that you become stable in the soul conscious state for ever. And as much one becomes constant in the soul conscious state, that much one remembers the father also. So it was said that the children are to receive the inheritance from the father, and they are to receive the inheritance of heaven. What? It means that they are to receive the inheritance of self conscious state. Whoever are the deities for the 2500 years, in what state do they remain? They will remain in the self conscious state, so I give the inheritance of the self conscious state for 21 births. That is called swarg(heaven). Whether it is a Hindu or a Muslim or a Sikh or a Christian, all of them believe in heaven. The Muslims call it Jannath, the English call it Paradise. There is the belief, is there not? I come and give the inheritance of that heaven. Whatever rest inheritance you receive or have been receiving, within the 2500 years, since 63 births, you have been receiving all that from the humans. Human means nar(man). Whatever nar(man) did, is narak(hell). Whatever they have earned and given you...., just like there are the fathers, they earn and leave it for their children and go. That is considered as their inheritance. So whatever the humans have earned, all that is narak(hell); that made by nar(man) is narak(hell). That inheritance is received from the humans, and we have been receiving it. You have been becoming so unhappy through that; have been wandering about so much. So now you are to receive the inheritance of heaven. You are now in hell. You are not in heaven now. Where are you? You are in hell. Father gives you the inheritance of heaven. What should we do for that? We shall have to become pure. What should be the main attribute/*shifth* for receiving the inheritance of heaven? One will have to become pure; must become of a pure intellect. What kind of intellect should it become? (Someone said pure). It means that even an impure thought should not come in the intellect. If it does not come in the thoughts, then it will not come in dreams. If it does not come in dreams then there will not be any nocturnal emissions. If there is no nocturnal emission then there will not be any deterioration of the energy/power, there will be no draining down of energy/power. Shakti, that is power, it is the power of Shiv. The soul itself is an epitome of power. But when? When the mind and intellect like soul becomes so pure. Father gives direction that if you remember me then your sins will be destroyed. It means that you will become like the one you remember. There is no trace of impurity in the father. Why is it not there? It is because He neither enjoys the pleasures nor suffers the sorrows. Pleasures are derived through the body and the sorrows are also suffered through the body, sorrows are also suffered through the materials related to the body. Father neither enjoys the pleasures of the body nor suffers the sorrows. That is why He is beyond the pleasures and the pains. Due to remaining beyond the pleasures and the pains, He is ever pure. That ever pure comes and teaches us the study of purity. What is the main teaching? 'Remember Me'. Remember whom? Is it the point? Not to remember the point. The chosen chariot through whom I, the point, Shiv enter and teach, make you pure... what? In order to make you pure, is the color of the company needed or not? The color of the company is needed. How did we become impure over the 63 births? We deteriorated down by coming in the company of the wicked, the heretics, and the foreigners. We fell down by coming in the company of many. What should we do now? Now we have to do the reverse. Now we have to leave many and be in the remembrance of one; should put in such a practice. That one is ever pure. It does not mean that the point is ever pure. There is no meaning in the point becoming pure or impure. The ever pure will be proved only when such an act is performed through the body, the act that is worshipped. All the organs of the deities are worshipped. It is said, *kamalnayan*(lotus like eyes), *kamalpaad*(lotus like feet), *kamalhast*(lotus like hands), *kamalmukh*(lotus like face). Whereas, father Shiv's third eye is shown. When the father comes in the form of father, when the father of the whole humanity gets revealed in the world, then which of His main organs is revealed in the world? It is the third eye. Through the power of that third eye He performs such a deed which any religious father of the world, the great grandfathers also cannot do. What does He do? Until this wicked world is not finished, the old world is not destroyed, till then; there can be no meaning to the revelation of heaven in the world. So the task of destroying the old world is done by that third eye. First, would he be destroying the sins within himself, would he be destroying the sex lust within first or will he destroy it in the whole world. The one who cannot do of (destroy) his own, cannot do (destroy) the others' also. His company will not be able to give the color. Only the one, whose own vision has become pure, can color by the company of his vision. So the chosen chariot in whom that Supreme soul comes and enters, through that chosen chariot He transforms the whole world. The vibration of the whole world transforms. But whose vibration will transform? Whose will transform for many births? Whose will not transform at all and whose will transform early and whose will transform late? The basic thing is to become pure. Now, in whatever that has been taught, in the Basic knowledge and the Advance knowledge; in that, who has come into the color of the company more? The suryavanshi children have been in the color of the company even in the beginning of the yagya, and now even in the Advance knowledge they have recognized and are with Him. Earlier they had not recognized, but now they live

in the color of his company having recognized Him. Did they become pure? Has the intellect become pure? The impure thoughts have not ceased to come even now. The impure thoughts are coming means that the dristi(vision) and the vritti(vibrations) are still getting contaminated. Neither has the vision become pure nor has the vibration of the intellect become pure. What does the father say? If you want to get the inheritance of heaven, then, what should you do? You have to become pure. The one that will become pure first will make more attainment for many births. Those who will become pure later on; their number in the mala will come down. Then their attainment of happiness, i.e. of the heaven, will decrease for many births. Omshanti.