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Today's morning *class* is dated 11th *September* 1968. The Spiritual Father asks the spiritual children ... Why does He remind [us] of the Spiritual Father and the spiritual children in the very first sentence? Just like when they are made to perform the *drill* (meditation practice) it is said, *attention please*. Similarly, the Father reminds you that if you are sitting in the consciousness of the body, *attention please*. Consider yourself a *star*, a soul. I, the soul in the form of a *star* am the child of the Father and my Father is a *Star* whose bigger form is worshipped as the *Shivling*¹. The Spiritual Father asks the spiritual children. He can't ask everyone. He asks one [soul]. Just like this daughter Nalini, she is asked, what are you doing sitting here? She says, I am sitting in remembrance. In whose remembrance are you sitting? She said, in the remembrance of the Father. *Acchaa*, are you just sitting in the remembrance of the Father or do you remember something else too? Then Baba asked [this] to two to four [children]. He said, wrong actions will certainly be destroyed through remembrance, what else do you remember? It is alright that you are sitting in remembrance because you have to go to the Father's Home. It is the task of the intellect that now, we souls have to go Home. This world resting on a heap of gunpowder is going to be finished. So, we have to go Home; what else do we have to do? Then do you have to sit after going Home?

Vishnu is shown to have a *svadarshan cakra* (discus of self-realization), isn't he? So it is proved that the extent to which we stabilize in the seed form, the soul conscious *stage*, our *svadarshan cakra* will rotate to that extent. Just like, a seed expands and turns into a tree, doesn't it? Similarly, the more we souls *practice* to stabilize in the form of a *star*, there will be thinking and churning to that extent automatically. Vishnu is shown [to have] the symbol of the *svadarshan cakra*, isn't he? This is your remembrance. *Sva* means soul, *cakra* means the cycle of 84 [births], *darshan* means to see. It means, *svadarshan cakra* means to think and churn and see the cycle of 84 [births] of our soul, where, when [and] what parts I, the soul play in the cycle of all the four ages, how many births I, the soul have had in the entire cycle. So the Father has explained the meaning of the *svadarshan cakra*. *Sva* means you had the sight of the soul, you had the sight of the cycle of 84 [births]. So, you will have to rotate that cycle in the intellect.

You know that we souls will pass through the cycle of 84 [births] and *last* go to our Home. The home of the souls is the Home of the Father of the souls. Then we will come [back] from there to play a *part* in the new cycle. We will come to play a *part* in the Golden Age, won't we? We will again pass through the cycle of 84 [births]. So, Vishnu doesn't have any discus of 84 [births] so that there is any discus fixed on his finger. In fact, he is the deity of the Golden Age. There is no need at all to think and churn in the Golden Age. **You** have to rotate this cycle of 84 [births]. Call it the abode of Vishnu (*Vishnupuri*), call it the abode of Lakshmi-Narayan or call it heaven. The soul who doesn't have any trace of vice himself is called Vishnu, [meaning] *no vish* (poison). It is also called *svarg* (heaven). *Ga* means went, *sva* means *svasthiti* (stage of the self), the soul conscious stage. If [someone] goes in the soul conscious stage forever, if he doesn't have even a trace of body consciousness, it will be said that he became a resident of heaven (*svargavaasi*). There is the rule of Lakshmi-Narayan in heaven. Everyone is defamed in the world. The deities are defamed as well as the big great

¹ Oblong shaped stone worshipped all over India as the form of Shiva in the path of *bhakti*

souls, the pandits (Hindu scholars), teachers, religious fathers are defamed. But Lakshmi-Narayan, who stabilize in the soul conscious stage aren't defamed. In Bharat, the story of *Satya Narayan* is sung in every house.

