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**Dated 22.05.10, at Gazwa (A.P).**  
**Clarification of Murli dated 21.10.68 (Only for pbks)**

Om Shanti. The *vani* of the morning class dated 21<sup>st</sup> October 1968 was in progress. The topic being discussed in the beginning of the fourth page was: many children think, ‘when you go to heaven, we will catch hold of your tail [to reach heaven]’. But it is not so.’ Generally the husbands [of the mothers] who follow the knowledge are such that they refuse their wife’s [advice] to follow the path of knowledge. They say, “When you go to heaven, I will catch hold of your tail and reach there”. Baba says, there is no such thing [as catching the tail]. It is about making *purusharth* (spiritual effort). [But] yes, there is certainly the tail of body consciousness. So, those who devote themselves to the tail of body consciousness are coloured by the company to some extent or the other. But it is not possible for them to achieve a higher post than them. Now [He] makes you children so wise. He sits and explains to the children, “As long as this chariot exists, Baba enters him”.

What example did He give just now? What topic did He switch over to now? He gave the example of a cow. When people go to the Gangasagar fair in Calcutta, the guides and priests perform this drama. They will hold the tail of a cow and say, ‘*Hari bol, Hari bol*<sup>1</sup>, He will put you across’. Well, it is not so, that it is about going across by catching the tail of a cow, the animal. It is not a physical ocean; it is the ocean of vices. In order to *cross* the ocean of vices, the men with the nature of Duryodhan and Dushasan<sup>2</sup> have to take the support of virgins and mothers, the virgins and mothers who are skilled in purity. On the basis of the attraction of that *purity*, even those who catch hold of the tail of body consciousness go across. This is why the special form, the attractive form given to God is of Krishna; and whose tail is shown on the forehead of Krishna? The tail of a peacock is shown. Among all the tails, the tail of a peacock (*mayurpicch*) is very attractive. It is not that there is no tail of body consciousness in the *purusharthi* life (life of making spiritual effort) of Krishna. There is certainly the tail of body consciousness, but there is so much attraction of *purity* in him that there cannot be as much attraction in any other human soul.

So, the Father sits and tells the children, this is a chariot. What is meant by chariot? What is meant by a chariot? The body. When there is a body, will there also be the tail of body consciousness or not? When there is a body, when the intellect is engaged in the body, he is a bodily being (*dehdhaari*) and when he is a bodily being, there is to some extent... in some percentage, not much.... so certainly there is the tail of body consciousness to some extent. Or else the mind and intellect should completely renounce the [awareness of the] body; this body should become as if it is non-living and the soul should experience that the body is separate and the soul is separate. It is just like we become detached from the subtle body, just as we become detached from the body in our dreams. So, the main thing is that as long as the chariot exists; on the basis of the colour of the company of that body the children can *pass* easily in the examination. Then this one will depart. Who? The chariot as well as the Father will depart. Meaning, I will depart as well as this one will depart.

It (truth) is in the scriptures as well; it is like [the amount of] salt in flour. Just as a little, a small quantity of salt is added to flour. So similarly, there is a little bit of truth in the scriptures. All the rest is just false. For example, there is the Gita as well. It is also a scripture. Moreover, it is the gem among all the scriptures (*shriromani shastra*). But they have put false [topics] even in that. What? Which lie have they put in it? [The lie] that Krishna is the God of the Gita. Actually, Krishna is not the God of the Gita. It has been shown that God drives the chariot. And it has also been shown (mentioned) in the scriptures that the body is called a chariot, “*Shariram ratham viddhe, indriyani hayanyahu*”. Consider the body as a chariot and the organs as the horses. Despite all this human beings have considered Krishna as God. Well, will God drive a physical horse carriage? It is indeed a chariot like body. He controls the chariot like body. How should we run it, how should we act, the **Father** comes and teaches this in practice. He does not just speak; He also sets an example by performing actions in practice. So, actions are performed through the chariot, aren’t they? This is a chariot like body.

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<sup>1</sup> Say Hari (name of Vishnu in the path of *bhakti*).

<sup>2</sup> Villainous characters in the epic Mahabharata.

Nobody knows this fact, how two souls reside in the same chariot, in the same chariot like body. The soul of the Supreme Father as well as the soul of the supreme soul who plays the supreme part; both play part in the same chariot. Who plays the part being in front? Two souls are in one chariot like body, so, who plays the part being in front and who follows behind? *Arey*, will they be one behind the other or do both of them run together? There are two souls, aren't there? So, the two souls which perform actions through the same chariot like body; who is the chief between both the souls? (Someone said: The Father Shiva.) The Father Shiva. He is in the front, and the one who follows? (Someone said: behind.) Prajapita; he is behind.

