

Adhyatmik Ishwariya Vishwa Vidyalaya

Spiritual Godly University

Shivbaba's Murli Clarification

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(Suitable for General Public, PBKs and BKs)

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Discourse (*Vani*) that was in progress was of 10.8.65./ at the beginning of middle of pg.3. It was being discussed that/ we, souls (*atma*) reside in the incorporeal world/ and come here to play our roles./ at present You Children, have the entire knowledge./ how souls of every religion (*Dharm*) come down rank-wise as per their predestined roles./ This is called the imperishable drama./ And this matter is not in anyone's intellect, barring you./ we are the actors of the unlimited (*behad*) drama, is it not ?/ we know the unlimited history, geography and our own births./you children can even explain/. Father (*Baap*) refreshes you so much !/ Even in this it is according to the individual efforts (*purusharth*)/ in refreshing/ (some remain very blissful/ Baba teaches us true *Gyan* (knowledge)/. And no other man in this world can give this true *Gyan*./they do not know at all./ that is why it is called the darkness of ignorance/ Now you know how we) have (have come out of) this darkness of ignorance/, and again how we go into the daylight of knowledge/. (this also can be explained rank wisely/. What is known as stark darkness or broad daylight / these words actually refer/ to the unlimited/. Day of *Brahma* and night of *Brahma*/. When it is day, it is also extremely bright/. When it is night of *Brahma*, it is also absolutely dark/. Half epoch (*kalp*) is light and half epoch is darkness. Night and day, morning and evening, all these are in unlimited parlance. / It does not refer to the evening and morning of this world/ /Father tells unlimited words./ These unlimited words remain in you children's intellect./ Because, Father comes and gives unlimited knowledge/ and explains the essence of all religious Scriptures./ It is not as though He explains the scriptures of *Bharat* only./ He explains the essence of Bible and Koran also./ Later on, when famous religious Prophets will emerge/ they will , comment, and summarize their own Holy Texts (*Granth*) based on this ishwareya knowledge./ Reading of scriptures and Acts of charity and pious deeds performed by any one will yield only temporary joy. (Father says I do not meet by these (actions),/ to make them the masters of the world. I do not meet based on these deeds. you understand this , that everyone can not become the sovereigns of world . The world sovereignty can be got only based on the efforts rank wise . Only those become sovereigns who are taught by the Father. What? Even amongst those who study they begin learning from one another . They will also not acquire sovereignty of the world. Who will receive?/ Those who study from father i.e. from only one Father those who had received the posts in the last epoch, they alone learn *Rajyog*/, the entire world does not learn rajyog./ Only a few in a crore(i.e. ten million) study./ There are five billion people in the world/. Those who study only from one Father are a few out of the few among the crores./ Even after learning so much of *Rajyog* / studying for so many years , they give up such a study./ *Baap* says *maaya* i.e. illusion is very powerful./ It makes one totally ignorant./ They forsake such a Father who bestows on them the sovereignty of *swarg* i.e.Heaven/ They divorce Him/ Father says that this has been happening in every kalpa(epoch)/ for which these words are said:
“ aascharyavath/ pashyati kaschidaynum”/ in the geeta/ it is a famous slok(). Each one sees him(i.e.god) from his own aspect./
Baap says that people become his, that is of the father/, listen to Him/ and even run away from

Him in wonder/. They do understand that they will certainly become sovereigns(lksojhUI)of Heaven (*Swarg*)/ (But still they divorce Him)/ father knows that they do not have a country / what? / Father knows that they who divorce Him, having once recognized Him, do not have any particular country of their own /. They are those who get converted./ It is an illusion (*maaya*)/ that drags them into the storm./ Even those beloved ones, whom I decorate and make them doted Queens of heaven / they too leave Me ! / What? How many Queens will reside in Heaven? / *satyug is called heaven, isn't it?* / How many Queens will be there? / Eight Queens and eight King will be there./ so, those 8 who are going to become the queens, going to acquire the status of a queen, they will indeed recognize the paramatma baap, is it not? / They do recognize./ and even after recognizing, they leave *Baap*./(*someone said no*) No! / the queen of the 8th narayan of satyug, / will she not get converted into other religion? so when she converts, will she not leave? will she not leave the righteous path? she will leave./ Where will the shooting occur ? the shooting will occur here itself , Is it not ? so it was said that those whom I make Queens, they will also leave/ *Baap* says again that / one should remember only that one to whom one is engaged. Remembrance will not stay at once. what? The art of remembrance (*yaad*) should be practised. There is praise in devotional path too:

“ *abhyaasayna thu kauntay ya vairaagyaynna cha gruhya thay* “

(which means ‘ By practice alone and by renunciation , Oh ! Son of Kunthi , the (mind) will controlled.)/ (by practice alone the soul will achieve concentration).

