

Audio Cassette No.21 at Kampil.
Clarification of Murli dated 26.10.91 (only for PBKs)

Om Shanti. Yesterday the vani dated 25.12.91 was in progress. Beginning of the second *page*. Now the secret of this *drama* has come in your intellect. If someone new comes, you have to explain to him from the beginning. It is a very long story. It is very elevated, but for you it is *common*. You know how this cycle of the ladder rotates. The Father says: Sweet children, you have suffered so many troubles in the path of *bhakti* (devotion). This is also preordained in the *drama*. This play of happiness and sorrow is based on you. You become very elevated as well as [very] low. The Father says: Sweet children, I am the Seed Form of this human creation. Certainly, I alone will have the entire *knowledge* of the [Kalpa] tree. The example of the Banyan tree is for ‘these very ones’ (*inke*). The *sanyasis* also give this example, but they don’t have anything in their intellect; the seed is not in their intellect neither is the living tree in their intellect, nor do they have this in their intellect, “Which leaf of this tree am I? I am a leaf of which branch, of which stem?” You do know how the Ancient Deity Religion becomes almost extinct. Now the *foundation* that existed before doesn’t exist. The rest of the entire tree is standing upright. All the religions are present, but one religion is missing. So look how the Banyan tree is standing! The trunk of the Ancient Deity Religion is not there. Still, the tree is evergreen [and] is standing upright. As regards the other trees, they dry out without the *foundation* (the trunk) because, how will they receive water without the trunk? But this entire Banyan tree is standing moist and fresh. This is a *wonder*! [Similarly,] in this [Kalpa] tree as well, the Ancient Deity Religion is not present. They don’t consider themselves to be *devi-devtaa* (female and male deities) at all. Instead of calling themselves [the ones belonging to] the Deity Religion they have called themselves Hindus. The deities forgot themselves. They called themselves Hindus. Why? Why was the name Hindu given? They think: we are the ones who remove violence. ‘*Hin*’ means violence (*himsaa*), ‘*du*’ means ‘*duite*’ meaning those who remove [violence].

Regarding the outside world, they also consider themselves to be Hindus, but in the unlimited Brahmin world there is no one who would consider himself to be a Hindu. Ask anyone, what will they say? To which religion do they belong? [They will say,] ‘We belong to the Ancient Deity Religion or to the Brahmin Religion’. But it is not like that, because there will be the power of tolerance in those who belong to the Ancient Deity Religion. They think about themselves: ‘We are the ones who remove violence, all the others increase violence’. Which violence? The *sanyasis* think that slaughtering cows is violence. They, the *sanyasis* in the limited think this for the cows in the limited. But the unlimited *sanyasis* in the Brahmin world, who leave their household, establish an *ashram* and stay there, consider themselves to be the removers of which violence? They think, ‘we are the ones who save the human (*caitanya*) cows from violence. We will not let them suffer violence. We will not let them get married’. So, they think for themselves that they are the removers of violence. But in reality, they are the ones who increase violence. Why? It is because a *kosghar*¹ is not just opened in one way. It happens in the subtle form as well as in the physical form. Does something subtle have more power or does something physical have more power? Something subtle has more power. The subtle power is more destructive, it creates more violence. So, they did save them (the *caitanya* cows) from being married but did they save them from the increasing *corruption* of *drishti* (vision) and the *vritti* (vibrations) in the name of yoga? They cannot save them from it. It is increasing more and more.

¹ lit. butcher’s house; here Baba means a place where prostitution takes place

Because Baba hasn't said anywhere in the murlis that maidens and mothers should sit and give the donation of *drishti* to men of various categories; [that] it is yoga. In fact, Baba says, these eyes deceive a lot; these eyes should be kept under control. They started to practice yoga in the wrong way. Wherever the *drishti* goes, the vibrations will certainly go in that direction. It is impossible that the vibrations, the thoughts do not go where the *drishti* goes. Therefore, if the *drishti* goes [somewhere], the vibrations will become polluted; it will become adulterous just like the other *karmendriyaan*² become adulterous. So, those who commit adultery through the *karmendriyaan* are called *vaishya*³ and *vaishyaa* (prostitute). In the same way, the eyes also become adulterous. Whom should we see through these eyes? We should see [only] the one Father. We should sit and look at our Father. What did Ravan say to Sita? 'Look at me just once!' And Sita? She didn't raise her eyes and look at him even once. This is the tradition of Bharat (India). In Bharat, [the place] where [females like] Sita and Savitri⁴ didn't even raise the eyes and look at the other men, in that very Bharat, in the name of the Hindu religion... They don't say through the mouth: "We belong to the Hindu religion", but they think for themselves within: "We are the Hindus, who protect the cows from the violence of being slaughtered. **We alone** are the ones who protect the cows from the violence of being slaughtered. We are the ones who carry out the '*gaarakshaa aandolan*' (movement of protecting the cows). However, in reality, what protection of the animal cows that are filled with animal like nature will take place? Arey, as regards the maidens and mothers of Bharat, they are filled with so much nobility at the very level of the vision! In fact, the ones whose *drishti* is filled with such nobility are the very maidens or mothers belonging to Bharat. How can they perform such an act which is against the shrimat? So, they just call themselves Hindus. In the outside world, they say it through their mouth and in the world of Brahmins? They don't say through the mouth but, they say this within [themselves] in their thoughts: "We are the ones who remove violence."

