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Dated 31.08.09, at Bangalore (Karnataka).
Clarification of Murli dated 23.08.68 (for pbks)

Om Shanti. The morning *class* dated 23.8.68 was in progress. In the end of the middle part of the second *page*, the topic being discussed was: day by day it happens like this... for which it is sung, '*jhuthi maya, jhuthi kaayaa, jhuthaa sab sansaar*¹'. All the topics are included in this one song. Everything is included [in it]. There are many who say: This is the kingdom of Ravan, this is the kingdom of demons. In fact, first this thought should occur to those to whom this kingdom belongs, because this is true. This is why, they can't take any step. Sometimes, they take a step in some matters. They do call themselves [sinful, and say]: 'Oh God! Come and make the sinful ones pure'. Come and make [us] pure. They don't say: 'Come, narrate the knowledge [to us] and go away, then we will keep becoming pure from sinful'. So, sinfulness includes everything.

And who is called sinful? The one who performs the lowest act, the one who performs the most inferior act is called sinful. Now, whether it is in the limited or whether it is in the unlimited... The most inferior act is to pick the waste of human beings. This is the limited topic. There are [those who do this] in the unlimited as well. They are called *mehtar* (sweeper), *caandaal*². Everybody says: 'Purifier of the sinful ones', so they are certainly sinful, aren't they? The Sanyasis also say [this]. So, ask [them]: Who says that you are pure? In fact, to become pure, you remember the Father who is the Purifier of the sinful ones. You go to bathe in the Ganges (the river Ganga) to become pure. You call the Ganges 'the purifier of the sinful ones' (*patit paavani*).

You have also made *right* pictures on this topic. So, show them the *contrast* through those pictures: Is it the Supreme Father Supreme Soul who purifies the sinful ones or is it the rivers like the Ganges and so on? Tell them by applying [the idea] in both the limited and the unlimited. It is because there are inert rivers in the limited as well as living rivers in the unlimited. Those [unlimited] rivers also are rivers of water. Nothing like butter comes out by churning them (the rivers of water). The essence does not come out. And then, there are also the unlimited living rivers; no essence comes out by churning their water. It is because these living rivers do narrate what they have heard. They do not churn and narrate anything new.

So, ask them: Is the Purifier of the sinful ones the Supreme Father Supreme Soul, who narrates new things daily, or are they these Sanyasis, gurus or the rivers which [are believed to be] the purifier of the sinful ones? Because, don't think that only the Ganges is called the purifier of the sinful ones. No. Everything including the rivers, drains, ponds that exist are considered to be pilgrimage places. [People] think: If we bathe in the inert or living rivers, ponds or drains, we will become pure from sinful. Now, do they contain fresh water? Do they? They keep narrating the same old topics of the scriptures or they keep narrating [from] the collection [of subjects] written on paper. It won't be called fresh water; it won't be called the milk of knowledge either.

People go to bathe in the pond at Amritsar³, don't they? The whole water is stagnant. The whole water becomes dirty. Nonetheless, they consider it to be the pond of *amrit*

¹ False Maya, false body, the entire world is false

² The one who cremates dead bodies

³ A pilgrimage place in Punjab, in India

(nectar). What have they named it? Amritsar. *Sar* means pond. The big kings also consider it to be nectar. When they clean the pond, even the big kings go and put their hand [in it] to clean the dirt in it. That is why it is named Amritsar. Now, even the water of the Ganges is called nectar. They have also made a song: '*Ganga teraa paani amrit*⁴'. They call water itself nectar. And the water of the Ganges also becomes so dirty that don't even ask!

Whose memorial is this in the path of *bhakti*? The rivers, ponds, pools, drains... Somebody must have done the *shooting* of the *broad drama*? He will have done this *rehearsal*, won't he? ... of bathing in the living rivers, pools and drains. Earlier they used to worship the *devis*⁵ and drown them in water too. When did they worship [the *devis*]? They worshipped them by considering them what? (Someone said: Thinking they are *devis*.) [They thought:] These ones are the purifier of the sinful ones; they are the ones who make [us] pure from impure, this is why they used to worship them. Later, when they come to know the truth, when the one Ocean of Knowledge, the Purifier of the sinful ones, the Father is revealed, what do they do to those *devis*? They drown them in water. Now, they drown Krishna as well. What? **Now**. Earlier until he was alive... after leaving the body until he was in a *saatvik* (pure) *stage* even a little, they did not drown him. Later, when the *taamasi* (degraded) *stage* came; they drowned Krishna as well.