You got entangled in name and form for half an epoch (kalp). For 63- births / the intellect has remained entrapped in different names and forms. So it has become a habit to get entrapped, is it not? Now, to consider oneself as a soul and to remember the father / this has become very difficult. You become soul conscious in satyug. But you do not know the Supreme Soul there(*Paramaatma*). And Here? Here you become soul-conscious in a moment eksesaV and body-conscious the next moment eksesaV. But here, you also know the father. the Supreme Soul Father is to be understood only once. here you remain body-conscious for half a *kalpa*. Even this you do not understand that we souls have to leave one corporeal body and enter another to play our roles. When another role has to be played, there is no need to cry at all. When you are obtaining the inheritance of sukhdam(abode of bliss), from the father, then how happy you should feel? 4th pg of vani dated 10.8.65. Why don't we pay attention to these words? And paying due attention, why don't we receive the scholarship? Though we make instant pledge with *Baap* that we will never forget Him. But illusion (*maaya*) makes us forget. *Maaya* creates very powerful storms. However much we try to remain stable, *maaya* does not allow it to happen. It is a battle field, is it not? On one side is the powerful *maaya*, and on the other side is powerful Baba. *Maaya* also becomes as powerful as Baba. So the words about the present battle are written in the scriptures. What? Whether it is *Ramaayan* or *Mahabhaarat*, or the devasur sangram i.e. a battle between gods (*Devata*) and demons (asur). Whatever has been written in the scriptures about the battles of physical might, between the gods and the demons , where is it a memorial of? It is a memorial of the present confluence age. (*Sangam Yug*). Otherwise, in reality, gods (*Devata*) do not fight battles. Where is the need for gods (*Devata*) to fight ? They lead a life of supreme bliss. This is the world of demons (*asur*). Quarrels and fights take place in this world of duality (*dwytha*). *Devatas* are *adwytha* i.e. non-dual. There is no mention of any quarrel or fight in the non-dual world. But here, *maaya* is very powerful. It is about the battles now. So you win over the five vices (*paanch vikaar*). If we remember only one *Baap* steadfastly, we will get power to acquire triumph V^a;EQ over the five vices . If we remember many others, if our remembrance is adulterated, then we will not acquire that chaste power from *Baap*, because we have to return to the Soul World(*Paramdhaam*) leaving this world. What does *Gita* say in this context. It is also written in the *Gita that was* (subsequently) written by human beings Where should we return?

“ *na tadbhaasayathay suryo na sasankho na paavakah /*

where the rays of the Moon the Sun and *Agni* (fire) cannot reach. we have to go there.

“ *yadgatvaa na nivartanthay taddham paramam mama /* “

After going where, the human souls do not return to this mortal world/ do not return to this

