

VCD No.2104 (Part-1), Audio Cassette No.2590,
Clarification of Murli dated 20.06.66 (Only for PBKS)

A morning *class* dated 20.06.1966 was going on. The topic being discussed in the end of the middle part of the third *page* was, God says: I explain to you the dynamics of *karma*, *akarma*, *vikarma*¹. And if you ask any Sanyasi about the dynamics of *karma*, *akarma*, *vikarma*, they won't be able to know it at all. They just won't be able to explain, what *karma* is, when [*karma*] becomes *akarma* and when it becomes *vikarma*. *Vi* means opposite, *karma* means action; an opposite action (wrong action). An action opposite to what? The knowledge of the Gita that God gave, the *shrimat* (elevated direction) that He gave in the knowledge of the Gita; the direction of *Shri*. *Shri* means elevated. Who is that most elevated one, whose directions we should take?

He explains the knowledge of the Gita. Gita is the mother. The mother Gita is the mother and father of all the religions. So, the mother Gita gives the introduction of the Father. Whom does she give it to? She does give the introduction to all the souls, all the 500-700 *crore* (five-seven billion) human souls. If she doesn't give the introduction, the 500 -700 *crore* souls won't be able to recognize [the Father] either. If not today then tomorrow, they will definitely recognize who that Father of the souls is. And the Incorporeal Father of the souls... because the souls are incorporeal, so the Father is also incorporeal. Then what is the difference? The souls come in the cycle of birth and death and because of coming in the cycle of birth and death, they forget everything about the past births. And the Father of the souls certainly doesn't come in the cycle of birth and death. He is *ajanma*². He isn't born through any mother's womb. When He isn't born through the womb at all, He just can't have a body of His own. And when He doesn't have His own body at all, how will He perform actions?

He is praised as *akarta*³. He is **praised** as *akarta*; this doesn't mean that He doesn't perform actions at all. He does perform actions and He performs the most righteous actions. It doesn't matter if He doesn't have His own body. Ghosts and spirits also enter others. This is why, it has been written in the Gita: *Praveshtum*, [meaning] I am capable of entering. So, He enters someone who is worthy for Him. Just as the other religious fathers also take the support of some or other human bodysuited for them. For example, Christ took the support of Jesus. So, Christ takes a support suited for him.

And that Supreme Father Supreme Soul, who is known as *akarta*, and is *niranjan* (untainted), *niraakaar* (incorporeal), He is the One who performs righteous actions when compared to all the souls. Which most righteous action does He perform that no religious fathers coming to this world who are famous in the *history* could perform? That action is to purify the sinful. But how will the sinful become pure? Just as the souls are points of light, He too, is a point of light. Who will introduce the souls about their point of light form? All the human souls in this human world consider themselves to be bodies because of becoming *tamopradhan* at the end of the Iron Age. They consider themselves to be an effigy of the five elements. Based on it someone says: I am a king, I am a *minister*, I am a *collector*, I am a beggar, I am poor, I am rich. But based on what do they give this introduction? Based on the body. And not all the human souls know: I am not a body.

¹ Actions, neutral actions and wrong actions

² The One who isn't born

³ The One who doesn't act

Many Indians also understand that the soul is imperishable, the body is perishable. They think: I am a soul, but what the form of the soul is, how the soul passes through the cycle of birth and death, how it plays its *part*, how it passes through the cycle of time, nobody except the Supreme Father Supreme Soul knows it at all. So, that Supreme Father Supreme Soul, the Point of Light, who is known as *SadaaShiv Jyoti*⁴, *SadaaShiv* [meaning] Forever Beneficial, He never does harm to anyone at all. Well, how will He bring benefit [and] harm [to someone]? So, He is also praised as *Allah Avvaldiin* like the religious fathers. He is the One who establishes the No.1 *diin* meaning religion in this world. So, the other religious fathers are number wise (at different levels). He is the No.1 religious Father. The other religious fathers take the support of *number* wise human bodies suited for them. So, the Supreme Father Supreme Soul, who is praised as the Supreme Father, He is the One who gives His introduction to all the human souls. He gives the introduction based on the knowledge. This is why, every soul comes to know about its form *number* wise, that it is a point of light soul. So, among those point of light souls, human souls, the souls which come in the cycle of birth and death, there will certainly be someone who is the No.1 among them. Or won't there? (Students: There will.) So, who is the No.1 human soul who is praised and accepted in all the religions?