Now, the Ancient Deity Religion doesn't exist. Therefore, they call themselves Hindus; ever since the kingdom of Ravan began, they were not worthy of being called deities at all. It is because Ravan is definitely the one who makes [others] cry, the one who spreads adultery. He spreads the adultery of the *indriyaan*⁵. So, it is the kingdom of Ravan in the world. Therefore, they changed the name to Hindus. Only the non-living pictures of deities are left as a sign; depending on that they think, their kingdom was in heaven. But no one knows when that heaven existed. When was there the kingdom of the deities in heaven in the Confluence Age world of Brahmins? Was it there or not? When was it? (A student said: In the beginning.) In the beginning. When in the beginning? (Students: In Sindh Hyderabad.) Was it in Sindh Hyderabad? In Sindh Hyderabad, a conflict was going on. The massive war of Mahabharat also broke out; the flame of destruction ignited there. (A student: In Karachi.) In Karachi. In Karachi, the religious power (*dharmasattaa*) and the ruling power (*rajyasattaa*) were in the hands of one [person]. Baba set an example by preparing a small *sample* of heaven. So, these poor ones don't know when that heaven existed. Who? Those who call themselves Hindus, the ones who remove violence. They have extended the duration of the Golden Age very much. They say that the duration of the Copper Age is twice [the duration of] the Iron Age. The duration of the Silver Age is three times [the duration of the Iron Age] and the duration of the Golden Age is four times [the duration of the Iron Age]. So, why have they made the duration so long? (Students said something.) What is it that they

² Parts of the body used to perform actions

³ *Vaishya* – a member of the third class of the Indo-Aryan society

⁴ Sita, Savitri – Characters in Indian mythology

⁵ Parts of the body used to perform actions and the organs of senses

don't know? They do know that the duration of all the four ages is equal. (A student: It takes time to change.) Does it take time to change? Does it take time to change in the Golden Age itself? (The student: Baba, it had fallen down, so, it will take time to rise.) In the Golden Age? (A student: *Shooting*...) Yes, they don't have the secret of the *shooting* in their intellect that the *shooting* of all the four ages is fixed here, in the Confluence Age. There is a calculation for it. There is a calculation of the *shooting* too. The *time* of the *shooting* of the four scenes is fixed. So, in reality, all the ages are certainly of equal duration of 1250 years each, but the *time* changes in the *shooting period*. The *shooting* of the first *scene* will definitely take more *time* because all the materials [have to be collected]; it involves more hard work. Then, in the *shooting* of the next age, in the *shooting* of the souls of the *kshatriya* class (the warrior class), there will not be the need to work so hard. It doesn't matter that the population of the *kshatriyas* increase in comparison to the deities of the Golden Age, but the *multiplication* of those who give the message also takes place gradually. So there, the souls descend from the Supreme Abode (*Paramdhaam*) [and] the population increases. And what happens here, in the *shooting period*? Where do the souls come from? The souls who were buried in graveyard attain the active stage of knowledge. Their lamp of knowledge is lit. So, it is like they come to the world. Otherwise, they had become dead bodies. Just like, how is the soul in the Supreme Abode as well? It is inactive, inert. There isn't any thinking in the Supreme Abode. There is no motion. Similarly, the *shooting* takes place here. So they have made the duration of the Golden Age very long. Whatever has become the *past*, will *repeat* again on its very time. We cannot have the same *features* now. It will be seen again only in heaven. Which *features*? [The features] that we had in heaven. Only you understand this knowledge. What? Those who follow the knowledge now, the so-called Brahmins who call themselves the progeny of Brahma, just look at their *features*! They have to go to *hospital* every day. In Karachi, there was no need of any medicine. Leave aside the topic of Karachi [but] even after coming to Mount Abu, Baba fixed a fifteen days *time* for such an examination in which even the asthma patients were served *dhodhad*⁶ with butter milk and [still] they remained healthy. So, such was the *stage* in the *shooting* of the Silver Age, in the *satosaamaanya* stage⁷ as well, so, [just think] what must have been the *stage* in Karachi! So, look at [their] *features* in the Golden Age, in heaven and look at their *features* today. [They cannot live] without *injections*, *tablets* and medicines. *Arey* sir, a big *hospital* has been opened. Baba never made any *charitable trust*. What? What kind of *trust*? Such hospitals ... because all the hospitals that are opened, they are definitely controlled by the government to a certain extent. And if the hospitals are controlled by the government, the *wing* to clean the wombs will also be opened and abortions will take place as well. This is necessary, the *family planning wing*. Now, the knowledge given to the Brahmins from Baba is so different. There is no need of these things at all in this knowledge. Which things? Baba has come to make the *family planning* possible through knowledge and yoga itself. What is the need of these things? Baba has come to open the spiritual *hospital*; if the spirit transforms the body will also heal automatically. So, look at those *features* in the Golden Age where there isn't any *hospital*, there isn't any *doctor*. Look at the *stage* in Karachi; and [what about] today? Today, the father Brahma is hidden in the Brahmin world or else he is playing the role being hidden. Only the knowledgeable souls can recognise him; the others cannot recognise him. It is not that they do not have visions of the Supreme Soul in the Copper and Iron Ages. In the Copper and Iron Ages as well, the good devotees keep having visions of the Supreme Soul. Therefore, also in the *shooting period*, those who are good devotee souls, who have done

⁶ Roti made from millets

⁷ Where there is ordinary goodness and purity

bhakti (devotion) a lot , those who have *sanskaars* of doing *satopradhaan*⁸ *bhakti* keep having the visions of the form of the Supreme Soul through the connection of the intellect in the *shooting* of the Copper and Iron Ages as well.