sorrowful world. That is my Supreme Abode. After the souls go there, it does not mean that this corporeal world does not exist. This creation does exist. But the souls come down into the (Heaven) blissful world. Whichever child and whosoever will come down from Father's Abode (*Paramdhaam*) / cannot experience sorrow (in this world). The first birth will be a happy life. And later *ysVj* on, due to gradually getting tainted by the company, it leads a sorrowful life. Infact we have to return to *Paramdhaam*. We have to give up this old corporeal body. Give up? Does it mean we have to commit suicide? We must not commit suicide. Should remain in such a steady soul-conscious state/ should perform such a (pukka) i.e. strong practice. I am a soul, in the form of a shining point of light situated between the eyebrows. I am such a shining star (*sitaara*). I am not this body (*deha*). We should practice this thought so strongly that we should feel practically that Body is different / soul is different. We are *atmas*(i.e.souls), points of light. The light of the point-souls emerges from these eyes. In remembrance of this *atma*,/ we apply vermilion (*tilak*) between the eyebrows on our foreheads. We apply *bindi*. But those who apply have forgotten/ that they are star like souls,/ they are just wearing it for show off. when the Sages (Rishis) and saints had introduced this tradition / They did it so that the soul conscious stage should prevail when they see one another. This body made of soil must not be remembered. Because whatever the intellect remembers,/ it becomes like that. The Intellect of those residing amidst thieves and dacoits will behave like them. Those who will reside amongst the ones that are soul conscious, or will do their company, then they will attain soul consciousness. Just like we souls are shining points of light, similarly the Father of us souls who r points of light, /i.e. Parampita paramatma shiv is also a shining point of light. That *jyothirbindu* i.e. the shining point of light/ is beyond the cycle of birth and death. He does not enter the cycle of birth and death. He is (sada shiv) ever beneficial,/ Permanent Resident of *Paramdhaam* i.e.the Supreme Abode/ Resident of the highest stage . ' Highest is Your Name. Loftiest is Your Mission, and Highest is Your Abode ' are words in His praise. He is not pervasive in this sinful world. As it is stated in *Gita*, ' *taddhaamam paramam mama means* That Supreme Abode is Mine / I am the permanent resident of that supreme abode. When the permanent resident of *Param Dhaam* Himself is saying so/ how can He be pervasive in this world ? This is the *gyan* i.e. knowledge of the *manushya* i.e. humans). Searched for paramatma in all the four directions, but did not find Him anywhere/ then started saying *shivoham* i.e.' I am Shiv'. Wherever you see, you see Paramaatma alone ! There is God (*Bhagwaan*) in each and every particle. Even Muslims have also started saying that *Bhagwaan* is everywhere. People of all religions started believing these words that *Paramaatma* is all-pervasive. Supreme Father comes and tells us, Children/ I am not *sarva vyaapi* i.e. all-pervasive. This concept of ' *sarva vyaapi* ' has made your (buddhi)intellect go astray. Some wandered in (*mandir*)temples, some in (*masjid*)mosques and some in (*Gurudwar*)Sikh shrines. Some wandered in places of (*thirthasthan*) pilgrimages. Due to the intellect going astray, it could not become concentrated. Now I have come and am telling you/ that there is an other world beyond this five elemental world. A completely unique world. Which is called *brahmalok* / Which is called *Paramdham* .the Englishmen call it Supreme Abode. Muslims say that GOD (*Khudaa*) is a resident of 'Arsh' which means Heaven and not of 'Farsh' which means the earth/ they used to say this in the beginning. Now they have also come under this influence. Such an elevated Creator/ engaged in such an elevated action/ when He comes down into this world / he transforms this whole world and then returns. He transforms the Iron Age (*Kaliyug*) into Golden Age and then returns. Iron Age is a sinful world. He transforms the sinful world into a Deity world of (*punya atma*) pure souls of the Golden Age. It is written in scriptures too. In *Satyug* it was a reign of Deities (*Devata*). It was the kingdom of Laxmi-Narayan. Every one was happy in the kingdom of L & N . Narayan is said to be endowed with sixteen degrees of celestial purity/ he is said to be endowed with all the godly virtues, 16 celestial degrees, completely non violent , and *maryada purushottam* i.e. highest among all in following the code of conduct. So, I come to establish such a world. People also sing imploring, ' Take me far away from this sinful world'. So, one has to leave this old sinful body in this old sinful world.It is a matter of leaving this world through intellect.

Not by committing suicide. Must practice such soul-conscious state. /if you forget the father then there won't be *yogbal*(i.e. the power attained through the concentration of mind) / because if you forget the Father who teaches you,/ then how can you acquire spiritual strength? *Maaya* gets an upper hand/ she instantly gives a slap of body consciousness. The soul comes into body-conscious state. Body-conscious state gives birth to the five vices (*paanch vikaar*) If we consider ourselves as well as others as souls,/ the sensual feelings of distinction between man and woman vanish. If such awareness of male and female is not present then sex lust will also not exist. When there is no lust, there is no anger. If desires are not fulfilled, anger arises. It implies that soul-conscious state keeps the five vices at bay. On the other hand, this body-conscious-state that I am a body, this state of looking at others as a body, creates the five vices. The biggest slap is from sex-lust (*kaam*). when the five vices are mentioned, which vice comes first ? when they are named one says, Lust, anger, greed, attachment , ego. So, lust is the leader of the five vices. Father says, children, this is the no. one blunder. This sex lust is only called *bhrastaachaar*(i.e.degrading conduct). *bhrastaachaar* and *shreshtaachaar* i.e elevated conduct. Deities follow the most elevated conduct. Demons (*raakshas*) follow the most degraded conduct. The whole world has become of the demons today. God did not create this evil world. In fact God had come and made the elevated world . He had taught the virtuous conduct. The action performed by the elevated organs is called *shreshtachar*. The action performed by the degraded organs is called *brustachar*. the love through the degraded organs, the dirty breeding are the cause of the downfall of this world. Such a world begins only when the other religions appear in this world. About 2500 years ago, Ibrahim came / he initiated *buhf*"k;sVsM *Islam*. Then 250 years later, Mahatma Buddha came/ he started *Buddhism*. Dualism led to the spread of dualism.