There was the rule of these Lakshmi-Narayan in heaven. If somebody says that there was the rule of Radhe-Krishna, they make a mistake. In fact, Radhe [and] Krishna are their childhood names. There is no rule of Radhe-Krishna. The devotees also sing: “Hey Krishna Narayan Vasudeva.” The one who is Krishna in childhood himself is Narayan. But the childhood of Krishna is worshipped and the elder form of Narayan is worshipped. In the temples, too, the child Krishna (*baal Krishna*) is shown. When they (Radhe-Krishna) grow up, the form of Lakshmi-Narayan is shown. A lot of Birla temples have been built, in which the idols of Lakshmi-Narayan have been placed. So it is proved that Radha-Krishna belonged to different kingships in the childhood. Krishna [was] *Suryavanshi* (belonging to the Sun dynasty) and Radha [was] *Candravanshi* (belonging to the Moon dynasty). Both were *prince* [and] *princess*. So they become the masters of kingship after the *svayamvar*². So this discus which is shown with Vishnu is your remembrance. When you sit here, you shouldn't just sit in peace, you shouldn't go [in the stage of] *nil*. You also have to remember the inheritance. The inheritance is the sovereignty of *vaikunth* (heaven). Call it the sovereignty of heaven. This is why, there is this discus. And you all have to become *svadarshan cakradhaari*³. The more you stabilize in the remembrance of the soul, the *star*, the more the soul will automatically go in the expansion of thinking and churning.

And then the Father says you are *lighthouse* as well. Just like there is a *circus*, the *light* keeps moving around in all the four sides in it, so you too aren't just shining *star*, a soul [but] you throw the light of knowledge coming out from that *star* everywhere, in all the four directions. You are a speaking [and] moveable *lighthouse*, a living *lighthouse*. There is the Abode of Peace in one eye of yours and the Abode of Happiness in the other eye. In which eye is there the Abode of Peace? There are two eyes. The eye on the right side and the eye on the left side. In which eye is there the Abode of Peace? (Student said something.) Yes. In the Trimurti also it is shown that there is the establishment of heaven through Brahma on the right side and hell is destroyed on the left side through Shankar. Then where do all the souls go? They go to the Abode of Peace. So you have to remember both. You have to remember the Abode of Peace as well as the Abode of Happiness. Because, what does every soul want in the world? It wants happiness and peace. Everyone is sad and restless. So do they want happiness first or do they want peace first? (Student: Peace.) Why? Happiness is a good thing. In happiness you laugh and are entertained. Why does it want peace? For example, someone has 104 degrees fever, his entire body is burning, he is having burning sensations, he is becoming restless. If someone brings and keeps *rabri*⁴, *malaai* (cream), *rasgulla*⁵ in front of him, will he even desire to see them? Eating them is a far-off thing. He won't even desire to see [them]. What does he want? The fever should subside. There should be peace in the body. So similarly, this entire world is burning in the fire of vices. Every human being is burning in the fire of vices. There is fire in all the four directions. [There is] the fire of lust, the fire of anger, the fire of greed; [people] are crying in despair so much. Everyone wishes to receive peace. So the example of the fever was given. When the fever subsides, the mind, intellect and body become peaceful, then will they simply remain in peace for two, four, eight

² Public choice of a bridegroom by the bride from among the assembled suitors

³ The one who holds the discus of self-realization

⁴ Thickened and sweetened milk

⁵ A sweet: balls of soft milk-cheese soaked in syrup

[or] ten days? Then they feel hungry for what? [They feel that] they should get very good meals. If they are given watery green gram (*muung ki daal*) every day [after being cured], they won't agree with it. They need very good meals.