The Hindus also believe: “*Tvam aadidevah purushah puraanah*”⁵, “*tvamasya, jagatasya param nidhaanam*” [meaning] You are the greatest shelter, supreme support of the entire world. Just as, there are the supports of the religious fathers too, there are *number* wise supports, so, [there is a support] of the Supreme Father Supreme Soul Shiva as well. He is the No.1 Religious Father, so He takes the No.1 support after coming to this world. That No.1 father, who is praised as the father of the human beings, the Christians know him as Adam, the Muslims know him as Aadam, the Jains know him as Aadinath; it means almost all the human souls in this world accept that first man, who is in a human body. That No.1 Soul, the No.1 Religious Father [i.e.] the Supreme Father Shiva enters him and after entering him, He performs the highest task, He speaks the highest [words], He creates the highest thoughts and He is a resident of the highest Abode.

The other religious fathers achieve a *number* wise low and high position in that Soul World, from where those souls come. He (the Supreme Father) lives beyond all of them. This is why, it is praised for Him, ‘Highest is Your Abode.’ And even when He comes to this world, ‘highest is Your task’. It was said just now that [any] task is performed only through the *karmendriyaan*⁶. Thoughts are created through the mind, vibrations are created through the thoughts. Words are spoken through the mouth. Actions are performed through the *karmendriyaan*, but He is praised as *Akarta* (the One who doesn't act); ‘*a*’ means ‘no’, ‘*karta*’ means ‘the one who performs actions’. He isn't the one who performs actions. Why? Why isn't He that? (Student: He doesn't have His own body.) He doesn't have a body of His own.

So, if He is *Akarta*, then who should be praised as the *karta*? The one whom He enters is the *karta* or it can be said that He enables him to perform [tasks]. So, there is only one personality [but] two souls. In the Indian tradition, the one who has just one *personality* but two souls... if it is one personality, will he be praised with just one name and form, will that

⁴ Forever Beneficial Light

⁵ You are the first deity and the ancient man

⁶ Parts of the body used to perform actions.

personality have just one name or two names or will he have many names? (Student: One name.) What is that one name? What is the one name? How does that one personality have only one name? Tell me that one name. (Student: Shivbaba.) The *grand father* is called Baba or an aged person is called Baba. The Point of light is called Shiva. The name of only My point is Shiva; that name never changes. If it doesn't change at all, why are many names of God famous? (Student: Names are given according to the task performed.) Yes, the names are famous according to the tasks He performs. Take any name into consideration, that name is based on the task. So, it isn't the point of light soul that performs a task. Because of being *Akarta*, it enters a body and performs the task. So, should He have a permanent name or not? (Student: He should.) What? If He should, what should it be? *Arey*? (Student: Shiva Shankar Bholenath.) Yes, the permanent name is also based on the task performed.

Shiva is beneficial and no human soul of this world is beneficial. Which soul is 100 percent beneficial? It is Shiva. But does He bring benefit being constant in the form of a point? No. He does it taking the support of a body, just as the human beings of the world create their creations, form their families only by taking the support of a corporeal body. It is impossible to do it without a support. So, he is the father of the entire human world. The other human souls won't be called the father of the entire human world, although, Christ is considered to be the father of 100-150 *crore* (1-1.5 billion) human souls. There are just 500-700 *crore* (five-seven billion) [souls] in the world. Christ, the father of such a big *generation* (population) isn't the father of all the human souls. He isn't the father of all the human beings either.