So, nobody knows this fact that the Supreme Father Supreme Soul establishes all the three religions. Which three religions? The Brahmin religion... the Brahmin religion through Brahma. How many souls work in one body? There are three souls. When there are three souls, among the three souls, two have been shown anyway. One is in the form of God who drives the chariot and the other is the owner of the chariot in the form of Arjun, the one who accumulates [fruit] through spiritual effort, who earns through *purusharth*. Who is the third one? The third one is shown [in] the flag on the chariot of Arjun; the picture of Hanuman is shown in it. It is not someone else who flies in the air in the form of Hanuman (a monkey faced deity). It is the subtle bodied soul which has been shown on his flag. So the Father enables the establishment of three religions through all the three chariots. In fact, there aren't three chariots; there is indeed only one chariot, but the souls which play the part [through it] *use* that chariot in different ways. In that the Deity religion is established through the *Supreme Soul*, the Supreme Father; the *Kshatriya* (warrior) religion is established through the soul of Ram and the Brahmin religion is established through the soul of Brahma.

So the Father comes and establishes three religions. The mouth born progeny Brahmins were born through the mouth of Brahma and among the mouth born progeny who were born, some *fail* and some *pass*. Those who *fail*, go in the *list* of the *Kshatriyas*<sup>3</sup>. And those who *pass* go in the *list* of the Deities. Well, Shri Krishna is worshipped in the form of a small child; he is not worshipped in the form of a grown-up. Well, how will a small child control [a chariot]? How will he drive a chariot? A small child is like a great soul (*mahatma*). A small child's intellect is certainly not mature. How will he become the Father? In fact, the Father comes from above. From where does He come? He comes from the Supreme Abode and that child Krishna keeps experiencing downfall while being born again and again in this very world situated below. So, the Father who comes from above is everybody's Father. He is the Father of the soul of Krishna as well as all the 500-700 *crore* (5-7 billion) human beings and He is also the Father of the father of all those human beings, [i.e.] Prajapita, Adam [or] *Aadam*.

So, now you understand these topics well. And you do have to understand these topics well because you listened to the words of gurus for 63 births. You did not understand firmly. Now everything sits in the intellect, doesn't it? That it is the soul that does everything. The leaves of the tree in the form of souls shake. They keep shaking in practical actions, but the actions of one [soul] cannot match with that of the other. Does one leaf of a tree match with another? Does it match? Are the nerves, veins, shape, type, length and breadth alike? No. Similarly, these are 5-7 billion human souls. Their face and features can never match with each other, but it is the soul alone which performs actions and it performs actions through these *organs*. So, we should become soul conscious. The *organs* keep changing. This body will indeed keep changing birth after birth. So, should we remember the thing which keeps changing, which is inconstant or should we remember the soul which is permanent? The soul is permanent, we should remember it. The Father comes and makes us **soul** conscious. A human being makes another human being **body** conscious and what about the Father? He makes us soul conscious. Except for the Father, no human soul can make us soul conscious.

They simply say for Krishna that he is God; they simply say for Ram that he is God, but do they always remain in a soul conscious stage, i.e. in past, future and present? They do not. So, how will those who themselves do not remain in a soul conscious stage forever, make others [soul conscious]? He alone can bring others in a soul conscious stage who Himself always

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<sup>3</sup> Members of the warrior class.

remains in a stage of *SadaaShiv* (forever benevolent). This is why He is called *SadaaShiv*. Shiva means a point. The name of His point itself is Shiva. The name of His soul itself is Shiva. Other human beings have names based on their body. Why? Don't they, the human beings have a soul? They do have a soul. Then why do they have names based on their body? Because they always remain body conscious. When they remain body conscious, they work for the body in body consciousness. Do they work in a soul conscious stage? They do not. This is why their names are based on the body. *Accha*. Human beings perform tasks in body consciousness and what about deities? They are soul conscious. So, the soul conscious human beings who are called deities; they are called so, aren't they? Are their names based on the body or on the soul? (Someone said: On the body.) Then? When they remain soul conscious, their name should be based on the soul; why is their name based on the body? (Someone said: they take the support of the body.) They (i.e. the deities) as well as the human beings take the support of the body. (Someone said: As per the actions.) As per the actions?