So, only you understand this knowledge. All the others keep doing *bhakti* and become impure (*patit*). Who is worshipped? It is the soul and the Supreme Soul which is remembered; and who is worshipped? A corporeal [being] is worshipped; pictures are worshipped. So, what do **they** keep doing? The worship of pictures or [they keep] having a glance at the pictures in the path of knowledge... They go to have a glance [at pictures], don't they? They go to praise [them], don't they? They go to see the non-living pictures in the temples of the non-living pictures, at the non-living pilgrimages, [don't they?] What is present there? Is a living deity sitting there? No. A non-living picture is placed there. Therefore, all of them keep becoming impure by doing *bhakti*. By doing *bhakti* of the non – living pictures, they continue to become impure even more. The pure world **existed** earlier. So, the Father sits and explains to you. You also say, 'You are *jaani jaananhaar*'⁹. The Father says: I will not sit and know each and everyone's heart. Where is the need for the *Supreme Soul* to know each and everyone's heart? The *Supreme Soul* Father comes and tells [us] about the main *actors*. For example, there is a *Prime minister*; so, will he *deal* with the watchmen or soldiers working in small villages? Will he keep a *connection* with them? *Arey?* A superior person will have *connection* with superior ones, won't he? He will not have a *direct* [connection] with everyone. So, the *Supreme Soul* Father - His *vani* says this - *God is one* (there is one God), therefore, it is said that there is [only] *one* child of *God*. "[It is said] Trimurti Brahma, Shankar is the eldest among the deities." This is the great verse (*mahaavaakya*). So, who is the eldest child? (Unclear recording.) This is the Indian tradition. The kingship [lasted] here for a very long time, there were great kings in the Copper and the Iron Ages, the kingship continued. '[It is said] Trimurti Brahma, Shankar is the greatest among the deities.' The sentence before this is: 'There is *one God*, it is said that there is [only] *one* child of *God*. [It is said] Trimurti Brahma, Shankar is the greatest among the deities.' Therefore, who is the eldest child? It is Shankar, isn't it? This is why, he is shown sitting in the highest level in the picture of the three worlds [meaning] in the three [stages of the] subtle world. So, in the Indian tradition, the kings have always given the kingship to the eldest child. Why? Why was the eldest child given so much importance? What is the reason for it? Why was the kingship given only to the eldest child? In the Indian tradition, the kings gave their kingship *mostly* to the eldest child. (Someone said something.) After the father... the eldest brother is said to be equal to the father. Why is he said to be equal to the father? (Students: Because he is the eldest child.) No. The eldest child is born after practicing *purity* for a long time. The eldest child is born after practicing *purity* for a long time. How? After that he (father) has to become impure anyway, then the second child will be born from impurity. First understand it in the worldly [sense], in the physical way. In the physical world the first, the eldest child who is born, for a long time... after crossing the adolescent stage, they became young. So till the man and woman reached 18, 20 or 25 years [of age] and became young, [until] they were married, they did remain pure, didn't they? So after practicing purity for such a long time the eldest child was born [to them]. Thus, that *power* of *purity* is filled in that child. For this reason, the eldest child was always given the kingship. From when did this tradition come into practice? From when did this tradition come into practice? Who started it? In the Confluence Age, the Supreme Father Supreme Soul Himself came and sowed the seed of this elevated tradition. So, also when the Father comes, the eldest

⁸ Consisting in the quality of goodness and purity.

⁹ The One who knows what is in the heart of everyone

child – here, the one who is big in knowledge is elder – so, He gives the kingship to the eldest child. He gives the emperorship of the world to the eldest child. There is One Father, the *Supreme Soul*, therefore He will have only one child who becomes the master of the entire world. Certainly, not everyone will become the master of the world. All the others can be his helpers (*maathat*). They can be his assistants.