So the soul wants peace first and then it wants happiness. So, the Father comes and gives us both kinds of inheritance. He gives the inheritance of peace as well as the inheritance of happiness in the form of the Golden Age. So, you have to remember both. You also know that our sins of many births are certainly destroyed through remembrance. Through whose remembrance? Baba, who is the combination of the corporeal one and the incorporeal one, by remembering Him our sins of many births are destroyed. It is because it is Baba alone, the One whom we call Shivbaba, who always remains in the incorporeal *stage* when He comes in this world. [He is] incorporeal, vice less and egoless, so there is no question of any sin being committed at all. And are sins committed through the body or just through the soul? Sins and noble deeds (*punya*) are committed through the body. So, the Father never takes on a body at all. If He takes on a body, He will become a bodily being. As for the rest, we all children take on a body. We take on our body according to our *sanskaars* of the previous births and we also attract the other bodies by coming in the passion of some or other relation. When we come in relation contact, and connection, because of being influenced by the vices, we become the instruments to give and take sorrow because of body consciousness. Now the Father teaches: children, in fact, you are spirits, you are souls, you aren't bodies. The body is perishable. Today this body is visible and tomorrow it won't remain but you are imperishable souls. So, by stabilizing in the soul conscious stage and by remembering the Father, all the wrong actions of your soul performed through the body will be burnt to ashes. It is the fire of remembrance. An intense fire is required. Just like when gold is put in ordinary fire, the impurities aren't removed. When it is put in intense fire, the entire dirt is removed from the gold. So similarly, the sins won't be burnt to ashes through your ordinary remembrance so that you remember the Father a little [and] remember the bodily relatives a little. If you keep having adulterated remembrance in this way, your sins won't be burnt to ashes. Intense remembrance is required. 'One Shivbaba and no one else'. Then, you will go Home. Once the soul conscious stage becomes firm, the soul will fly up. But then you have to remember the cycle too.

Only you have the *knowledge* of this entire cycle of 84 [births], because you alone have had 84 births; no other souls have had 84 births. 'Other souls' means who? Who are the others? Who is 'you'? Those who sit face to face (*sanmukh*) with Me and listen to the *knowledge* of the Father, those who are face to face internally as well as externally. Otherwise, there are many who do appear to come and sit face to face but opposite thoughts keep going on internally. They don't have thoughts like that of the Father. They don't sit merging in [My] mind (*manmanaabhav*). Because of body consciousness, because of ego, they keep becoming [the ones who] merge in [My] body (*tantanaabhav*), they keep becoming angry within. So this isn't coming face to face. So the children who sit face to face with Me, they themselves have 84 births. All the others will *convert* to other religions. So it was said that you have passed through the cycle of 84 [births]. Now in this mortal world (*mrityulok*), this is your last birth. Just like it is written in the Gita of the path of *bhakti* too: I am the resident of the Abode from where the souls don't come back in this mortal world again after going there. '*Yad gatvaa na nivartante tad dhaamaa paramam mama*'. Those scholars, teachers derived an opposite meaning of this [saying] that the souls never come back at all in this world after going to the Supreme Abode. But the Father says it isn't that the souls never come back at all [and] they are liberated forever. No. If the souls keep becoming liberated

forever in this way, then this world... what will happen? It will finish. This world has continued for an eternal time and will continue for an eternal time. If the soul attains liberation forever, then the soul will become perishable in a way. There won't be any existence of the soul at all. Actually, the soul doesn't go and sit in the Supreme Abode forever. It does come back but it doesn't come in this old, *tamopradhaan* mortal world. Where does it come? It comes in new Golden Age world.