The actions performed by deities are [elevated] actions, they are not bad actions. As regards the actions performed by the deities; they do not perform any opposing action, against the *shrimat*. They do not perform actions [out] of body consciousness. (Someone said: the deities are in the Golden Age.) Yes, there are deities in the Golden and the Silver Ages; do they perform actions in body consciousness? (Someone said: No.) They do not perform actions in body consciousness; yet, why is their name based on the body? (Someone said: they always remain in a soul conscious stage.) *Arey*, then their name should be based on the soul, shouldn't it? For example, what is always the name of Shiva? It is only Shiva. The name of Shankar is however based on the body. Although he remains in the subtle stage, yet, his name is based on the body. The name of his soul is not Shankar; the name of his soul cannot be Shankar at all. Yes, [he is] named [Shankar] when he attains a stage equal to the Father. Then it is said that Shiva-Shankar *Bholenath* (the lord of the innocent ones) are one.

So, the question is: "Why is the name of deities based on their body?" They remain soul conscious; [then] on what should their name be based? (Someone said: It should be based on the body.) No. It should be based on the soul. (Someone said something.) They remain soul conscious, don't they? (Someone said: Only One Shiva remains like this, doesn't He?) Do deities remain soul conscious or not? (Someone said: they do.) And Shiva also remains soul conscious forever. (Someone said: they are not benevolent.) Benevolent? (Someone said: they [the deities] come in the cycle of birth and death.) Yes, the deities experience downfall. Although they are not body conscious, they are soul conscious, yet they keep falling in the attraction of the body to some extent birth after birth. For example, the first birth; the first birth will take place in the Golden Age. Can the birth through Radha and Krishna take place without a body? Will the birth of children take place without the attraction of the body? The birth of the children of Radha and Krishna cannot take place without the attraction of the body. It proves that although they remain soul conscious, yet they certainly keep falling down to some extent birth after birth because if happiness is experienced even through the elevated organs of the body; the power of the soul decreases to some extent by experiencing pleasure. So, their name is based on the body. Even their name is not based on the soul.

Nobody except the Father can make us soul conscious. Was any reason mentioned? What was the reason mentioned? It is because, it is the Father alone who never becomes body conscious; He doesn't become body conscious even to the slightest extent. Is that Father only a point or does He perform actions through the body as well? (Someone said: He performs actions through the body as well.) Yes, it is not that He remains just a point forever. No. Despite being a point, despite being in an incorporeal stage, He performs such actions that He also gives birth to children like Radha and Krishna. Does He give [birth to them] or not? (Someone said: He does.) Children like Radha and Krishna are also born. He performs this action, but there is not even a trace of body consciousness in it. There is not even the attraction of eyes. Just by the vibrations; well, vibrations are not something to be caught. Children like Radha and Krishna are born just by the vibrations. This is why His name is only a point. The name of His point only is Shiva. He alone is benevolent. And all those who perform actions by falling in body consciousness; except for the One, all of them experience downfall and make others experience downfall. The knowledge of the soul, the firm knowledge is not in anyone else except for the One.

Someone may say, "No. There is the firm knowledge of the soul in the souls of Radha and Krishna; they are complete with 16 celestial degrees". If they have the knowledge complete with

16 celestial degrees, they should also prove themselves by assimilating such a stage. What kind of a stage? [A stage in which] not even the eyes are needed to perform actions. What? Giving birth to children is the main action of those who come in this world or not? Does anyone remain aloof from this action? No. This is the main action. This is why this *dharana* is firm among people, especially in the Indians that the one who is born should definitely give birth to another. This is why they should definitely get married. Well, they do not know what the highest stage of marriage and reproduction is, the stage in which there is 100 *percent* happiness, 100 *percent* peace. This is why He is called the Highest on high God.