So, the Father sits and explains to you: I am not the One who knows each and everyone's heart. It means, there is no need for that Father to know the heart of 5 billion [souls]. Then, whose heart does He need to know? *Arey*, whose heart does He need to know then? He is the *Dilwaala* Father (loving Father) so, He knows the heart of the loving children (*dilvale bacce*). He relates their *biography*. They are the eight jewels (*ashta ratan*) who are so dear [to the Father] that they are shown [in the form of] the rosary placed on the Father's head. They show a rosary on the head of Shankar too. ... So, the Father says: I don't sit to know what is in the heart of each and everyone. Some say: 'Baba, you certainly know everything. We indulge in vices, You must be knowing [this]'. The Father says: Will I sit and do this job the whole day? I have definitely come... for what? Why have I come? (A student: To make [us] pure.) I have come to purify the impure ones. I [do not do] this job of sitting and watching each and everyone. This is not My job. You know that you are taking the inheritance of happiness from Baba. All the others will go back to the Abode of Liberation (*muktidhaam*). **We** will receive the inheritance of happiness in this very birth, through this very body. **We** will receive the Divine (*Ishwariya*) birth right. And what about the remaining ones? Where will they go and sit? The remaining ones will be liberated from this world and sit in the Supreme Abode, in the Abode of Liberation. **We** will sit in the Abode of Happiness. How will they go [there]? Why do you bother about it? Someone asked a question: How will we go to the Abode of Liberation or how will we go to the Abode of Happiness? What does it matter to you? The Father Himself comes and takes you into liberation (*mukti*) and liberation in life (*jiivanmukti*). Everyone has to go [back] after settling their accounts. **You** have to become *satopradhaan*, so why do you bother about the others? Take the inheritance of heaven for yourself [first]. Leave the topic of how the others will go in [the stage of] liberation! How? (A student said something.) *Arey!* [Does it mean to become] selfish? *Arey*, the one who has chariot (body) will certainly be selfish (*svaarthi*)¹⁰. What? Only the One Father Shiva doesn't have His own chariot; therefore, Shiva the Point of light will not be selfish. All the remaining ones who have their own chariot in the form of a body, how will they not be selfish? Who is an unselfish servant (*nishkaam sevaadhaari*)? The One Shiva, the Point of light, the Supreme Soul Shiva. All the others, from A to Z, meaning starting from Prajapita till the five billionth soul, the human soul, there is not even a single human soul who isn't selfish, who is unselfish. It is not at all possible. Who is the soul that doesn't wish for its own well-being first? Everyone loves himself first, [and] then he loves the father or the husband. So, why do you bother about the others? There is only one Father who makes [us] *satopradhaan* from *tamopradhaan*¹¹. There cannot be even a trace of knowledge in the path of *bhakti*. They (the devotees) say: Knowledge and *bhakti*. If you ask them, how long does the knowledge last and how long does *bhakti* last? The poor fellows don't know anything about this. There is no trace of knowledge in *bhakti*. And in knowledge, there is not even the slightest trace of *bhakti*. So ask them: How long does knowledge last? How long does the knowledge last? Will anyone reply? All right, they cannot tell [you about] it, [but] we, the children of the father Brahma who are Brahmins can certainly tell [you] how long the knowledge lasts and how long *bhakti* lasts. *Arey!* (Someone said something.) Yes, *bhakti* is

¹⁰ *Svaarthi* – means selfish (*sva* –self; *rthi* =rath- chariot).

¹¹ Dominated by darkness or ignorance

practiced in the Copper and the Iron Ages. *Acchaa*, what about the Confluence Age, in the *shooting period*? When is *bhakti* practiced, how long does *bhakti* last in the *shooting period* and how long does the knowledge last? *Arey*, did you forget [the explanation] in the picture of the World Drama Wheel? (A student said something.) As long as the Father, the Sun of Knowledge shines in *saakaar*¹², till He is visible, till He is revealed [before the children], it is knowledge. And when He is hidden, it is *bhakti*. So, they cannot say anything. *Bhakti* is a different thing. The Father Himself explains: How do I come and whom do I enter? How do I come? I come entering an impure body. And whom do I enter? Actually, everyone is impure. When the entire world is impure, so in whom do I enter from among those impure ones? (End of side A.)

Side B

Because of being entangled in the path of *bhakti* (devotion), the human beings are unable to recognise [the one] in whom I enter. What happens in the path of *bhakti* [because of which human beings cannot recognize whom I enter]? In the path of *bhakti*, they consider the gurus who remain pure themselves to be God, the *Sadguru* and keep worshipping them. So they think: how can God come in this form? We thought the gurus to be God; the gurus who leave their household and lead a pure life. So, because of being entangled in the path of *bhakti* they don't recognise Me, that is why, you explain the picture of Shiva-Shankar. Why do you explain [to them]? [You explain to them] so that those who are entangled in the path of *bhakti* would become free from the clutches of those bodily religious gurus and recognise the Father. But how will they become free? What is the method given for that? Explain to them the picture of Shiva-Shankar: Shiva is separate and Shankar is separate. Well, they are indeed separate, but after the entrance [of Shiva] they did become one. (A student said something.) Are both the things *correct*? How will they be *correct*? You explain the picture of Shiva- Shankar. What do you explain? That Shiva is separate... The role of every soul is certainly different, isn't it? It is not that the soul of Shiva as well as the soul of Shankar will play the same role. This is certainly not possible. The role of Shiva is different and the role of Shankar is different. They make both of them (souls) one. Who? Those of the path of *bhakti*. By saying 'those of the path of *bhakti*' they think them to be those of the outside world. No. In our Brahmin world itself, among the root-soul Brahmins, the seed-form Brahmins they combine Shiva and Shankar and consider them to be one. Many can see Shankar and only Shankar. They forget Shiva, the Point completely. Either they stick to the corporeal one or they try to stick to the Point itself. (A student said something.) He has **entered** him, this is why, they say Shiva and Shankar to be one in the path of *bhakti*. But actually they are not one; both souls are certainly separate, aren't they? Therefore their *act* will also be different. The impure body, the soul which bears an impure body will perform its own *act* and the *Ever Pure* who has entered him will perform its own *act*. So, where did the war between Ram and Ravan originally take place? The body, the permanent chariot in which the Supreme Soul enters, the main war began from there itself. When he himself becomes victorious in that war... Who? (A student: The soul of Shankar.) The soul of Shankar; then consider that he gained victory over lust, meaning he reduced *Kaam Dev*¹³ into ashes. So, the one who reduces into ashes *Kaam Dev* seated inside him, the one who catches that thief or robber in the form of lust and takes him under his *control* will easily chase away the other enemies too. And he will not just chase away his own [vices, but] he will be able to help others to chase away their [vices] as well. So, you explain the picture of Shiva-Shankar. They combine both