In the beginning, there was only one faith or religion, *the Adi Sanatana Devi Devata Dharm*. That ASDDD was established by one Father Himself coming down from His Supreme Abode. Hence there was non dualism, there was *Adwyth*. There was no *dwyth* (i.e. dualism i.e. No other religion existed. *Through Adwyth* only, the Deities are created, whereas through Dualism , due to the appearance of many religions, the religions of devilish nature are established.. God (*Bhagwaan*) comes and makes Deities. The knowledge that is there in *gita*./ Arjun was given such a knowledge that he became *narayan*(deity) from *nar* (i.e.man), the woman *draupadi* was given such a knowledge that she became a *narayani*(deity) from a *nari* i.e. woman. *Father himself* comes down & teaches us this knowledge. But, by mistake, the name of a corporeal Deity has been placed in *Gita*. Whose name was placed? Krishna's name was placed. There are many a *sloks* in *Gita*, which confirm/ that the *gita* was surmonised by the incorporeal. Not corporeal. That incorporeal Shiv himself comes to this world to impart *Gita gyan*. He is no doubt beyond the cycle of birth and death. But in *Gita*, a word is mentioned , ' *praveshthumizos*'*Bqe*

' , which means ' I enter.' / I am capable of entering. So, when I am capable of entering, If evil spirits and ghosts can also enter, then , can I not enter ? ' He comes on the stage of creation and enters *Ram* and *Krishna*, the two souls who play the *parts* of Hero and Heroine. When He enters, their names of *Satyug* and *Treta* change. The same two souls, after taking many births, coming in the cycle of 84-births, become the ordinary human beings in the last birth. Supreme Soul enters into these two ordinary human bodies and names them *Brahmaa* and *Shankar*. These are the two souls. *Brahmaa* - '*bram*' means 'badi' (big) and 'maa' means Mother. So, the biggest mother of this world. If one performs a big task then one becomes a big mother also. No mother would have given so much love / as much love *brahma* would have given to the world. Hence in the scriptures(*shashtras*) the name depends on the work they have done. Take any name of the scriptures and verify. As the task done, so the name. *Duryodhan*, *Dusshasan*, *Arjun*, *Yudhistar* --- -all names are meaningful. Present day the role (part) is in progress. *Paramaatma Baap* comes and explains everything in detail. He says, "Children! This sinful world is on the verge of destruction now. The sinful world would cease to exist. Then you have to at first go the the world beyond this world of virtue and vice. That is *Brahmalok*, my Abode. Neither virtue nor vice exist there. You Souls reside there as points of