So, the Father of everyone comes and takes the support of the mother. So, who is the mother? (Student: Parambrahm [the Supreme Brahm].) Whichever body I enter, I name it Brahma. And it has been said, many have the name Brahma. So, He takes the support of which Brahma first of all? Definitely, he will be called 'Parambrahm'. For him, it is famous in the scriptures: '*Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshvara, Gurur saakshaat Parambrahm tasmai Shri Guruve namah*⁷'. I bow to that Parambrahm. And when does He become Parambrahm? (Student: When He becomes completely knowledgeable.) *Achha!* When there is the entrance of Shiva for the first time, meaning when He takes the support of that mother to sow the seed of knowledge, is He not Parambrahm? (Student: He is.) So, is he Parambrahm from the beginning itself or [does he become that] later on? He is Parambrahm from the beginning itself. And the Soul that takes the support is the Supreme Father from the beginning itself.

He is the Father and the Mother through the same personality. This is why they sing: 'You **alone** are the Mother'; what is meant by 'You **alone**'? *Tvam ev Mata* (You alone are the Mother). In Sanskrit the very meaning of the word '*tvam*' is 'one'; 'You alone'. If there are two [people], it is called '*yuuvaam*'. If there are many [people], it is called '*yuuyam*'. *Tvam, yuuvaam, yuuyam*. So, it wasn't said '*Yuuvaam Mata-Pita*⁸'. It wasn't said '*Yuuyam Mata-Pita*⁹'. What was said? '*Twam ev Mata*'. '*Ev*' means 'only'. Just as we say '*tum hi*', '*tumhi*' (you alone) in Hindi. You alone are the Mother and the Father. So, whom did He *introduce*? Did He *introduce* the resident of the Supreme Abode, the Point of Light? No.

⁷ Brahma is a guru, Vishnu is a guru and Shankar is a guru, but even those gurus bow before the Guru of the gurus, the Guru incarnate named Supreme Brahm.

⁸ You both are the Mother and Father.

⁹ You all are Mother and Father.

Shiva, who is the Resident of the Supreme Abode is just the Father of us souls. We don't have any other relationship with Him. When He comes to this world, different kinds of relationships are formed, all the relationships [are formed]. He becomes [our] *sarvasambandhi*¹⁰. Then it is said [for Him] "You are my Mother as well as my Father."

Is it said in the form of a personality or in the form of a soul? It is said in the form of the personality, so it is a *personality*, the *personality* which is shown in the form of *Ardhanaariishvar*¹¹ in the Indian tradition. *Ardhanaariishvar* means there is just one personality; it has the virtues of the Father as well as the virtues of the mother. There is just one personality. So, the one who has the virtues of both, the mother as well as the Father, that same personality is the most elevated. A *brahmavakya* (sentence of Brahma) has been said for Him; what has been said? When You alone are the Mother, You alone are the Father, it means You alone are everything. It means, You alone are the Father, You alone are the *Teacher* and You alone are the *Sadguru* as well. We may remember Him in whichever form, in whichever relation, You alone are our relative. So, is that relative the most elevated in this world or not? This is why, He is called the most elevated One, *double Shri* (elevated). That *double Shri* comes and [makes] us human souls... Are the human beings righteous or corrupt? They are corrupt. What will all the human beings present in this world be called now? All are corrupt because all act through the corrupt *indriyaan*. There isn't even a single person who doesn't act in one way or the other through the corrupt *indriyan* at some *time*. Everyone is trapped by Maya. They are trapped through the mind, the words as well as the *karmendriyaan*.

He makes those corrupt human souls into elevated deities who act through the elevated *indriyaan*, this is why the deities are called '*shreshthaacaari*¹²'. So, are the deities *single* elevated or *double* elevated? They are *single* elevated. It means to become *double* elevated, there must be someone who makes even them elevated. Who is that? (Student: Shivbaba.) The One who is *double* elevated, He Himself creates elevated deities. The human gurus have followed Him. And have taken the *title Shri Shri 108 Swamiji Maharaj*, but do they make *nar* (man) into Narayan? Are they the ones who make human beings into deities? They aren't. They have taken a false *title*. The truth is that the One who is the most elevated, *double* elevated, He comes to this world and makes the corrupt human beings into elevated deities and then goes. Who? Who makes [them into elevated deities]? (Students: Shivbaba.) Does Shivbaba make them elevated deities and then go? (Students: The Father Shiva.) Does the Father Shiva make them [elevated deities] and go? *Achha*, if the maker [himself] is a *doctor* only then will he make [others] into a *doctor*. If [the maker] is an *engineer* only then will he make [others] into an *engineer* or not? (Student: Yes.) So, what *title* should be given to Shiva? Shiva isn't a deity. And should we call the Point of Light Shiva God? Should we? *Arey*, tell me, won't you?