Is a deity called the highest on high or is God [called the Highest on high]? (Students: God.) God is called [the Highest on high]. It will not be said that the highest on high is Shankar, the deity. Is he the highest on high? Had he been the highest on high then....? (Someone said: He would have been God.) No. People say God Shankar, don't they? Had he been the highest on high... then give some *proof* that he cannot be the highest on high at all. Had he been the highest on high, the name of Shiva would not have been added before his name. 'Shiva' is added before the name of Shankar. Otherwise, the name of Shiva should be placed afterwards and Shankar's name should be placed first. Why don't they do so? It is because Shiva is the Highest on high and Shankar is lower than Him. So, it was said that the knowledge of the soul, the knowledge of a soul with such a stage is not in **anyone else**. The knowledge of the soul with what kind of a high stage? The highest [soul] among 5 billion [souls]; which is the soul with such a high stage that no one has its knowledge, its complete knowledge, its hundred *percent* knowledge? (Someone said: Narayan.) Is it (knowledge) not in Narayan? (Someone said: No.) Is it not in Narayan? Had it not been [in Narayan] then why would Baba say, the best *purusharth* is to remember Narayan? Then why should we remember the lower one if Narayan is not the one with the highest stage? It proves that the deeper the knowledge of the soul that we have in us..., the extent to which we can know our soul thoroughly and deeply, nobody else can know it (theirs) to this extent. So, the highest on high deity is Shankar as well as the highest on high knowledge is in Shankar. He does not have just the knowledge of himself. The one who is even greater than the deities; who? God, Shiva; even His knowledge is in him (i.e. Shankar). This is the household path. Shiva is in renunciation and Shankar is in a household, he is connected with the body. Nobody can separate him from the household at all.

People say, a soul is like a thumb. Is it so? Is a soul long and broad like a thumb, like a *shaligram*<sup>4</sup>? (Someone said: No.) No. Then why do they say that it is like a thumb? (Someone said: It is very subtle.) If it is very subtle then they should call it a point, shouldn't they? Why do they say that it is like a thumb? (Someone said: to worship.) To worship? Yes, worship and devotion are performed for a big form. (Someone said something.) Yes, and it is not necessary for remembrance that we remember only a big form. We can remember the subtlest point soul as well. So, it was said that people just say that it is like a thumb. 'They say', it means, do they *repeat* the topics of the scriptures or do they speak on the basis of some tradition that is in practice? It has been written in the scriptures itself that a soul is thumb shaped.

Thumb shaped means, whether it is the soul of Shiva, whether it is the soul of Prajapita, whether it is the soul of religious fathers, whether it is the soul of their *followers*; whichever soul it is, it will enter in one shape (body) or another. A point does not have any shape at all. Does a point have length and breadth? There is neither length, nor breadth, neither height nor width of a point. The sharper a pencil is made the point made by it will be minute to that extent. Who will measure it to know what its length, breadth, height and width is? So, until that point of light enters a body, it cannot perform actions, it cannot be revealed, it cannot become a proof. It is said that something which is revealed (visible) does not need a proof at all. This is why the revealed form of a soul is like a thumb. Why a thumb? It is [like] a thumb because may the soul be of Shiva Himself, may it be the soul of God, the *Supreme Soul* Himself; even it has to enter in a big shape.

Hence, they show it (the soul) in the form of a *shaligram* or in the shape of a thumb. It means that the big form has the shape of a *ling* and the point in it is a memorial of the soul though it is the *Supreme Soul*. And on the other hand they say that a wonderful star shines in the middle of

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<sup>4</sup> Round black pebbles worshipped in the path of *bhakti*.

the forehead. *Arey*, these are two [contrary] topics. If the soul is like a thumb, there should be a bulge (*gummada*) in the middle of the forehead – a big bulge like this. There is a soul in every one, but there is no bulge on [the forehead of] anyone. Do you see a thumb like bulge here (in the middle of the forehead)? It is not seen. This proves that the poor devotees remain immersed in feelings. They keep saying ‘*satyavacan mahaaraaj*’<sup>5</sup> to every version of the gurus without understanding them, but the truth is that the soul is a point, a point of light. It lives in the middle of the forehead (*bhrikuti*) and the *bhrikuti* and the body is the base. This itself has been said to be like a thumb which has a shape.

So, now you children have understood what is *right*. What is *right*? Is the soul like a point or like a thumb or in the form of a *ling*? The soul is in the form of a point of light in reality. You understand that a soul is a really very small point. Nobody can see it through these eyes. What? The microbes of malaria can be viewed in a drop [of blood] through an instrument. Doctors see them. They see them, don’t they? (Someone said something.) No, no. (Someone said: microscope.) Yes, they see it through a *microscope*. So, they see numerous small microbes in a single drop. But the soul is so minute that it cannot be seen through any instrument, any physical instrument. Then through what [can it be seen]? Then how can we experience it? (Someone said: the intellect.) Yes, it is this soul in the form of the mind and the intellect itself, a soul itself can see the form of a soul. Just like they say for God in the path of *bhakti*, “*Jehi jaanau tehi deu janaai*,” [i.e.] only the one who is graced by God can see Him. God may show His form if He wishes to or He may not if He doesn’t wish to. Similarly, a soul can also be seen only by the soul. There is no other way. As for the rest, if someone wishes to see it through these eyes, the physical eyes, through the eyes of the body, then nobody can see it. It is understood, the soul in our body is imperishable. This body is perishable.