It isn't just about you children who have 84 births, who pass through the cycle of 84 [births]. It is about those *vidharmis*⁶ too, this is about the souls who *convert* to other religions as well, that they too go to the Supreme Abode but they don't return and come back in this sorrowful, *tamopradhaan* world. The first birth of every soul will be in happiness. It can't be in sorrow. It means, every soul definitely receives liberation for at least one birth from the Spiritual Father. As for the rest, the new world is called *amarlok*⁷. It is the new world that the Father alone establishes when He comes. The people of other religions, the religious fathers do come to this house like world, they do establish their own religions, but they don't create a new world. They come in the mortal world and the rate of births and deaths just keeps increasing. It is the Father of the souls alone, the Father of all the souls who, when He comes, creates the new world, *amarlok* and goes back. Those religious fathers come in the mortal world and die in the mortal world itself. But I go after creating the immortal world. What do I make the mortal world into before going? I make it [into] *amarlok* and go. It isn't that nobody dies, nobody leaves the body there, in *amarlok*, the new world. They do leave the body but they don't experience any difficulty. Nobody leaves body because of disease, in old age. They have a vision just before: Now the age of this body is complete, now we will go and have another birth. That is why, they don't have the *feeling* of dying. You always remain alive. Your soul will remain awake for 21 births. Will it remain an awakened light (*jaagati jyoti*) or will it be extinguished? It will remain an awakened light. That is why you become the resident of *amarlok*. Those belonging to the other religions don't go to *amarlok*. So you never die there. Here, look, you die suddenly while sitting. There, in the new world, there is never a sudden death, an *accident*. They don't die because of [any] disease. Death is easy. Here, when they die, they die with so much difficulty; they heave, they gasp. Does anyone want to die? Nobody wants to die. And there, they leave their body happily just like someone takes off his clothes. So look, here there are so many diseases and so on. There is no fear of death there because it is *amarlok*.

You become old, still you have the knowledge: I will go and enter the new palace like womb. There, the soul doesn't cry in despair in the womb either. And here, it is the *jail* like womb in this world, in the world of hell. The soul cries in despair in the *jail* like womb [saying:] take me out. There, you come out of the palace like womb happily. Now look, everyone keeps going in the *jail* like womb. There, it is the palace like womb. Why? Because nobody commits a sin there at all. Why don't they commit any sin? Because there is no body consciousness at all. Vices are created through body consciousness and then by becoming vicious they commit sins. There is no body consciousness there at all, so no sin is committed, so that they may have to suffer punishments in the *jail* like womb. Here, they commit many sins because of which they die again and again. They die at a younger age and then they keep going to the *jail* like womb. They come out after suffering punishments. They are born while crying. There is trouble for the mother as well as for the child. In the new world, neither the

⁶ Those whose religion is opposite to the Father's religion

⁷ The abode of the immortal

mother, nor the child who is born will feel sorrowful. Here, they commit so many sins, they keep going in the *jail* like womb again and again, [then] they come out and when they grow up, they start committing sins again. This is certainly the world of sinful souls. What? This is the kingdom of Ravan. Whose kingdom? “*Raavayate lokaan*”, [meaning] the one who makes people cry. This is the kingdom of such Ravan. They will make [someone] cry by saying something, by performing some action through the *karmendriyaan*. They will keep doing something or other through the mind, speech, actions [and] will keep making [others] cry. Then they suffer punishments in the womb too and even when they come out they keep going to *jail*. It becomes a *double jail*. Some or other sorrow definitely remains. And there isn't any kind of sorrow there at all. There is no trace [of sorrow]. So the Father says, actually, you are in the Confluence Age at present. What? You are neither in the world of sins nor the world of noble deeds, neither in the new world nor in the old world. So there should be the Abode of Peace in your one eye and the Abode of Happiness in the other eye. Though you have been chanting, performing *tapasyaa*, [going to] pilgrimage places and so on for many births, there isn't knowledge there at all. Without understanding, without thinking you have been simply performing [them] with superstition, with blind faith. That is why it is certainly the path of *bhakti*. The one who performs [anything] without thinking repents later on⁸. So, whatever rituals are performed in the path of *bhakti*, do they think and perform [them]? They go for *pind daan*⁹. When somebody dies, they go for *pind daan*. What do they think? That [the one who has died] will go to heaven by doing *pind daan*? And then only the Hindus do *pind daan*. There are so many Muslims, Christians, Parsis in the world; they don't do *pind daan*. They perform so many rituals without thinking and understanding, without thinking. They keep bowing their head in the temples, [pilgrimage] places, churches, gurudwara (Sikh temples). It is the path of *bhakti*, isn't it? From whom does *bhakti* come? Who teaches *bhakti*? (Student: Ravan.) Does Ravan with one head teach [*bhakti*] or is Ravan with many heads? There isn't [just] one [person] who teaches [*bhakti*], there are many kind of gurus. Some say something, some [others] say something [else]. Many paths are created. Well, there will be just one true path. So all those who speak [about *bhakti*] in the world, are they all true? Don't those who say [it], commit any sinful deed? Everyone commits sinful deeds. So will the sinful just teach others to commit sins or will they teach them to perform noble deeds? They just keep increasing the sins.