Shouldn't the Incorporeal Point of Light Shiva be called God? (Student: He is God only with a body.) Why? Don't the Muslims, the Christians, the Buddhists, the Sikhs, the people of Islam, the big population of the world accept the Incorporeal One as God? Do they accept the corporeal One? They accept the Incorporeal One as God. So, how do you say [this]? (Student: According to the knowledge.) What knowledge? (Student: When the

¹⁰ The one with whom we form all relationships.

¹¹ A half man and half woman form of Shankar.

¹² Those who act through the elevated organs

Incorporeal One enters the corporeal one only then will He be called God.) This isn't the *clarification* of the word. Do words have meanings or are the words meaningless? (Students: They have a meaning.) So, what is the meaning? (Student: God means the combination of a female and a male; both must be together.) Eh? All the people who are sitting [here] have a meeting with the female. Who are such men and women who don't have a meeting? In this way, everyone is God! What is this? (Student: God Himself came and gave His introduction, only then did we come to know.) What did you come to know? (Student: God Himself comes and gives the knowledge of the soul and the Supreme Soul. Those of the other religions, who believe in the Incorporeal One, don't have the knowledge, God didn't teach them at all.) *Arey!* What is the study, based on which you consider Him to be God? (Student: [It is the study] of becoming deity from a human being.) Is the one who makes you a deity from a human being God? (Student: He is making [us] that after coming in the corporeal one, isn't He? Through Shivbaba.) *Arey!* So, why was He named Bhagwaan (God)? It was said just now. (Student: [The one who] has many *bhag*¹³.) Yes, it is said '*dhanwaan*' (wealthy). What does it mean? If someone has immense wealth (*dhan*), he is wealthy (*dhanwaan*). What is meant by *bhaagyavaan* (fortunate)? If someone has immense fortune (*bhaagya*), he is fortunate (*bhaagyavaan*). The words have meanings; only then are the names given. Names are given based on the task performed.

So, which *accurate* name has been given in the Indian tradition through which the entire human world recognizes Him? The entire human world accepts this bowing their head, [they accept] who God is. Will the entire human world have to accept it or not? It will have to accept it. Someone is said to be a human being (*manushya*) only when 16000 veins and arteries are working in him. The rosary of the 16000 [beads] is formed; it is the biggest rosary. In it, half [of the beads] are *leftist*¹⁴ and half [of the beads] are *rightist*¹⁵. The *leftist* will work as *leftists*. And what about the *righteous* (of the right side)? They will do *righteous* tasks. This is why it was said that when there is destruction, half of the sinful, *leftist* souls will survive and half of the noble, *righteous* souls will survive. These are the 16000 veins and arteries of the *Parampurush* (Supreme Being); the impure blood of thoughts flows in half of them and in the other half of them the pure blood of thoughts flows. Then he is called a human being.

If a human being has a mind, only then is he called a *manushya*. If someone doesn't have a mind... just as animals don't have a mind to create good or bad thoughts. Animals get an urge [to do something] and they do it; they don't think, what the result of this action of theirs will be. Do they think? A lion comes, catches a cow or a bull and kills it. Does it think of the result? Does it? It doesn't. A human being thinks over the pros and cons [of an action], he generates good and bad thoughts. That is the task of the mind. And does God have a mind? Doesn't God have a mind at all? What is this? We have a mind, an intellect and *sanskars*. We, human beings have a mind as well as an intellect and the *sanskars* of many births and this birth are recorded in the mind and intellect. Doesn't God have a mind? *Arey!* Does it take so long to answer? (Students: He has.) Does He? (Students: He doesn't.) Doesn't He have a mind? (Students: He is the Intellect of the intellectuals.) He is the Intellect of the intellectuals and isn't He God of the ignorant? *Arey!* Does God belong to everyone or does He belong to

¹³ *Bhag* – the female organ

¹⁴ Those on the left side

¹⁵ Those on the right side

the intelligent ones? (Students: He belongs to everyone.) So, does God have a mind or not? (Some students: He doesn't.) (Other students: He does.) *Arey!* Some say 'He has' and some say 'He doesn't'. Yes, the one who is raising his hand, speak up.