The body that is visible through these eyes... all these [bodies] ..., will they remain after 2036? They will not. All these bodies will perish after 2036. And will our soul exist even after that or not? Our soul will still remain imperishable. So, what should you consider yourself to be? You should consider yourself to be a soul. Who wants to die? Is there anyone among these ones who wants to end his existence? There is nobody [like this]. Everyone wishes that they remain alive as they are. So, the body indeed dies and remains alive but the soul never dies. So, that which is imperishable, immortal, that which is not devoured by death, which is beyond death, which is unconstrained from death; we should always think of that soul conscious form. You should firmly understand that this body is perishable. If we remember the perishable thing, we will perish too.

The residence, the actual residence of a soul is in the Supreme Abode. Here this is an unlimited big *maandvaa*. *Maandvaa* means a stage (*rangmanch*). This world is a *stage* to enact a drama, in which all the souls are actors. We all are playing a part on this stage. It is such a big drama. Now it is not the rule of deities. It is certainly a very big drama of 5000 years. But in this drama, at this time, at present, it is not the part that was played by deities for 2500 years now. Which part is it [now]? Human beings have a part in the form of human beings and the demons have a part in the form of demons. Now it is certainly the kingdom of Ravan. **Now**; as the king, so all the subjects are the ones belonging to Ravana’s community. Then there is the kingdom of Ram.

There is the kingdom of Ram after the kingdom of Ravan. That is called *Deitism* (The Deity Religion). What is it called? The deity kingdom. Both the *Suryavanshi* (those who belong to the Sun dynasty) and the *Candravanshi* (those who belong to the Moon dynasty) are included in it. What was said? There is not just one dynasty among the deities. Which two dynasties are included? There is the Sun dynasty as well as the Moon dynasty. There is [the influence of] the Sun as well as the influence of the Moon. Why? In the deity kingdom, in the kingdom of the deities, is there the influence of only the Sun or is there the influence of the Moon as well? (Someone said: of the Sun.) In the deity kingdom? Is there the influence of only the Sun in the kingdom of the deities or is there the influence of the Moon as well? *Arey*, you become confused. *Arey*, it is a simple concept. First there is the influence of the Sun and then there is the influence of the Moon. The Sun is called a deity as well as the Moon is called a deity. [It is said:] *Candra devtaay namah*, *Surya devtaay namah* (I bow to the deity Moon, I bow to the deity Sun). Both

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<sup>5</sup> It is true.

are called deities. So, there is indeed the influence of both in the Golden and the Silver Ages, but the influence of one comes first and the influence of the other comes later. And in the Copper and the Iron Ages? The influence of the Sun and the Moon is negligible in the New Moon night (*amavasya*). There is a Full Moon night (*poornima*); the Moon is completely visible then and the Sun is also completely visible in the day. It is visible on a Full Moon day as well as on the New Moon day. It is not that there is its influence at some time and there is no influence at some other time. But it does not happen like this, that there is always the influence of the Moon in the Copper and the Iron Ages. There is indeed the influence of the Sun, but when the night falls, when Maya spreads darkness, the Sunlight also ends. And in the Golden Age? The influence of the Sun in the Golden Age... whether it is the Golden Age of the *Suryavanshi* or it is the Silver Age of the *Candravanshi*, the influence of the Sun will not end.

For example, now there is the *North Pole* and the *South Pole* on the Earth. When the Sun rises towards the *North*<sup>6</sup>, there is only day in the *North Pole* for six months. There is no night at all. Similarly, when the Sun progresses southwards<sup>7</sup>, there is only day for 6 months; when the Sun progresses southward, then night doesn't fall at all. It keeps happening in turns. So, if you *tally* (compare) this [with the following:], what is the difference between the Golden and Silver Ages, and the Copper and Iron Ages? What is the influence of the Sun and the Moon in the kingdom of the deities [and] in the kingdom of the demons? What is the difference of their influence? It has sat in the intellect of you children. People of the world do not know the deep meaning of these topics.