What does it mean? (Someone said: They drown [the idol of deity] Ganesh.) Does the *shooting*, the *rehearsal* take place in the Brahmin world first or does it take place in the *broad drama*, in the outside world first? (Everyone said: In the Brahmin world.) So, what happens to Krishna in the Brahmin world that they drown him? (Student: When the Father is revealed in 76, they drown him.) Yes, earlier they used to think that Krishna alias Brahma is God of the Gita. Later, whoever starts understanding it... when they do not understand, they keep his *photo*, his *translight* picture⁶ and remember him just like we remember the Supreme Father Supreme Soul. Then, when they come to know the reality, they remove his photo as well as the *translight* picture. They drown all of his respect and position.

They worship him here and then drown him here itself. Whom was this said about? (Student: Krishna.) No, who drowns him? (Everyone said: The Brahmins.) Which Brahmins? (Student: Those of the advance [knowledge].) Yes, those who come in the *advance* knowledge keep receiving the introduction of the Supreme Father Supreme Soul incarnate... so, earlier they used to think that Krishna himself is God of the Gita in a corporeal form. Later, when they come to know [the reality], they drown him. Baba has also bathed in these rivers and so on. What? Whether it is the non living rivers or the unlimited living rivers, it is not that only the children do this, that [only] they do the *shooting* of the path of *bhakti*. Even Baba has bathed in these rivers. The water is very dirty. What does it mean? Do they narrate pure knowledge or the knowledge that is mixed with the opinion of human beings? They narrate the knowledge which is mixed with the mud of body consciousness. It becomes complete ignorance in the name of knowledge.

They go as far as picking the mud in the form of the body of those rivers and applying it [on themselves] (Baba is demonstrating the way they apply mud); just as we apply (lit. rub) soap. It is said in the murli, isn't it? You have got the *lakshya* (aim) *soap*. So, the *lakshya soap* is rubbed [on the body], isn't it? Well, Baba spoke about the unlimited *lakshya soap*. Which *lakshya soap*? Narayan. He is the aim of our life. They then started to apply [the mud

⁴ Ganges, your water is nectar

⁵ Female deities

⁶ Picture in a box lit from inside

of] even the rivers, drains and ponds, considering them to be *lakshya soap*. Baba is certainly experienced. The word 'Baba' which is mentioned here, refers to whom? (Student: The personality of the beginning.) No. What? Which person? (Student: Prajapita.) (Ironically:) Yes, it is mentioned only for Prajapita and not for Brahma. (Student: It can also be him.) It can also be him (Brahma) and it can also be Prajapita. And who is called 'Baba'? (Everyone said: The combination of the corporeal one and the incorporeal One.) Does it mean, you have included the incorporeal One too? ☺ An aged person is also called 'Baba'. So, let it be Prajapita at the age of 60 years or Brahma Baba.

So, it was said: Baba is also experienced, isn't He? He has also taken an old, experienced body. There won't be anyone who is as experienced as these ones (*in jaisaa*). Why did He use the word '*in*'? Why didn't He use the word '*is*' (this one)? It is because there are two Babas who become famous in the Brahmin world in the form of Baba. One is the junior Baba and the other is the senior Baba. When our *government* of Bharat (India) was formed, the Congress⁷ ruled first of all; so, what was their emblem? A pair of bulls. So, two bulls are also shown in some temples, one is the small bull and the other is the big bull. Big viceroys, *kings* and so on also were not as experienced as Baba. He sold millet (*jwaar*) and small millet (*baajri*) too. He had experienced such life as well. That's all! He used to feel happy [even] if he earned four-six *anas*⁸. Now look, what status he has obtained! A person who sold millets and small millets became the biggest diamond merchant of Hindustan. So look, what a village lad then becomes!

The Father also says... - why did He use 'also' here? - ...I come in an ordinary body. Did the mother come in an ordinary body? (Students said something.) Yes, the one who sold millet and small millet, at that time he will definitely be called ordinary. So, He gave an indication towards the *part* of the mother by using 'also', that, the Father also says, 'I come in an ordinary body'. I don't come in the body of a millionaire, multimillionaire or a diamond merchant. This one also did not know about his births, nor does he know it completely now. Who? (Student: Baba.) *Arey*, there are two Babas, aren't there? Make it *clear*. This one also does not know about his births. Who? (Student: Brahma Baba.) Then, for whom was 'also' used? 'Also' was used, [it means that] there is someone else too. When He said 'this one', He indicated Brahma.