They do say in the path of *bhakti* in this world that they go to attend the *satsang*¹⁰, but who is the ‘True One’? Will anyone say boldly: whatever words I am speaking, whatever words I have spoken, whatever words I will speak, I just speak truth. Will [anyone] say [this]? Is there anybody who says: whatever actions I perform through the *karmendriyaan*, those actions performed by me are true, they don't give sorrow to anyone. Will anybody say [this]? Nobody can say [this]. So nobody is true in this world, this is certainly the world of falsity. A business has been set up here. What? There is no such business that, by doing it truthfully, anybody would have become a billionaire (*crorepati*). [It is said:] *jhuthe lenaa*, *jhuthe denaa*, *jhuthe bhojan*, *jhuth cabenaa* (false taking, false giving, false food, false chewing). Certainly, everyone is a liar, everyone is adulterated (*vyabhicaari*). There isn't truth in anybody's *indriyaan*¹¹. Then where will truth come from? There is falsity and just falsity in the world of falsity. So, the Father tells us children that though they say *satsang* in

⁸ *Binaa vicaare jo kare, so pache pachtaaye*

⁹ Cake or ball of meal, flour or rice offered to spirits of ancestors; oblation to ancestors offered by nearest surviving relatives

¹⁰ Spiritual gathering; lit. means company of the one who is true

¹¹ Parts of the body used to perform actions and the sense organs

the path of *bhakti*, it isn't a *satsang*. What is it? They all are *latsang*¹². They keep kicking each other. There is just the One Father, who is the Father of the souls. He never comes in the cycle of birth and death. He is *abhoktaa*¹³. He neither enjoys sins nor does He enjoy noble deeds. Because of not coming in the cycle of birth and death, He knows our cycle of 84 [births]. No one else knows [it]. Everyone forgets about their previous births. Does anyone remember it? (Student: No.) *Acchaa*, even if they remember, they will speak [about] one, two [or] four births. Nobody can't speak [about his] complete cycle of 84 [births]. So, that One alone is true who comes and shows us the way to the land of truth (*sackhand*) and takes us out of the land of falsity (*jhuthkhand*). He tells [us]: you don't attain any liberation through this path of *bhakti*. Through the path of *bhakti*, you aren't liberated from this world and you don't get any idea to be liberated either. Though there are pandits, scholars, teachers, they keep teaching various kinds of rituals [saying], do this, do that, do that but nobody's strategy works. You have the *history* of 2500 years. Has the world been falling or has the *mentality* of the world risen up? It continued to fall. Now the Father tells you such a method so that you can become *satopradhaan* from *tamopradhaan*. And no sage, saint [or] great soul knows this method.