So, the Golden Age is called heaven (*swarg*). Why is it called heaven? Why is it called *swarg*? It is because they remain in the stage (*sthiti*) of the self (*swa*). They never come in [the stage of] *par*, meaning body consciousness. They do not remain in the stage of the body [consciousness]. [They] live in the stage of the self, whether it is the Golden Age or the Silver Age with the influence of the *Candravanshi*, yet, it is called *swarg* because they remain in the stage of the self (*swasthiti*) and what about the Copper and the Iron Ages? There is certainly the influence of both, but there is the influence of the Sun for half [the time]. There is day for half [the time] and there is the night for half [the time]. The influence of the Sun is [constant] for half of the time, but the influence of the Moon does not remain constant for half the time. Only on the Full Moon day, there will be the influence of the Moon at night. Still, there will not be any [influence] in the day. So, the Silver Age is called *semi* heaven. (Someone said: that too, it (the influence) will not be for the whole night.) Here, the Moon rises at 6 O'clock in the evening and even at the time of setting, it sets at 6 O'clock in the morning; the light of the Moon prevails till then. For half the time, just once in a month, and 12 times throughout the year; if there is a *purushottam* (leap) month, then it is 13 times. What? It is the memorial of this *Purushottam Sangamyug* (the Elevated Confluence Age). In this Elevated Confluence Age, is there more influence of the Moon or is there less? When compared to the Copper and the Iron Ages, there is certainly a bit more [influence of the Moon], [but] just for one month.

So, it was said that the Silver Age is called *semi* heaven. They are *Suryavanshi* and they are *Candravanshi*. Who? Why is it *semi* heaven in the Silver Age? There is the complete (*full*) heaven in the Golden Age. (Someone said: it is short of two celestial degrees.) Yes, there in the Golden Age, [the deities] are complete [with 16 celestial degrees] including the two degrees [of the beginning]. Even the two celestial degrees are not lacking. It is [an age] complete with 16 celestial degrees. The Silver Age is called *semi* heaven. So, why is the Silver Age called *semi* heaven? Is the soul of Ram constant in the *semi* self stage (*swasthiti*) in the *final* examination? *Arey*, who is praised in the Silver Age? Ram is praised. So, is the soul of Ram constant in the stage of *semi swasthiti* in the Silver Age? Is it constant in a *semi* soul conscious stage? *Accha*, when the *final* examination was held in the Confluence Age, was it in a *semi* form in the *final* stage? Does it not go in a higher stage than the stage of being complete with 16 celestial degrees? It does. Then why is the Silver Age called *semi* heaven? How did the influence of the Moon begin? The Moon means the soul of Krishna. The soul of Krishna is short of two celestial degrees in the Silver Age.... Why? Krishna is praised to be complete with 16 celestial degrees. Krishna is never praised to be complete with fewer celestial degrees. Although they have shown him in the Copper Age, they say he is complete with 16 celestial degrees. It is [an age] complete with 16 celestial degrees.

<sup>6</sup> Uttarayan-the summer solstice; the sun's northward progress

<sup>7</sup> Dakshinayan- the winter solstice; the sun's movement south of the equator

It is indeed written in the scriptures that the Golden Age is complete with 16 celestial degrees, the Silver Age is complete with 14 celestial degrees, the Copper Age with 8 celestial degrees and the Iron Age becomes *kalaheen* (devoid of celestial degrees) decreasing from the stage of being with 4 celestial degrees. So, there is *semi* heaven in the Silver Age; so, under whose influence does *semi* heaven arrive in the Silver Age? (Someone said: the Moon.) How is there the influence of the Moon? The Moon of knowledge, Brahma; the soul of Brahma, Krishna; does the soul of Krishna rule in the Silver Age? (Someone said: in the Copper Age.) Hum! It rules in the Copper Age! Just now it was said, there is certainly more influence of the Sun itself in the Copper Age and the Iron Age; there is not much influence of the Moon at all. Even if the influence of the Moon increases to some extent, it increases in the Confluence [Age]. So, on what basis is it *semi* heaven in the Silver Age? Which soul is the instrument? Is there an instrument for everything or not? (Someone said: the soul of Ram.) The soul of Ram? The soul of Ram achieves a stage even higher than being complete with 16 celestial degrees. If he does not reach a higher stage, why will he be called *Suryavanshi*? Is the Sun bound in celestial degrees? The Sun is not bound in celestial degrees. Then? When the Sun is not bound in celestial degrees at all and the soul of Ram is called *Suryavanshi*. The *Suryavanshi* soul transforms from a man to Narayan, in the form of Narayan, in the form of the Confluence Age Narayan also in practice. So, it goes beyond the celestial degrees. It is only then that the children like Radha and Krishna are born without the attraction of the body.