How he became a village lad in the last, 84th birth, the Father sits and explains this. And the acts (*caritra*) are neither of Krishna nor of anyone else. Whose acts are they? Are there the acts of the corporeal one (*citr waalaa* lit. the one who has an image) or are there the acts of the incorporeal One (*vicitr* lit. the One without an image)? There are acts of only those whose pictures are made. So, the acts are neither of Krishna nor of any other corporeal being [like] Abraham, Buddha, Christ, Guru Nanak etc. He broke pots, ate butter, all these are lies spoken about him. About whom? Krishna. Why? Why did they speak such a lie about Krishna? Did Krishna have a child like intellect or a mature intellect? (Everyone said: A child like intellect.) So, will a child do such things? All these are gossips. In the path of *bhakti* they have made scriptures of just gossips. Nothing is true at all. He broke pots... A pot is made of mud, isn't it? So, did he break a pot made of mud? Everything that they say in the path of *bhakti* is false. He ate butter... Among all the items that are made of milk, which is the most famous item that is easily digestible? Butter. All these are lies spoken about him. They are gossips. They have made scriptures of just gossips in the path of *bhakti*.

⁷ A political party in India

⁸ A coin equal to one sixteenth of a rupee

So look, the Father tells [us] such a *simple* concept: Sweet children, certainly remember Me alone while standing, sitting, walking and wandering around. Don't remember any other person. Consider yourself to be a soul and remember the Father. He alone is the Highest on high, the Father of all the souls. The topic of 'the highest on high and the lowest of the low' concern which place? It concerns the corporeal world and that Father of the souls certainly belongs to the Incorporeal World. He is a resident of the Incorporeal World, still He comes and plays a *part* in this corporeal world. So, He Himself is the highest on high Father of the souls, the incorporeal Father who comes in a real (*saakaar*) body. So, all of you understand: we all are *brothers* and He is our Father. All of us remain only in His remembrance.

They say: Oh God! They certainly say [this] in the path of *bhakti*, don't they? But they don't know anything at all. Now the Father has given the introduction [of Himself] according to the *drama plan*. So, when the Father Himself comes and gives His introduction, that itself is called the *episode* of the Gita. It is because the Father comes and teaches the knowledge, the knowledge through which we become the highest on high. When the highest on high God comes and teaches, He makes **us** the highest on high *student* of the world. If someone has studied higher studies, he will certainly obtain a high status. The studies as well as the status exist in a *practical* [way]. It is not that we should study the knowledge in this birth and get the status in the next birth. What do those so-called Brahmins think? They think: we are studying the knowledge here and will get a high status in the next birth in the Golden Age. Will this be called blind faith or a faithful intellect? (Student: Blind faith.)

The soul takes on a body and then speaks. So, the Father also has to perform divine *alokik* actions. He too comes and takes a support to perform divine *alokik* actions. Actions are performed through what? Actions are performed through the *karmendriya*⁹. We talk through the mouth; this is also an action. We see through the eyes; this is also an action. So, the Father has given us the introduction according to the *drama*. On the basis of that introduction we come to know that He has come and taken the support of a real body.

The human beings become sorrowful for half a cycle. And what is the indication of becoming sorrowful? (Someone said something.) You speak softly and become silent. (Student: They cry.) Yes, they cry, weep and call: The Purifier of the sinful ones, come. They call [Him] again and again. *Acchaa*. Now, don't they call [Him] in the *basic* [knowledge]? They call [Him], don't they? They invoke [Him], don't they? They consider the one whom they invoke to be God. Although what they understand is false, they do call [Him], don't they? They are sorrowful, only then do they call [Him]. Then, what about the *advance* [party]? Alright, they don't call through the mouth☺. They do call [Him]; don't they call through the phone? Will they call [Him] through the phone etc. or not? They will call [Him]. Now, they call [Him] sometimes; what will they do when mountains of sorrow fall in the future? At that time, just like during Gandhiji's period the English people... (A student: They used to beat with a *laathi* (staff).) Yes, there were the wickedness and atrocities of the English people. So, the people cried out collectively, didn't they?