¹² In front of the eyes

¹³ *Kaam Dev* – the deity of love/lust; similar to cupid.

of them. There are such ones in the world of us seed form souls too who... (A student said something.) Yes. The seed form souls who are gathering in the *advance party* are also like this that they combine Shiva and Shankar and consider them to be one. When they consider them to be one, [they think:] whether we remember Shankar or Shiva, it is not going to make any difference. But it will certainly make a difference. If someone remembered only the body of Shankar and forgot Shiva, the Point of light, then what will be the *result*? (A student: The *sanskaars* of Shankar will come in him.) The *sanskaars* of Shankar will come in him. And if the *sanskaars* of Shankar, [the *sanskaar*] of drinking poison comes in him... for which Baba has said in the avyakt vani: The role of Shankar is different; it is the role different from that of the 5 billion souls. The role of Shankar is [so] *wonderful* that even you children cannot understand it. You children mustn't become *master* Shankar. (A student said something.) Yes. You mustn't make *purushaarth* (spiritual effort) to become *master* Shankar, so that you too may start purifying the impure ones. *Arey*, the Supreme Soul has entered him (Shankar). The *Supreme Soul* has entered him. He has guaranteed for that charioteer, that chariot: if at all he performs some wrong *act*, **I** am responsible. "I" means who? The Father Shiva. What should **you** do? You just follow **My** *direction*. Some think it to be the *direction* of Shankar. There is no *direction* of Shankar at all. Consider it to be the *direction* of Shiva. If Shivbaba remains in the intellect all the time, there will be benefit and only benefit. And those who have in the intellect only the bodily being... if only the soul bearing the body and its body remains in the intellect, surely, there can be benefit ... why? It is because, at the end, we will become just like the one whom we remember, but many troubles will arise in between. Tough examinations will come. It is because, that soul (Shankar) has the *power* of yoga; due to being a powerful soul because of the *power* of yoga, he can remain alive even after performing the actions which should not be performed. *Samrath ko nahi dosh gusaaai, ravi, paavak, jal sam ki naahi*¹⁴. Just like the sun... place the dirtiest things, decayed things before the sun, it will dry them up. It will eat up the dirt and [still] it will not fall ill. That was about the inert sun. It is the same with the living sun too. If any kind of dirt [or] mire is put before the living sun, it cannot have any effect on Him. The moon can be stained. In fact, there **are** stains on the moon but the sun cannot be stained. There is the fire; put any type of rubbish in the fire; what will happen to it? It will be reduced to ashes. What kind of fire is it here? Which is the deity of fire? The deity of the fire of yoga (*yogagni*); *Yogiishvar*. So the one who is having yoga completely, he may do any action (*karma*)... just like Baba says in the murli: Do anything; you may perform any action, but what should you do? But what should you do? [Do it in] My remembrance. Now, this very thing is difficult. There are some acts, in which we have become so attached for 63 births that when we start eating *rasgulla* (a kind of sweet), we totally forget everything else. ☺ So [it is said:] *Practice makes a man perfect*. Those who practiced to remember that Point, those who made their intellect subtle, those souls stabilize in the subtle *stage* of thinking and churning. And because of stabilizing [in such a stage], whatever action they perform, their subtle *stage* of thinking and churning is maintained despite performing that action, and they are not affected by them. Just like we must have often observed that when we are in deep thoughts, when we are [in the stage of] deep churning, our eyes are open, someone passes in front of us and we don't notice them. Why? The eyes were open. Didn't the eyes see them? (A student said something.) Yes, the eyes are physical. These *indriyaan*¹⁵ are also physical. Physical *indriyaan* cannot experience any pleasure (*bhog*) and no sin or merit can accumulate through them if the mind and the intellect are engaged somewhere else. So, if through the mind and intellect, we are absorbed