So, what is the reason? Who becomes an instrument? The soul of Krishna is certainly not an instrument in the Silver Age. (Someone said: the soul of Lakshmi.) How is it the soul of Lakshmi? (Someone said: she is a little lower than Narayan.) No; what is her *connection* with the Silver Age? (Someone said something.) You have reached somewhat closer, speak up. (A mother said: she will become Ram, won't she?) Yes; vow! Victory to the mothers! ☺ In the Silver Age, the soul which becomes Lakshmi, which transforms from a woman to Lakshmi, belonged to which dynasty originally? She comes from the *Candravanshi* [group]. When the same soul of the *Candravanshi* [group] reaches the Silver Age, she becomes Ram who lays the *foundation* of the Moon Dynasty. This is why it is *semi* heaven in the Silver Age. What? It is not *full* heaven in the Silver Age. The soul of Narayan is not the instrument there. Which soul is the instrument there? The soul of Lakshmi. And the soul of Lakshmi comes originally from the Moon Dynasty. Actually, she did not belong to the Sun dynasty. When she came in the color of the company of Narayan, what did she become? She transformed from *Candravanshi* into *Suryavanshi*. So, they become *Candravanshi*; this is why the Silver Age is called *semi* heaven. He is *Suryavanshi* and she is *Candravanshi*. [The *Candravanshi* are] those who cannot gain complete victory over Maya... in which life? In the *purusharthi* life (life of making spiritual effort) they (the *Candravanshi*) are unable to gain complete victory over Maya through their own power, through their own capability<sup>8</sup>. Is she able to gain [victory]? Is the soul of Lakshmi able to become free from Maya through her own power or does she remain entangled in the claws of Maya? Daughter Maya has even left her body now, yet, in whose bondage is she (i.e. Lakshmi)? Still, she is in the bondage of the *followers* of Maya. So, this *purusharth* brings its effect over there. The shooting keeps taking place. She becomes *Candravanshi*. Who? Lakshmi.

...Accha, does Lakshmi alone become *Candravanshi*? Don't the beads of the *Rudramala*<sup>9</sup>, who are called *Suryavanshi*, who are *Shivvanshi* (belonging to the dynasty of Shiva) become *Candravanshi* in the Silver Age? (Someone said: they will.) Why will they become [*Candravanshi*] then? They are the ones who *follow* the Sun; why do they become *Candravanshi* in the Silver Age? Does the soul of Ram become [*Candravanshi*] or not? (Someone said: He does.) Even the soul of Ram becomes *Candravanshi* in the Silver Age. What is this confusion? He becomes *Candravanshi* because the Father Shiva comes to establish the household path. What? He does not come to establish the *sanyas* religion. Two dynasties are required in the path of the household: One is the *Suryavanshi* and the other is the *Candravanshi*. So, until both of them make *purusharth* together, until the *sanskars* of both combine and become one, whether they are the beads of the *Rudramala* or the beads which come from the *Candravanshi Vijaymala*, they cannot achieve victory. So they are also subordinates (*adheen*). Whose? They are subordinates of Lakshmi. This is why they become *Candravanshi*.

<sup>8</sup> Literally, standing on their own feet

<sup>9</sup> The rosary of Rudra.

So, the Father explains, “How much should I explain to you after explaining **so much**?” I explain to you such deep *points*; I have explained so much [till now] and I explain so much [at present]; yet it does not go away from the intellect of those who follow the basic knowledge at all. What? Ram failed. Well, it has sat in their intellect, in the intellect of those who follow the path of *bhakti* that Ram failed. That is all, this topic sat in their intellect, so they hate his very name. Nobody wants to become Ram and Sita at all. Does anyone want [to become Ram-Sita]? When they are asked to raise their hands for who would like to become Lakshmi-Narayan and who would like to become Ram-Sita; does anyone raise his hand to become Ram-Sita? They do not. Should you raise your hand or should you not? (Someone said: you should.) Yes, you should raise [your hand]. So, how much should I explain after explaining so much? Then in the end He says; while understanding and explaining repeatedly, ultimately even the Father becomes tired. So, in the end He ultimately says, “*Accha, Manmanabhav*”. What? Merge in My mind. My mind is *aman* (thoughtless), it is in a seed form stage; so, what should you become as well? Become *aman*, become constant in the stage of the point, in the soul conscious stage; do not do anything else. If you cannot go into much *detail*, if you cannot go deeper into the ocean of knowledge, if you feel afraid that you will drown, then what should you do? Become constant in the soul conscious stage, become *manmanabhav*. Considering yourself to be a soul, remember the Father. I am a soul and my Father is also a point of light soul.