So, the Father comes only once in a cycle. What? (Student: He comes only once.) What does it mean? (Students: In the form of the Father.) [If] He comes only once, then in the *shooting period* that is going on now, are the Brahmin children performing the *shooting* of calling [Him] or not? (Student: They are.) Again and again they call [Him]. So, do they

⁹ Parts of the body used to perform actions

know that the Father comes only once? Or do they forget [this]? (Student: They forget it.) Yes, if they understand this firmly that the Father comes only once; only once in a cycle, God incarnates¹⁰. If they understand this firmly, when they know that there is no use at all of calling [Him] again and again, why will they call [Him]? (Student: They don't know.) Don't they know [this]? Why? Don't they read this twenty times in the murlis? (Student: They do read, but as they are not able to tolerate [sorrow], they call [Him].) ☺ What does 'to come only once' mean? (A student: He came.) Did He come? When did He come? (The student: Now.) Did He come now? Didn't He come before this? (The student: He did.) Then, it does not mean that He comes once. [This means] He comes again and again. (Someone said: In the Confluence Age.) When does He come in the Confluence Age? (Student: 76.)

Does He come in 76? (A student: The Elevated Confluence Age.) Yes, He comes **once** in the Elevated Confluence Age. So, that topic of 'once' pertains to which time? In 76. *Acchaa*, 'the Father comes in 76', who discovered this? Did the *swadeshis*¹¹ discover it or did the *videshis*¹² discover it? (Everyone said: The *videshi*.) So, do the *videshi* recognize God the Father more or do the *swadeshi* recognize [Him] more? (Someone said: The *swadeshi*.) Then, how did you believe the words of the *videshi* firmly that God the Father came in the year 76? (A student: He is teaching now, isn't He?) He is teaching? It can also be possible that the *soul* of Brahma is teaching. (The student: No.) Now, the *rehearsal* is going on. This idea also should be kept in mind.

The *rehearsal* is going on, so, in the *rehearsal*, the *rehearsal* of one cycle takes place, doesn't it? In the *rehearsal* as well, three personalities (*murtiyaan*) do *special* tasks. So, is the third personality revealed in the *rehearsal* now? (Someone said: No.) Has the *rehearsal* taken place in practice, perfectly now? (A student: The foundation has been laid.) Was the *foundation* laid? (The student: Yes.) Was the one who laid the *foundation* [of doing things] in practice revealed? He wasn't. Then, how can it be said to [have taken place] in practice now? It means, the Father was certainly revealed in 76 according to the *videshi* souls, but the whole world did not recognize [Him]. Does God the Father belong only to the Brahma Kumar-Kumaris or Prajapita Brahma Kumar-Kumaris or does He belong to the whole world? (A student: He belongs to the whole world.) Does the entire world take the inheritance from that Father or do only the Brahma Kumar and Prajapita Brahma Kumar-Kumaris take the inheritance? The entire world takes the inheritance. So, He should be revealed in front of the whole world. Whoever sees [Him], whoever hears [Him] should be compelled to accept [Him].

Just as when a child is born in a family; he was hidden at first. Later on [he is] revealed, he is born. So, do they all have to acknowledge it or not? (Student: They have to.) When it is in the womb, a *doctor* will certainly acknowledge that there is a boy or a girl [in the womb], whether there is a child or not. Besides, it is not certain whether it will be born alive or dead. But once it is born, everyone will have to acknowledge it, won't they? So, did God the Father come in the *shooting period* in this way once? Only once in a cycle... Can we say He came? Did He come? (A student: That was said about the 100 years.) Yes, that is certainly correct [that] the Confluence Age is of 100 years. But in the Confluence Age... it was not said that the Father will be revealed only after 100 years are completed. Was it said so? No. The Father will be revealed in front of the whole world in such a form that whoever sees [Him], whoever hears [Him] will be compelled to accept; he will certainly have to

¹⁰ *Ek kalp mein ek hi baar Prabhu Ishwar lete avtaar*

¹¹ Someone who belongs to the country Bharat

¹² Foreigners

accept: Our Father has come. Not [the Father] of just the Brahma Kumar-Kumaris or Prajapita Brahma Kumar-Kumaris, but the Father of all of us has come.