(Student: For whom has it been said *manmanaabhav*?) Yes, it is said *manmanaabhav*. *Man* means *mat* (my), *manaa* means in the mind, *bhav* means 'merge'. What does He say? 'Merge in My mind.' *Achha!* Who said it? God said it. Does God have 16000 [arteries and veins]? *Arey*, does God have 16000 arteries and veins? (Student: The bodily being whose support he takes has.) It means there are two souls, aren't there? One soul is the Father of the souls and the other soul... (Student: The Supreme Soul.) Yes. He is the supreme actor, *hero* actor among the souls which come in the cycle of birth and death. So, if [someone] asks, how many *categories* of souls there are among human beings [, what will you answer?] (Student: Nine.) Two? (Student: Nine.) Nine? There is one *category* [of souls] that comes in the cycle of birth and death. Is there or not? And there is another *category* that doesn't come in the cycle of birth and death. He is only one [soul]. So, there are two types [of souls], aren't there? This is why it has been said in the Gita: there are two kinds of souls, *kshar* and *akshar*.

Kshar means those who lose vigour, those who become feeble. Do all the human souls lose their power day by day or not? They do. If they use their *karmendriyaan* for actions, if they enjoy pleasure through the *karmendriyaan*, they will lose power to some extent, it doesn't matter whether they are the deities who enjoy pleasure through the elevated *indriyaan*¹⁶ or the human beings who enjoy pleasure through the corrupt *indriyaan*. It will certainly be said that the power of those who enjoy pleasure through the corrupt *indriyaan* discharges rapidly and the power of those who enjoy happiness through the elevated *indriyaan* diminishes gradually.

Are the souls of the '*kshar*' *category* also number wise (at different levels) or not? (Students: They are.) So definitely, there must be someone who is also the No.1 among the souls who lose vigour. Will there be or not? (Student: There will.) Who will it be? (Student: The soul of Ram.) Why? Ravan is said to have ten heads, so why not the tenth head? (Student: The one who plays a *part* from the beginning...) The extent to which someone... (Student: For example, someone is playing a *part* from the beginning, then his *battery* will also discharge first. Like, there is a fully charged *battery* and it is being used from the beginning, then it will also *discharge* quickly.) Yes, the *battery* that started to discharge first... *Achha!* The No.1 *battery* like soul in the human world, when does it discharge first of all? (Student: It begins from the first birth itself.) When will it be said to be the first birth? (Student: From the beginning of the Golden Age.) It means, how many births are there in the Golden Age? There are eight births. Among the eight births, it starts [discharging] from the first birth itself. *Accha!*

Which soul will there be first of all in the first birth of the Golden Age? *Arey*, who is the first leaf? (Students replied.) This one is saying... who is it? *Arey*, tell me. Who is the first leaf in the beginning of the Golden Age? (Student: The first leaf will be the child Krishna.) The child Krishna. Is it said for him that he is more discharged? (Student: There is his father before him.) There is his father before him? Is he discharged? (Student: It will in

¹⁶ Lit. organs; including both *karmendriyaan* – parts of the body used to perform actions and *gyaanendriyaan* – sense organs.

fact begin from the first birth, won't it?) *Arey*, is the first birth in the Golden Age or is it even before the Golden Age [i.e.] in the Confluence Age? The soul of Krishna doesn't become Narayan from *nar* (man) directly. He will become Narayan after being born from the womb to a father. He will receive the *title* of his father. But the one who **directly** became Narayan from a man first of all... that soul who becomes Narayan, whom the Father transforms into Naryan from a *nar* (man) directly when He comes... Krishna will become a *prince* first, then he will grow up and become Narayan, he will take the *title* of his Father. So, where is the first birth? Is it in the beginning of the Golden Age or in the Confluence Age? (A child: In the Confluence Age.) A small child is answering that it is in the Confluence Age. (The child: In the Golden Age.) In the Golden Age? *Arey!* He has changed [his answer].