¹⁴ The one who is capable is not blamed just as the sun, fire and water

¹⁵ Parts of the body used to perform actions and the organs of senses

in the remembrance and *love* of the Point of light Father who is playing a role in practice in this world, no sin of any action can stain us. It is because the Father has come to explain to us the dynamics of *karma* (actions), *akarma* (actions which have no effect) [and] *vikarma* (actions opposite to the *shrimat*). How [actions] become *akarma*, the Father has explained this dynamic to us. How will [actions] become *akarma*? We may perform *karma* but it should become *akarma*. The actions that are performed in the remembrance of the Father... (A student asked: Why should the soul of Shankar perform *vikarma*?) Why should he perform *vikarma*? (The student: Why does he perform them and then burn them into ashes? After receiving direct knowledge, he can perform only *sukarma* (good actions), can't he?) He doesn't perform *vikarma* at all. In fact, Baba has said: Shankar [doesn't do] any... Shankar doesn't commit [any] sin at all. He neither commits sins nor does he perform noble deeds. He is *zero* (neutral) in both. You say that Shankar commits sins. (Student: Baba, not sins, but *vikarma*.) *Vikarma* means sin, opposite actions. 'Vi' means opposite and 'karma' means actions; opposite actions. (Student: You say so.) Yes. What does He say? What does He say? Was it said about drinking poison? Yes. He certainly is the one who drinks poison but where was the poison stopped? (Students: In the throat.) (A student: Why should he drink it and why should he stop it in throat?) This is such a big world! They say: The ocean was churned and a lot of poison emerged from it. That poison will definitely destroy the entire world. (A student said something.) For this reason, if the one who is powerful alone drinks the entire poison, at least, they (people in the world) will be saved from that play of destruction, at least they will be saved from being destroyed. Therefore, one [soul] is made the instrument to drink poison. He drinks the entire poison. All the others become pure. Do you have to become brothers and sisters or not? There is certainly the kingdom of Ravan in the world. It is not the kingdom of Ram now. (Student: So, in order to save the others from being poisoned, Shankar...) ... drinks it. (Student: ...drinks the entire poison.) (Someone said something.) Yes, but power is also required [for that]. It is not that he should feel a burden on the head like Brahma Baba and his *heart* should *fail*. So much power is also required. What kind of power is it? Being absorbed in *love*; being absorbed in *love* in such a way that he doesn't care about any type of problem in any way. When we have belonged to the Father, we should have such firm faith that our benefit is already done. (A student: A carefree emperor.) A carefree emperor (*befikar baadshaah*). And he is certainly that. Otherwise, it happens that when a soul indulges in vices once, if it indulges in performing wrong actions through the *karmendriyaan*¹⁶, the knowledge cannot remain in the intellect. Why? [It is because] then the worry devours him. (A student: There is a point that once someone takes poison, its effect will continue for five years.) It stays for five years. You have read absolutely the right [information] in the murli. So, the influence that remains will last only when there is [no] remembrance [of the Father] in the intellect. What should the poor mothers in bondage do? Many mothers in bondage are following the knowledge. So many men, *kumars* (bachelors), *kumaris* (virgins) are not following [the knowledge but] there are many mothers in bondage. So, their *purushaarth* has been ruined, [hasn't it?] Why? What happened to their *purushaarth* from this point of view? It was ruined, [wasn't it?] But no; it is not their nature (*rag*), they do not have attachment. This is why Baba has said: The mothers in bondage are not guilty, if their husbands do not leave them, make them impure, if they tie them and make them impure. (A student said something.) So, Shankar has his own role. Don't worry about him. Don't make *purushaarth* to become *master* Shankar. (Student: Then we will become pure.) Yes. Let the role belong to the one whom it belongs to in reality. Ram becomes Ravan, then Ravan becomes Ram. Krishna becomes Kansa, then Kansa becomes Krishna. So now, when you have recognized him, you know him; you should also accept him

¹⁶ Parts of the body used to perform actions

after knowing him, shouldn't you? Then, why does the intellect become inconstant again and again? (Student said something.) So, that one is the resident of the subtle world and that One is the resident of the Supreme Abode. Who? Shiva is the resident of the Supreme Abode, and Shankar is the resident of the subtle world, a *farishta* (lit. angel); the one who does not have any relationship with the residents of the [physical] world through the mind and intellect. What? Doesn't he have any relationship through the *karmendriya* of the body? Doesn't he have [any] relationships in practice? (A student: He does have [relationships].) He does have [relationships], but he is beyond them through the intellect. If he is beyond them through the intellect, then the relationship through the mind and intellect was not formed at all. And when the relationship was not formed, it won't be remembered either. So, that one is the resident of the subtle world and that One is the resident of the Supreme Abode. The places [of residence] of both are also different. Then, how can they be given one name? They have combined [their names] and given the name Shiva-Shankar. That One is incorporeal and that one is subtle. It will not be said that Shiva has entered Shankar. What? A lot of *disservice* has taken place regarding this vani. What was said? 'It will not be said that Shiva has entered Shankar'. In which year was this vani narrated? The time when the role of Brahma of establishing the Brahmin religion was going on, this vani was narrated at that time. To pick up the meaning just as it is, of the vani narrated at that time, without taking into consideration the time, the person, and the atmosphere will become meaningless.

The vani that was narrated at that time, the question pertaining to that time is, was the actor Shankar present at that time? He wasn't present at all. Baba has said exactly this in the murli. It will not be said that Shiva has entered Shankar. It means, there was Shiva's entrance in the body of Brahma at that time, when this vani was narrated. [He was] not [present] in Shankar so that you call Shiva and Shankar to be one [being]. What? At that time, Shiva didn't enter Shankar at all, so, how did Shiva and Shankar become one? When will He enter? (A student: When Shankar is present.) When Shankar is present. There are three *murtis* (personalities), aren't there? *Muurt* means the corporeal one. There are *murtis*, aren't there? So what does *murti* mean? The corporeal one. And what does *amuurt* mean? (Students: The incorporeal One.) The one who doesn't have a *murti* (body, corporeal form). So, there are three *murtis*, aren't there? Among the three *murtis* whose role is played first? The role of establishment through Brahma is played first. Then what should you explain? Through Shankar - the second *murti*, the *secondary murti* - [there is the] destruction through Shankar, which Baba declared in the murlis and in the pictures. What did He declare? There will be the end of corruption and vices in Bharat in the forthcoming ten years and soon after that there will be the destruction of this world. So, someone should certainly be an instrument (*nimiit*) for the destruction. The very meaning of 'instrument' is [someone] corporeal. So, that one is the *secondary murti*. In the picture of the Trimurti, you should never explain like this: Establishment through Brahma, sustenance through Vishnu and destruction through Shankar. This is *wrong*. The task isn't accomplished in this order at all. So, when the vani was being narrated through Brahma, Baba said this: It will not be said that Shiva **has** entered Shankar. It means, Shiva had not at all entered Shankar at that time. That *murti* itself wasn't present. When the establishment of the Brahmin religion is accomplished through Brahma, then the task of Shankar begins. From when? From which year? From 1976, for which Baba had declared beforehand, that destruction will take place after ten years. So, it will not be said that Shiva has entered Shankar, so that you call [him] Shiva-Shankar. When should you call [him] Shiva-Shankar? (A student: When He enters him.) Call [him] Shiva-Shankar, when He enters him. You started saying this already before [His entrance]. Yes. The Father explains: In fact, I enter this Brahma. What? (A student said something.) Yes. I don't enter Shankar. In fact, I enter this Brahma. (A student: We come to know from this murli that Brahma will go out