You have heard, God Krishna spoke (*Krishna Bhagvanuvaac*). What does he say? Leave all the religions of the body along with the body and remember me alone. *Arey!* Didn't Krishna have a body? Didn't he? He did. So the one who himself has a body, he is certainly not *videhi* (bodiless), he himself takes on a body, his intellect is held in the body, he isn't incorporeal, vice less [and] egoless, will he be *Sadaa Shiva* (always beneficial)? Shiva means beneficial. Can he be always beneficial? He can't. Then they also show that God Krishna brought benefit to the Kauravas. Did he? To whom did he bring [benefit]? He brought benefit to the Pandavas and the Kauravas were destroyed. So is God beneficial to everyone or is He beneficial to some and harmful to some [others]? He is beneficial to everyone. The One who is beneficial to everyone Himself is Shiva, the Supreme Soul. Shiva is the name of the Point. That Point of Light Shiva doesn't bring benefit by jumping. Does the Point bring benefit by jumping? No. How does He bring benefit? Does He bring benefit by coming in Krishna? Does He bring benefit to the world by coming in Dada Lekhraj, the last birth of Krishna? He doesn't. Who is that *media* whom, after coming in him He brings benefit to the entire world? That *media* is the one whose name is added with Shiva. Among the 33 crore (330 million) deities there isn't a single deity whose name can be added to Shiva. There isn't even a single one [among] the great scholars, pandits, teachers, great souls, religious souls, religious fathers of the world whose name can be added to Shiva. It is just the one who is called *Dev Dev Mahadev*, [meaning] the greatest deity among the deities. Though it is Shiva who makes him [into that]. What? Who is the one who make [us into] deities? It is just Shiva who makes human beings into deities, but they become [that] through their own *purusharth* (spiritual effort), don't they? Or does He use magic on everyone? No. The knowledge that God the Father teaches after coming, the one who studies that knowledge more, thinks and churns, practices [it], does service of others as well, himself imbibes [it] and makes others [imbibe it], has more attainments too. That is why he is called *Dev Dev Mahadev*. After coming in that permanent chariot, God the Father Shiva brings benefit to the entire world. Whether they are the Pandavas, the Yadavas, the Kauravas, the *Suryavanshi*, the *Candravanshi*, the people of Islam, the Buddhists, the *Christians* [or] the atheists, all the 500-700 crore (five-seven billion) human souls are contented. No one remains discontented. Everyone likes his *part*, everyone

¹² The gathering where you receive kicks

¹³ The One who doesn't enjoy pleasure

attains liberation and everyone attains liberation in life. So He will be called God. The one who uses *partiality* can't be called God.

These are certainly the words of the Gita: leave all the religions of the body and remember Me alone (*maamakam yaad karo*). So, the One who says, remember Me alone, will He Himself be a bodily being? Should His intellect be held in the body? Will He be a bodily being or will He be incorporeal, vice less [and] egoless? He should Himself be like that (incorporeal, vice less and egoless), it is then that He will be able to make others [like that]. These are the words of the Gita. The song of knowledge itself is called the Gita. God comes and narrates this song; He narrates it directly. Those scholars, pandits [and] teachers narrate the Gita by reading [it] and what about God? God narrates it directly. It isn't said, squat with legs folded, make yogic postures (*aasan lagaana*), do breathing exercises (*praanaayaam*), hold the breath (*shwaas carhaana*). Does He say so? No. He says, I have come to teach you easy Raja Yoga. I don't give you any trouble. He just teaches. God went away after narrating such knowledge when He came to make the impure pure. As for the rest, this mistake has been committed in the path of *bhakti*, that instead of Shiva, the Supreme Father Supreme Soul, the name of Krishna, a bodily being has been inserted in the Gita. Now, is the soul of Krishna able to be liberated from the bondage of the body even in the last birth? Was it liberated from the bondage of the body? No. Rather, it was tied in the bondage of the subtle body. So is the bondage of [something] subtle stronger or is the bondage of the physical body stronger? There is much more power in [something] subtle. So when I come in the form of the Father, I don't take the chariot of Krishna. In fact, I come in the permanent chariot. What is called permanent and what is called *temporary*? The one who is present in the beginning, the middle as well as in the end is called permanent and the one who is present in the beginning and goes away in the middle is *temporary*. So look, Krishna does have his chariot in the last birth and I don't have My chariot. That Krishna himself is a bodily being. The intellect is held in the body - so an organ of the body is the *heart* - [his] *heart* fails. Nobody's *heart* can ever *fail* in the yoga that I teach. The world may become restless (*lot pot*) but the *heart* can't *fail*. You children will see in the future that those who are very big *multimillionaires*, those who have very big mills, those who have made *multi-storey buildings*, they are very big billionaires [and] multi-billionaires, they have numerous planes, when there is destruction, their heart fails and they die in such a way. All their *planning* will be held up and they will die all of a sudden. The Father says, the names that have been mentioned in the scriptures have been given based on the tasks performed, haven't they? As was the task performed [by them], they were given names accordingly. They have given the name Krishna to God. [They have said:] God of the Gita is Krishna. What is the meaning of 'Krishna'? 'Krishna' (Baba shows the act of pulling) [means] to attract, to pull. So in the beginning of the *yagya* the 300-400 [maidens and mothers] who ran away and went [to Karachi], did Dada Lekhraj pull (attract) them? *Acchaa*, alright, there isn't the praise of 300-400 [maidens and mothers] in the scriptures of the path of *bhakti*. There is the praise of eloping how many? There is the praise of eloping 16,000 [*gop-gopis*]. So, he (Dada Lekhraj) left the body just after [the gathering of] 300-400 [maidens and mothers]. He didn't pull 16,000 [*gop-gopis*]. The 16,000 *gop-gopis* [are the ones] whom the people of the world continued to pull towards themselves and God pulled [them] towards Himself. He didn't pull them forcefully, did He? Just like, in the world, they hold hand, steal and take away [someone], He didn't do anything like this, did He? He didn't *kidnap* anyone, did He? So, this is the praise of God. That is why it has been said in the murli, in the beginning of the *yagya* as well, the 300-400 [maidens and mothers] who ran away [from their home], it isn't the story of Krishna or Dada Lekhraj Brahma. It is the story of Prajapita Brahma, the