light. On your return from the point of light stage, to this world of creation, you get the corporeal body. So the new world that will be there, I am giving you the knowledge of that new world. How the new creation will start / and how this big creation of 5-7 billion people will be destroyed /, this I come and tell now. On one side I give you the *gyan* of destruction (*vinaash*). And On another side I also give you the *gyan* of establishment (*sthapanaa*). About 65 to 70 years ago from now, the concept of atomic energy was not known. Only the mention of ‘har har *bhum ... bhum*’ was made in the scriptures. The sounds ‘*bhum ... bhum*’ are associated with *Shankar*. It is because Shankar’s ordained mission is / destruction of the old world. So, when the one to cause the destruction of this old world (*Shankar*) arrives on this creation, then definitely the one causing the establishment of the new creation would also come. He is Parampita *Paramaatma Shiv*. But people mistakenly thought that *Shiv* and *Shankar* are one and the same. *Shiv*, is shown in the form of a *Shivling*. In all the ancient temples (*mandir*), other Gods are shown on all the four sides of the *Shivling*. Amongst them, *Shankar* is shown occupying a prominent place. There itself at the front, *Shivling* is placed, in the center of the temple. And there itself, on all the four sides the idol of *shankar* and the other gods is placed. Can’t we recognize from this? Amongst those Gods, who is the greatest one (*Mahaadev*)? *Mahadev* is *Shankar*. Others come after Him in rank. So the deity and *Bhagwaan*(God) are mixed up and treated as one and the same. There is a reason for doing this too. Why is *Shiv* not associated with *Brahmaa* and considered as one? Why is *Shiv* not linked with *Vishnu* and treated as one? Why is *Shiv* associated with *Shankar*? There must be some reason. The reason is that /*Shankar*, who is shown in a posture of deep meditation, he becomes so engrossed in meditation, in remembering the point of light *shiv*, (*Shivjyotirbindu*). Which is shown in the bigger form as *Shivling* No other detic soul is capable of so much concentration (*ekagrataa*) and of being so much immersed in love. Hence *Shankar* and *Shiv* are mixed up. As for the rest, it is not so that the souls of *Shankar* and *Shiv* are one and the same. *Shiv* is different. *Shankar* is different. *Shankar* is shown as seated in meditative posture. Look at the idols, look at the pictures. What does it prove? If *Shankar* is *Bhagwaan*(i.e. god), then is it necessary for him to remember any one? Does he need to sit in meditation? No. He (*Shiv*) is himself the epitome of meditation, *Jyotirbindu swaroop*. He is *sadashiv*(ever benevolent). There is no need for him to make any effort. For whom? For Supreme soul *shiv*. The one into whom he enters / he becomes famous as *Shankar vishwanath* in the world. (the name of the person in whom *Shiv* enters will be famous as *Shankar Viswanath*). He only obtains the sovereignty *IksojhfVh* of the world. No one can acquire world sovereignty *IksojhfVh* by physical strength. Only one *Shankar* has been shown in pictures to acquire it by spiritual strength (*yogbal*). So, *Shankar* must have eliminated *brustachar*(i.e. the corrupted behaviour through the vicious organs). The activities of the vicious organs that is prevelant in the world today, he must have destroyed such vicious progeny (*bhrashtachaari santhathi*). So goes the saying, ‘*Shankar* has burnt *Cupid* (*Kaamadev*) to ashes. ‘No such mention is made in respect of other gods. What? That *cupid* has been burnt. If the Chief Instigator of all vices i.e *lust* (*kaam vikaar*) is burnt, other vices will also run away. So the real form of *brushtachar* that exists, / until today, nobody who is capable of eliminating that existed in this world. Great religious Prophets have appeared on this creation. *Ibrahim* came, *Buddha* came, *Christ* came, *Guru Nanak* came and *Vivekananda* came. Nevertheless, the immoral vicious conduct continued to increase. If so, what is the good that has come out of their arrival? The world has continued to slide down; did it lead to a gain or loss? Surely, their knowledge is incomplete in some aspect. In reality, only when the complete *Shiv* appears on this world, / He imparts such complete knowledge / that even the traces of sinful conduct (*bhrashtaachaar*) are expelled from this world. Whoever/whatever is left in the world, whether the animals, cattle or birds, or human beings, all of them belong to the class of virtuous conduct (*shreshhtaachaari*). Just as the *Peacock* is even today considered the *National Bird of India*. Why is it considered so? Why is not any other bird taken as the example. Any other bird could have been chosen as the national bird. Because, all other birds procreate by sexual contact. Only *Peacock* (male) is such an unusual bird. That the *peahen* (*morni*) swallows the tear drops of the *Peacock* (*mor*)