from the drama and Shankar will come [in the drama].) No, he will not go out from the *drama*. Shivbaba certainly needs Brahma. He doesn't need Shankar. Shivbaba does need only the body of Brahma. It is because it is said in the murli: This Brahma will go away. Then, won't the task of the *yagya* be completed? It doesn't matter if this Brahma goes away, the body which I enter will have to be named Brahma. It has been said in the murli. So, though Brahma leaves his body, Brahma left his body, but the Brahmin children do exist. So, the Brahmin child in whose head the Moon of knowledge enters and performs the task, Shivbaba also enters that same child. So, Shivbaba has to enter Brahma himself, Shivbaba doesn't enter Shankar. He doesn't have a *connection* with the soul of Shankar. With whom does Shivbaba have a *direct connection*? (A student: Brahma.) [With] the *soul* of Brahma. *Arey*, who will study? Who will study the teaching? Will the impure one study the teaching or will the pure one study the teaching? Is the *soul* of Brahma impure or is Shankar [impure]? *Arey!* Shankar is a *farishta* (angel), the resident of the subtle world, who has no relation at all with the residents of the [physical] world. [He is] *nashtomohaa smriti labdhaa*.¹⁷ No matter how much you kiss and caress him and no matter how much you love him, he becomes separate, unconnected, detached in a *second*. So he becomes detached [and] so, dear [to everyone]. So, this is his role. What? This is the special role of Shankar. For this reason, Baba has said in the murli: The role of Shankar is so *wonderful* that even you children cannot understand it. So, the Father explains: In fact, I enter this Brahma. Who studies the teaching? The *soul* of Brahma. The *soul* of Krishna is the one who studies the teaching. The teaching is not for Shankar. He doesn't become impure at all. It is also said in the murli: Does Shankar become impure? No. Shankar does not become impure at all. Who becomes impure? The one whose mind and intellect degrades (*ksharit honaa*), becomes impure and goes down to the lower *stage* will be called impure. The *Sanyasis* leave the household, remain pure through the body, but their mind and intellect runs there itself (towards the household) again. Then, are they impure or are they pure? They became impure again. Here, in fact, whatever the Father teaches us, He teaches [us] something totally unique. So, who told you that Shiva and Shankar are one? Who told you that Shiva and Shankar are one? When there are two names – Shiva and Shankar. Shiva means beneficial. *Shan karoti* – the one who destroys is Shankar. So, there is a world of difference between the one who is beneficial and the one who sets fire. How did they combine both and make one? No one ever calls Shankar *God* the *Father*. Brahma, Vishnu, Shankar are called the three deities. They are not called the Supreme Soul. The deities are separate and the role of the Supreme Father Supreme Soul is different. Look! How they have made him appear by placing a snake around his neck. Who were placed around the neck¹⁸? It is said: they hang around our neck! There is a saying: What can I say? My wife clings to me! So, what does 'to hang around the neck' mean? There are some scorpions and spiders in whose intellect it has sat that without him (Shankar), their true liberation (*sadgati*) cannot take place at all. So they hang around his neck! They are hanging around his neck. *Arey*, if they are hanging around your neck, shake them off! But no. *Candan vish vyaapat rahi, lipate rehat bhujang*. [It means,] there is a sandalwood tree. Snakes cling to it, but it doesn't become poisonous. Its wood doesn't become poisonous. The more it is rubbed, it will give out only aroma when applied on the forehead. It will not have the effect of poison. So, this is said to be the specialty of the role. They have put snakes around his neck, [and] look, how they have made his very face! Then they show him riding on a bull¹⁹ (*bail*). Does anyone ride a bull directly? First, the bull will be yoked to the cart. Then people sit on the cart. [But] what is this? He sat on the bull directly! They have shown him

¹⁷ The one who has conquered attachment and regained the awareness of the self and the Father.