So now, in this way, God Shiva incarnates only once in a cycle, can we say that He came? *Arey!* (A student: He will come.) Only one person said: He **will** come. The others said neither yes nor no. *Arey*, did He come or not? (Everyone said: He came.) (Ironically:) ‘He came’. You are lying. Just now you have a faithful intellect, the next moment you have a doubting intellect [and] you are saying: He came. ☺ *Arey*, when He comes, does anyone say, “He is 99% my Father [but] not 1%”? Now, do you have a faithful intellect and a doubting intellect towards the Father or not? (A student: We do have.) If you have [a doubting intellect], how did He come? Just now you will say: He has come [and] when Maya takes the *final paper* (examination), you will start saying: *Arey* no, no, we simply thought so. It was a misunderstanding. Just as, even now, many keep going to other parties. Then, what do they say? *Arey*, we had simply written the letter of faith on a paper. We did not accept from within that [God] has come.

So, He said: I come only once in a cycle to play My *part*. You come again and again to play your parts. Do you do this *shooting* of birth and death or not? You do, whereas I? As for Me, I come only once in a cycle. (A student: Baba, the children also come only once leaving the Abode of Peace.) No, here the topic of being born is going on. The topic of coming to this world is going on. What? How many times are you revealed in this world in a visible form? You are revealed 84 times. And what about God? (Everyone said: Only once.) He is revealed only once. So, you come to play your parts again and again [whereas] I come only once.

Only the Deity Religion is ancient. But the *foundation* of the Ancient Deity Religion that I lay after coming does not exist now at all. Or does it exist? Does it exist? *Arey!* the *foundation* means the root, the support. Does that soul exist now? (A student said something.) What is there more of? (Students said something.) *Trial?* (Everyone said: Almost disappeared.) It has almost disappeared (*praayah lop*). It means, it exists somewhere. If it exists somewhere, some people will know where it is as well. (A student: In N.S.) Is it in N.S? Just listen to this! ☺ You have misunderstood as to who the support of the Ancient Deity Religion is. Who is the actual *foundation* of the Ancient Deity Religion? You should know this firmly. Sometimes it disappears but it doesn’t disappear [in reality], the *foundation* of the Ancient Deity Religion. So, it disappears, doesn’t it? And is it ever said for Kashi *nagari* (the city of Kashi) that it disappears? (A student: It does not.) So, what have you misunderstood? What did you think? You considered Kashi *nagari* to be the firm *foundation* of the Ancient Deity Religion. But it is not so.

It was said: The *foundation*, which does not exist now, which has almost disappeared, only their pictures are left. What? Whose [pictures]? The *foundation* of the Ancient Deity Religion, only what is left of it? Only their pictures are left. Some people will have those pictures. Will they have it or not? They will have it. *Acchaa*, does anyone have the picture of Kashi *nagri*? No. She is not the *foundation* at all. So, the Father also says: **You** have to become these Lakshmi - Narayan. The *aim* and objective is standing in front of you. This itself is the Ancient Deity Religion. What is it? Lakshmi–Narayan. Those whom we call Lakshmi–Narayan, [between them] is the one who plays the *part* of Lakshmi one [person] or two? Is the one who plays the *part* of Narayan one [person] or two? *Arey!* (A student: It is one.) Is it one [person]? Then, why do they show the idol of Vishnu in the temple of Lakshmi–Narayan, in a separate [area in the] temple? Why do they show him in the form of

Mahaanarayan? Vishnu is made only when... The Ancient Deity Religion takes on a *complete* form only when there is a perfect *combination* of the *sanskaars* of four to five souls. Otherwise it can't be called the Ancient Deity Religion.

So, the *aim* and objective is standing in front of you. As for the rest there is no such religion as the Hindu [religion]. What? What did they consider themselves to be? [They thought:] we are the ones who '*du*' meaning eradicate '*hin*' meaning violence (*hinsaa*). We are the ones who eradicate violence and all the others increase violence. It means, which is the category in the Brahmin world that thinks, 'We are the ones who eradicate violence'? (A student: *Suryavanshi*¹³.) ☺ (Another student: The *Candravanshi*¹⁴.) Yes. If we see in reality, there is a religion which is called the Buddhist religion. What do they think? 'We are the ones who eradicate violence'. But do they eradicate violence or do they give the most sorrow to their own wife and children in the world? *Arey*, to raise your hands (to give up) when it comes to fighting the foreigners, to surrender your wife and children against their wish; did it increase or decrease the violence? This increased the violence for many births. This is cowardly non-violence. The Father does not teach [you] any cowardly non-violence.