permanent chariot in which He came in the beginning and He comes in the permanent chariot of that very soul in the end too and attracts how many *gop-gopis*? He attracts 16,000 [*gop-gopis*]. These 16,000 [*gop-gopis*] are the veins and arteries of the Universal man (*viraat purush*). The Universal form of God is shown, isn't it? There are 8,000 veins in which bad blood flows and there are 8,000 arteries in which clean blood flows. Both kind of veins and arteries in which the blood of thoughts flows gather at which central point? Is there any part in the body which is the central point of the 16,000 veins and arteries? The navel. When a child is born, what do they do? They cut the navel. The old bondage of the 16,000 veins and arteries is *cut*. So, those are inert veins and arteries in which physical blood flows. These are the living veins and arteries in the form of the soul who are the veins and arteries of the Universal man. So, the One to whom they (16,000 *gop-gopis*) belong [in reality], will He Himself attract [them] or will someone else attract [them]? Only the One to whom they belong can attract [them]. That is why [to say that] they are the veins and arteries of Krishna, God Krishna attracted them, this is *wrong*. In the picture of Vishnu, the four arms of Vishnu which are shown, among them the soul of Krishna is just a cooperative arm. There are three more cooperative arms. All the four cooperative arms are four souls. All those four have an inert intellect. Who does the task of controlling them, of pulling them? Who is the one who controls the arms? *Arey! Arey*, who controls the *indriyaan*? The soul. So, the four arms that have been shown are Krishna and his helper Radha; [they are] the *right hands*. And [among] the two *left* hands of Vishnu one is the upper arm [with] a conch; it makes the sound of a conch, it blows the conch of knowledge and the fight begins in the world. The second, the lower *left* hand is the one who leads a life like a lotus flower, lives in the world of mire like a lotus and is totally detached through the mind and intellect. [It is] Jagadamba *so Mahakali*¹⁴. Who is the controller of these four arms? Is there anyone or not? The actor who is called Vishnu isn't Shiva. Does Shiva become Vishnu? No. In fact, Shiva is the One who makes [us] like Vishnu. So, who is the controller of the four arms in the form of the souls in Vishnu? It is that very soul of Ram who is the remembrance of the intellect in the form of the third eye of Shankar. The intellect in the form of the third eye. He is the controller of all the four arms. After entering him Shiva gives *direction* to the children: consider yourself a soul and remember Me, the Father, remember Me alone. Don't remember anyone else. Om Shanti.

¹⁴ The ferocious form of goddess Parvati