¹⁸ *Gale parna*: lit. to hang around one's neck, to be entrapped or to be caught firmly

¹⁹ Lit. ox, but Baba means bull here, the one that is let free and not domesticated.

riding a bull. Where have they shown it? In the path of devotion; the pictures that are prepared in the path of devotion are the memorial of that character. They are the memorial of which character? (A student: Of the Confluence Age.) It is the memorial of the character in the Confluence Age; they show Shankar riding a bull. What does bull mean? Bull means [the one who is] stubborn (*adiyal*). Ox means... There is a bull, isn't there? Baba doesn't mean the oxen that work in the fields. He means a bull; a single bull gives birth to many calves. It gives birth to many calves. So, the body conscious bull... (Someone said something.) Yes, the body conscious bull. So the one who is more body conscious will also be more vicious. So, they have shown him riding on that bull. Well, whom did Baba call a bull in the vanis? Whom did He call a bull in the murlis? Whom did He call a bull? He called Brahma a bull. The one with an animal like intellect is called a bull. If someone takes the knowledge superficially without going into the depth of it, without thinking and churning the knowledge that the Supreme Soul Father narrates when He comes, he is the one with an animal like intellect, isn't he? *Arey!* Did he become [the one with an animal like intellect] or not? Brother! The one who... If someone says something [to someone else] and the other one doesn't understand the deep meaning of it, he performs some wrong deed and having done the wrong deed, he puts a noose around his own neck and finishes himself; if he has a *heart* failure, then, will he gain accomplishment in yoga? He cannot. So, Brahma is the bull. And the one who rides on that bull... who is he? Shankar. And Shiva in Shankar performs His task through that *murti* (personality) at His own *time*. Shiva and Shankar were not combined at the time when this murli was narrated through the body of Brahma. It didn't concern that time. So, the vanis like this have been found, in which it becomes *clear* that Baba admits this in the murlis themselves: Shiva and Shankar are one at some *time* indeed. Children, consider only this, it is **My direction**. We will be able to consider it [in this way] only when we consider both of them to be one. If we consider them to be separate... We don't come to know at all about when the Father enters and when He leaves the body. Then, how will we consider them to be separate? So, Baba has given this *direction*: Always consider that Shivbaba Himself gives us *direction*; we talk with Shivbaba alone, we meet Shivbaba alone. Shankar shouldn't be remembered at all. The topic of Shankar should not come in the intellect at all. We do not have any connection with Shankar. With which *soul* do we have a connection? With the *Supreme Soul* Father. So, they show him riding the bull. They show him riding the bull and where do they show the bull in the temple of Shiva? Outside; what does 'outside' mean? (A student: In front of Shiva.) What does 'outside' mean? (Someone said something.) Separate from the temple? No. There is a *jalaadhaari*;²⁰ the part in which the water flows in the *jalaadhaari*, the drain of the *jalaadhaari*, [the bull] is shown sitting right at the opening of that drain. (Student: *Gaumukh*?) Yes, the bull, [whether it is] *bailmukh* (the mouth of a bull) or *gaumukh*²¹, it is the same thing. The bull. So, the bull is shown sitting there. What does bull mean? It was explained, the bull is Brahma, whose intellect doesn't work at all. He understood the knowledge superficially, just like the way it was narrated by Shivbaba. He didn't understand its deep meaning. Who rides on that bull? Shankar. *Arey!* If there is the wife (*banni*), who is needed? The wife is in the corporeal [form], so, how will the husband (*banna*) also be? He will be in the corporeal [form], won't he? So, the bull is the wife and the one who rides her is the husband. So, this is the deep meaning. They don't show Shankar in front of the drain. Whom do they show? Brahma, meaning the bull. (A student is asking something.) The drain? *Arey!* If the female body is not a drain, then what is it? Where is Shiva shown? They show the *Shivling*²² in the temple, where is it shown? She is called the

²⁰ *Jalaadhaari* - the cup in which the *lingam* is placed.

²¹ *Gaumukh* - literally the mouth of the cow.

²² An oblong shaped stone worshipped all over India as a symbol of Shiva in the path of *bhakti*.

mother of the world (*Jagatmaataa*) [and] He is called the father of the world (*Jagatpitaa*). Who? Shiva is considered to be the Father of the world, and where is He seated? In the mother of the world. So, the *combination* of the mother and the Father has been shown. But it is not the impure *stage*. What kind of *stage* is that? The pure *stage* has been shown and the bull is also shown sitting [there]. The bull is the indication of the animal nature; it is the indication of stubbornness; it is the indication of production of many [children]. It is because, who is the creator of the world? Brahma. Such a big world is created through Brahma himself. Many calves are born to a bull as well. So, they show Shankar riding the bull, but Shankar will definitely not be considered to be God. What? Never make this mistake [to think:] Shankar is God. No. What is Shankar? He can certainly be considered to be a deity. It is also said: *Dev Dev Mahaadev* (the deity of the deities, the greatest deity). (Someone said something.) Yes. Shankar will definitely not be considered to be God. It is as if Shankar has no role at all. **It is as if...** Shankar has no role at all. Why? It is because the role is played through the *karmendriyaan*. He doesn't play any role through the *karmendriyaan* at all because he has no attachment through the intellect to the actions he performs. And when there is no attachment, there cannot be any result of those actions. It became *akarma*²³. I bring destruction through such person whom no sin can stain. This great verse (*mahaavaakya*) was said in the murli: I bring destruction through such one whom no sin can stain. Certainly, he must have attained such a *stage*, that no sin will stain him. So look, it is as if there is no role of Shankar. [However,] there is certainly the role of Shiva. What does He do? What is the special role of Shiva? Narrating knowledge? (A student is saying: To bring benefit.) Yes, it is certainly to bring benefit, but in which form, by performing which task? Whose benefit? ... (End of the cassette.)

²³ Actions which do not have any karmic return