dancing in stately courtship around her. Then the peahen becomes pregnant. It shows that even today the example of such a bird prevails in this creation. And that same bird is considered as the National Bird of India. This proves that / progeny born of a virtuous conduct had prevailed in this world at some point of time. It is not an impossible thing, as to how would the progeny be produced through the elevated organs which are the gyanendriya, i.e. the organs of sensory perception, how would the elevated creation be produced. Now the father is telling us these things. This is a matter of concentration of mind. Present day intellect of human beings has become dirt cheap like a cowries. because the intellect is always focused on the cowrie. (here it implies the shape of the female sex organs). Due to the sex lust being prominent amongst the other vices / and due to the women having a lot of body consciousness,/ the remembrance of the cowries has become principle. The shape of the cowries is constantly remembered. Where the concentration of the intellect is rests, there itself all the power of the intellect and body gets gathered, so, in the sensual organs / all the power gets collected. When the power of the intellect and body gets concentrated in the sinful organs, will it lead to down fall or ascent of human being? It will lead to the downfall of man. That love is of the sinful type. The progeny born out of such a sinful love will also indulge in evil deeds. The children who are born today / are mostly those who create sorrow. They tend to make their parents unhappy. Other wise creation / is created for the happiness of the creator. It has become the reverse. Now Father has come to straighten up that which has become the reverse. To convert those who are sinful (*bhrastaachaari*) into the virtuous (*shrestaachaari*). Anger does not give the title of being sinful. What was said? When someone is merely fe;yhZ angry, you can't give them the title of being sinful (*bhrashtaachaari*). It is a wrong thing to do so. Only On becoming corrupted (patit) this title is received / and one becomes corrupted by sex lust (kaam vikar). What ? When one becomes angry, then through which special organ is it expressed? The Eyes. Are the eyes vicious or virtuous? The eyes are sense organs (*gyanendriya*). isn't it? So the entire power is gathered in the sense organs. So , is the power raising / or is it draining down , at the time of anger? The power is rising, but this raise in power is used to look down on others or to prove others as inferior. To defeat the others. Therefore, there is no power in it. Now the father has come, children! Sex lust and anger are your great enemies. Know their reality. Even anger degrades you as much as sex-lust does. When human beings enjoy lust, man and woman think that they are loving each other deeply. They are not loving each other. But they are hurting each other even more. They are throwing themselves into a ditch. These thoughts do not strike anyone's intellect. Father alone comes and teaches this, 'Children , become virtuous now.' That is why it was said that anger does not make one corrupt. In fact, lust corrupts. Hence, they go on singing, 'Oh! Redeemer of Sins, come'. What? Oh ! Patitpavan father come down to this world. So one must certainly have to become pure. Whom do they call. Whom do they call saying, come patit pavan? Do they call Krishan? Do they call child Krishna? No. whom do they call? With whom is the title of patit pavan associated? Is it with Shiv? Is it with Vishnu? No. with whom is it associated? Patit pavan Seeta Ram. So those who call out for the one with the title Patit Pawan Seeta Ram, they alone become Patit pawan (i.e. become pure from being impure). Those who do not call out patit pavan, they do not become pure from being impure. one keeps singing repeatedly, come, oh! Patit pavan. So, it is absolutely necessary to become pure. Because, during many births you only had invited. You had called the Redeemer *Baap*, the *Raam baap* to come. So you have to become pure and *Baap* has to come down and make you pure. (someone asked the meaning of radiyan marna) it means that one keeps on inviting Him over and over again, 'Patithpaavan *Baap* Come. 'The important point is purity. What is the chief practice (*dhaarana*) that is taught in this *gyan* ? out of all the dhaaranas that are taught, which is the main one? It is of Purity (*pavithratha*). Once purity is inculcated, Peace and prosperity will follow by themselves in the life. Father does not come and teach you anything new. What? It is infact the same thing that is there in the scriptures. *Tulsidas has said earlier itself that* ' Where there is (*sumat* i) good will, there is wealth, (*kumathi*) bad will brings disaster. 'Wherever beautiful (*sundar*) thoughts prevail, there peace and prosperity themselves follow . Beautiful thoughts lead to purity. The eyes also reveal purity. Purity is also

evident in sense organs. If purity is not present, then , peace and prosperity will not follow at all. Now, look at even the lives of the Brahmins. What ? if someone says that they have been Brahmins for 40-50 years. They have been Brahmins for 50 years, yet, peace and prosperity is not evident in their lives. Then what do you say. If happiness and peace and prosperity are not evident, then what do you say? Are they pure or impure? Have they imbibed the knowledge or not? Surely, they have not imbibed *gyan*. Purity results, from remembering the father. What? Purity does not result from remembering many others. Purity will surely result from remembering one and only one *Baap* through the intellect.