Later on, which religion followed the Buddhist religion? The Sanyasis. And it is the Buddhists whom the Sikhs have also followed. Are there *sanyasis* among them too or not? There are. So, who is the one who lays the *foundation* of those Sikhs in the Brahmin world? (Student: Jagadamba.) The one who leaves her own household and runs away? So, it is they who think for themselves, 'We are the ones who eradicate violence. We are firm Hindus'; and what about all the others? What are all the others? 'They are the ones who increase violence. The Sun dynasty is also included in it'. Do the Sikhs also consider themselves to be Hindus or do they call [themselves] something else? They do consider themselves to be Hindu. So, the Ancient Deity [Religion] was not the Hindu religion, nor is it that [now].

In fact, the Hindus go and bow in front of the deities. What? It was said about which place? Was it said about the outside world or is this applicable to the internal world too? Those who call themselves Hindu in the internal world, [who think:] we eradicate violence and these people increase violence... So, do those who call themselves Hindu go and bow in front of the deities? Are they bowing now? They are certainly not bowing now. (A student: It may happen like this in future.) It **may** happen. It means there are chances [but] it is not necessary. But what does Baba say? Those who are Hindus **go** in front of the deities and... It means, they will have to go, and what will they have to do after going [there]?

Those who are sitting with their head held high [out of ego], those who hold their head high, those rebels, those who follow the mother (*O ammaa vaadi*) ... Today whose terror has spread the most in Hindustan and Nepal? It is of the Maoists (*Maa-o-vaadi*). So, even those Maoists will have to go and bow in front of the deities. Is it about the outside world or about the Brahmin world first? All these topics which are practiced in the path of *bhakti* later on are about the Brahmin world itself. Those who were deities have themselves become Hindus.

They have become corrupt in religion (*dharmbhrasht*) and corrupt in actions (*karmabhrasht*). They became corrupt in what? What is the meaning of *dharmbhrasht*? (Someone said: *Dhaaranaa*.) *Dhaaranaa* (putting into practice the divine virtues). What *dhaaranaa*? What is the main *dhaaranaa*? Of *purity*. So, even in the Brahmin world, those

¹³ Those who belong to the Sun dynasty

¹⁴ Those who belong to the Moon dynasty

who call themselves Brahmin and *brahmani*; if their practice of purity becomes corrupt, it will be said *dharmbhrasht*. And what is *karmabhrasht*? *Karmabhrasht* means corrupt through the *karmendriya*. Should the *karmendriya* be attached to the One or should they be attached to many?

It is said in the murli: Although you have to become impure; it is anyway the law of this impure world... what is the law of the impure world? Is there anyone who breaks that law? Will anyone say with pride: I have broken the law of the sinful world? No. Although you have to become impure; it is anyway the law of this impure world that you **have to** become impure, but the law is to become impure with **one** person. To become impure with many is against the law. (Student: That is with respect to the sinful world.) That is [a law] with respect to the sinful world. (Someone said: Not with respect to the pure world.) It is not so with respect to the pure world. This was said to be the law of the sinful world.

So, they have become *dharmbhrasht* and *karmabhrasht*. Who? Who has become so? The Hindus, those who call themselves Hindu. Those who call themselves Hindu were also deities earlier. So look, those who have become *dharmbhrasht* and *karmabhrasht*, their religion has almost disappeared, whereas all the other religions, their existence is established. The other religions have not become extinct. Only this Deity Religion has almost disappeared. They have started to call themselves Hindu due to being corrupt in religion and actions. When [someone] is called [something], is he given a name or not? They have started to call themselves [something], so what have they started to call [themselves]? Hindu. So, 'Hindu' is a name, isn't it? A name is given in accordance to what? In accordance to the task done. So, what task do they do to call themselves Hindu? They **think**: we don't use the violence of giving sorrow. And all the others use the violence of giving sorrow. But it is not so. Who explains the dynamics of *karm* (action), *akarm*¹⁵ and *vikarm*¹⁶? Only the one Father Shiva explains it. And in which form does He explain it? Does He explain it in the form of a mother or in the form of the *Teacher*? He explains it in the form of the *Teacher*. Om Shanti.

¹⁵ Actions which don't have any karmic return

¹⁶ Actions opposite to *shrimat*