Yes, so, what is your decision? When is the first birth? In the Golden Confluence Age. Does that soul, in the Golden Confluence Age, come in the *list* of the souls that are discharged? (Student: It doesn't.) Why? It isn't discharged (*ksharit*) because someone discharges through the *indriyaan*. Someone discharges through the mind. What has been said? Someone discharges through the mind and through the *indriyaan*. The *indriyaan* are powerful and the mind is more powerful than the *indriyaan*. The discharge begins from there. It means, does the first leaf, Krishna of the actual Golden Age discharge or not? He discharges, but the father who gives birth to him doesn't discharge. So, how many *categories* of the human souls are there? (Students: Three.) God also comes to this world in a human form. It is said Trimurty Shiva. One personality is Brahma, the second personality is Shankar and the third personality is Vishnu. Do all the three belong to the same *category* or to different *categories*? (Student: Different categories.) In how many *categories* should those three deities be divided? (Student: In three *categories*.) In three *categories*? Alright, Brahma discharges. This is why Brahma isn't worshipped. Do Vishnu and Shankar also discharge? Does neither of them discharge? So, are there two souls, human souls in this world who don't discharge? (Student: Brahma himself becomes Vishnu.) *Achha!* There are many Brahmas; they will definitely be *number* wise. So, whatever *number* of Brahma he is, he will become Vishnu of the same *number*, won't he? Will he or not? (Student: He will.)

So, who is the No.1 Brahma? Adam, Aadam, Aadidev. He is the No.1 Vishnu. So, is he completely discharged in the last period of the world, at the time of destruction or not? Is he discharged? (Student: God says, I take the support of the most impure body. I will take the support of the most impure body. So, he proves to be the most impure body; that is why God takes his support.) *Achha!* The body which becomes sinful, the one who will become the most sinful, will he become the most *tamopradhan* or not? (Student: He will.) And if he becomes the most *tamopradhan*, will he become the biggest giver of sorrow or the giver of happiness? The giver of sorrow. And the one who becomes the biggest giver of sorrow, will he be called Ravan, the one who makes everyone cry or not? (Students: He will.) Ravan who makes you cry, the one who makes everyone cry, in the entire human world, the one who makes everyone cry and those who cry, between both sides, who will be said to be *powerful*? Do answer! The one who makes you cry is *powerful*. Those who cry are weak. And it is about which time? It is about which age? It is about the Confluence Age itself, when it is the period of destruction. Those who cry are *number* wise. Those who make the others cry are also *number* wise. Among them, ten main heads are chosen, the ten heads of Ravan. Among them, which is the *number* one head? (Student: The No.1 Narayan himself is the No.1 head.) The *number* one head is the *number* one Ravan.

Ravaytelokaan iti Ravan [meaning] the one who makes people cry is Ravan. He is the biggest Ravan. Which vice is it? (Student: The head of a donkey that is shown, it is the vice of lust.) *Dhat teri ki*¹⁷! ☺ *Arey!* Are body consciousness and the vice of lust different or are they one and the same? (Student: The vice of lust emerges after body consciousness.) Yes, body consciousness is the father of lust, anger, greed, attachment, ego, all [of them]. So, who is more *powerful*? Body consciousness is the most *powerful* because it is the father of all the vices. So, will there be a head of body consciousness in the Brahmin world or not? *Arey!* Will there be or not? Tell Me! (Students: There will.) Who is it? Who is the real culprit? *Arey!* [Suppose] there is a *gang* of dacoits. Is anyone counted as the real culprit in that *gang* or not? Who is it? The one who controls the entire *gang* is called the head (*sardaar*); so, who is the head of all the five vices? Body consciousness. (End of the VCD; continued in VCD 2105)

¹⁷ An expression on hearing an unexpected answer