So, you narrate the experience as well. What? What experience do you narrate? You narrate the experience: “How the Father Himself comes and transforms us from demons to deities. What we **were** earlier and what **we are becoming** now and **what** we will become in near future!” What? The entire world will look at us like this (Baba is looking upwards). Just as they see the stars of the sky. Will it see us in a high stage or in a low stage? The low stage is like this (Baba is looking downwards with reproach) ‘Hey’! In which stage will it (the world) see [us]? It will see us in a high stage; [they will see] by raising their head above which stars we are. We are stars of the sky. Not those inert stars. We are indeed stars of the Earth, and we are living stars. So, the Father certainly comes and transforms us from human beings to deities. [Transforming] from deities to human beings and from human beings to deities again, this is **your** part. What? What? I am not involved in this. In what? What am I not involved in? I do not perform such task. What kind of task? *Arey*, to transform you from human beings to deities and then transform you from deities to human beings, I don’t do this. Whose part is this? This is **your** part. My part is not like this. Do not blame Me. What? “*Jahi vidhi rakhe Ram tahi vidhi rahiyein*”<sup>10</sup> *Accha*, He made us into deities in the Golden and the Silver Ages [so,] we became deities and in the Copper and the Iron Ages he made us into demons [so,] we became demons. We are unable to leave the demonic traits at all”; do not say that. I don’t make you into this (deities or demons). Baba washed His hands off it and got away. Baba did not accept any blame on Himself. The people of the path of *bhakti* raise allegations, don’t they? What? (Someone said: He makes Ram as well as Ravan.) Yes, it is God who gives us happiness in the Golden Age, in heaven as well as it is God who gives us sorrow. The Father says, “I neither give sorrow nor do I give happiness. I show you the path: “This is the path of happiness (indicating upwards) and this is the path of sorrow (indicating downwards)”. Yes, if you follow My directions, then it is said, ‘God enabled me to reach heaven’.

So, I enable you to reach heaven. I do not take anyone to hell. This is your part. And you are also playing that part now, in between. Are you playing it or not? Not even a single person will say ‘yes’? Why do you hide it? *Arey*, you should say it openly in a gathering. What? (Someone said: this is a play of happiness and sorrow.) It is a play of happiness and sorrow? Is it not your play? (Someone said: It is a play of the soul.) Yes, so say that it is the play of our soul itself. Our soul itself has played the part of taking happiness and sorrow. Changing from human beings to deities and then becoming human beings from deities is your part.

So, this is a play. Then in the end He says, “Now what more should I narrate to you? Remember the Father and remember your kingship”. So, while remembering the kingship, while remembering the Father, you will achieve the fate that your Father achieves. What is this? The Father will become a *vaanprasthi* (beyond speech) and go and sit in the Supreme Abode forever, for 5000 years. Will we also sit like this? (Someone said something.) Then, why was it said that

<sup>10</sup> We will live the way Ram keeps us.



you will achieve the fate your Father achieves? Consider yourself to be a soul and remember the Father? *Arey*, if we remember the Father, what will be our condition? Your final thoughts will lead you to your final destination. So, we shall achieve the same fate that the Father achieves. So, is it a good thing or a bad thing? (Someone said: It is something good.) Is this a good thing that you keep lying in the Supreme Abode itself [and] come in the *last* [moment] when the souls of insects and spiders come? (Someone said something.) Will they not remain in a high stage above? The souls who descend [from the Supreme Abode] in the end of the Iron Age, have one birth like insects and spiders and then perish, who are born in the night and perish in the morning like the moths, do you have to become such souls? (Someone said: No.) Then? Don't you want to achieve the final destination [like the Father] as per your final thoughts? (Someone said: it is true that [we reach] the fate as per the thoughts [we have] in the end. We will achieve a high stage by remembering the Father in the end, won't we?) High stage... You will reach a high stage in the Supreme Abode, will you not? (Someone said: remembering the incorporeal One within the corporeal one.) Yes, the last *mantra*: How should we remember the Father? We indeed have to remember the Father while considering ourselves to be a soul, but we have to understand the limited and the unlimited topics. There are two unlimited Fathers. There is not [just] one. Both the unlimited Fathers are *combined* at this time. You have to remember [Him] in the *combined* form. You have to remember the incorporeal One within the corporeal one. Then as your thoughts in the end, so shall be your fate. This is why it was said that the best *purusharth* is to remember Narayan. ... (to be continued in vcd 1298.)