If you conquer lust alone , then all the other vices will surrender to you . What ? If you conquer lust alone ! One alone will conquer that one first, about whom there is reference in the scriptures. About whom? Is it not Shankar, whose praise is there? That he had burnt cupid, the god of love or lust (Kamdev) . Then his Children will also take their ranks. Those children are shown in the form of a garland as per their numbers. Garland is shown around the neck also. Garland is also shown around the shoulders. Garland is also shown on top of the head. The one who is a beloved child, where does Father provide a seat for him? He seats him on the head. Is it not said so, has seated the child on the head. So, they must be the most beloved. Is it not? How many such beloved children emerge? Who conquer their lust first and all the five vices too. Eight such children emerge. These are points to understand. These are not legends (*danthkathha*). What? That *Shankar* has destroyed (*bhasmakiyaa*) Kamdev(i.e.cupid). He did not burn any Deity (*Devata*). He destroyed the weakness that was within him. In the path of devotion we have heard and read many books, of legends. Now, these words of knowledge you hear in only one birth. What? We have been reading those stories in the scriptures; we have been listening to them and also narrating them. Nothing has entered into the intellect. Now *Baap* comes and explains to us their meaning. Now it enters your intellect. Therefore the father comes to make this present life of yours fruitful. It has also been written in *Scriptures* that taking birth as a human being is very rare. But they do not understand the meaning. In fact, human beings have taken 63-births as human beings. Birth as human beings started from Copper Age only. Before that, Deities took birth. Therefore, the saying that ‘Birth as human beings is a rare event’, is just said for the sake of saying, It was not at all understood. There must be a meaning to the word *manushya*. The children of *Manu* are *manushya* (human beings). Just as the followers of *Vishnu* are *Vaishnav*, followers of *Shiv* are Shaiv. The word takes a higher degree or inflection (*maatras*) in reference to the children or followers. Followers of *Brahma* are called *Brahmin*. Similarly, it takes on the meaning. *Manu* is the one who plays the role of the mind. When the Supreme Soul *Shiv* comes, His three Powers also accompany Him. Which are these three Powers of every soul? Mind, intellect and the resolves. Similarly there are three powers of Supreme soul too. The mind in the form of *Brahma*, the intellect *in the form of the third eye, i.e. Shankar* and the power of transformation i.e. *Vishnu*. Supreme soul *Shiv* comes down to this world along with these three powers. Initially, through which power does He manifest in this world? In the form of mind, *Manu*. The entire world becomes the children of *Manu*. Then, can we say that the many births that human beings took since copper age, in those births they were the children of *Manu*? No, we can not say so, because *Manu* does not exist there. When does *Manu* exist? He exists in the confluence age. In the last birth of the 63-births, *Paramaatma baap* comes and starts the creation of human beings through *Manu*. So , *this kind of birth as a human being is rare*. The jumbled up meanings have been written in the scriptures. Nobody has grasped the real meaning of the words. Father comes and explains each and every word that I have come to make this birth of yours fruitful. The time of destruction is approaching nearer as days pass. What? How near does it come? Is it very near! At first it was told, destruction will occur in the year 76, it was told to be so near? It did not happen in 76 though. Did it happen? (Someone said no). Did it not happen? When something begins to happen, not everyone will be aware of it. Everything in this world begins in the subtle (*sooksham*). So it cannot be said that destruction did not begin in the year 1976. (Some one said external world). *Baba* had not spoken about the external world at all. First of all, is it necessary for auspicious destruction to occur in the world of *Brahmins* or in the

external world? Is destruction auspicious or inauspicious? It is indeed auspicious. Hence, Baba announced the beginning of the auspicious destruction within the Brahmin world from the year 1976. Does it mean *that Baba* has told a lie? No, He did not lie. It could be due to their lack of understanding. Baba has told very clearly, ‘the destruction of the old world and the establishment of the new world, from the year 76.’ Those who do will achieve. As one sows so shall one reap. What should one do? When one dies, the whole world dies for him. One who dies from this external world, for him that world is as good as dead. There is nothing to give & take from this old world. Whatever one gives and takes, one will achieve from that new gathering itself, the new gathering that Baba comes & forms. That new sangathan will only bring the new world. Therefore, there might be some souls, for whom the destruction started from 76. Which were those souls? They are L-N, for whom it was said in the murli, what was said? When did these L-N take birth? 10 years less from today 5000 years ago. When we derive the meaning of this, from the murli of the years 1965-1966, then we will go backwards by 5000 yrs, from 1965-1966, then where will we reach or where will it be completed? The 5000 years will be completed in the year 1976. Will it be in 1976 or in 1965? It will be in 1965, the murli was sermonized in 1965. 5000 years ago. So, when was the 5000yrs completed? In the yr 1965. Then in that it was told –‘less by 10years’’.10 years less from today 5000 years ago. According to the vani when is that? It was in 1976, when these L-N were born. Those with a limited intellect thought that the physical birth might have taken place. Well, father in fact speaks everything in the unlimited sense. When the child delivers out of the womb, then it gets revealed from being hidden. That revelation itself is known as birth. Similarly, since the time the souls of L.N. were revealed in the Confluence Aged world of the Brahmins, that is, they took the revelation form of birth, then, it was as if they were born. So there might be some Brahmins in the year 76 who would have understood the depth of this matter as to who are the souls who will become L-N in the coming new world . would there be or not? Of course there will be some who understood . And its proof also must be found. In Delhi , a newspaper by name ‘Kalpaanth’ used to be published, from Trinagar, at that time. 10 to 11 articles were printed in it. All these details were given. The collection of those articles has formed the book named ‘Sanjivani’. Sanjivani contains all these details. Hence, the births of *Laxmi-Narayan* occurred in the unlimited sense, in 1976. This is unlimited knowledge. Divine births occur here. There is no question of physical births here. Just as *Laxmi-Narayan* realize that they would take the forms of *Laxmi-Narayan*, *the role of their souls is to play the part of Laxmi-Narayan* in the new world. In a similar way, every soul, every *Brahmin* child receiving godly knowledge, should know the roles it would play. “Who am I? Which Deity role am I to play in the new world? They will appear rank-wise. Then definitely, those who achieve the status of the eight Deities (ashta *dev*) will reveal themselves at first. The Trimurtys will of course reveal at first. But it is the *Surya Vamsi Devta*(*deities of the sun dynasty*) that will appear first. So it was said, Now the time of destruction is coming nearer day by day. Here, which destruction is referred to? Does it refer to the destruction of the beginning, or the one at the very end? The destruction of the end was referred to. The final destruction is coming nearer and nearer with each passing day. This vani(discourse) is in fact, a matter when *Brahma Baba* was alive. It might be a revised course murli taken from the vani of 1965 to 1968. This proves that Baba has told that destruction is coming nearer with each passing day, and Baba even proclaimed the same. That the year 1976 will see the old world destroyed and the new world established. The study comes to an end as the time of destruction approaches closer. Has study come to an end since the year 1976? The basic knowledge that *Brahma Baba* and the Brahmin children were studying , came to a completion. Whoever had to be transferred into a higher class / that work of class transfer commenced. Even now, the classes are being transfered. Their Basic education ended. Now, they have to complete the Advance knowledge further.

Like *Janak* who arrived at the end. Did *Janak* come when the basic education was completing, or did he come in the end? When did *Janak* come? He came in the end, is it not? When *Janak* came in the end, then he would have surrendered completely. Though he surrendered completely, but due to not having sufficient practice, he did not get time to remain in yog

(remembrance). Consequently, he could not acquire as high a position as he should have. Whose name is Janak in the scriptures? *Janak* is the name of *Sita's* father. who is *Sita*? If *Ram* exists, then someone called *Sita* also would be there, is it not? *Sita* and *Gita*. Hence the saying, 'The master(here the father), agrees to a true heart'. It means that, once someone recognizes the father, he or she must not leave Him in the middle. They continue to carry on the relationship. That is called 'a true heart'. And if it explores and seeks another here and there, it is a false heart. Truly, the Father agrees to a true heart. And all the scriptures contain legends. One keeps on listening to lots and lots of stories. He knows the seed as well as the tree. We are being taught since so long, we remain in in yog for so long. Yet, we have to pass through the *karmbhog* (i.e. to suffer the after-effects of doing an act). We are doing efforts (*purusharth*), since so long, why is *karmbhog* still catching us. Because the misdeeds and sinful acts of the last 63-births are not yet neutralized. Therefore, the *karmateet* stage i.e. a stage beyond deeds where the actions do not have any good or bad effects, will come in the end. And when will the end come? When the physical destruction takes over then consider it is the end. And, when does destruction begin? It is when the work of establishment is completed. *Karmaatheeth stage* will come in the end. Now you are making efforts to become *karmateeth*. What are you doing? You are doing efforts to become *karmateeth*. What kind of efforts? That is, you continue to act with the aid of the *karmendriyas* i.e. organs of action, meanwhile, let your intellect remain detached from it. Let it remain beyond the *karmendriyas*. Do not let your intellect get entangled in the effects of actions and reactions resulting from *karmendriya*. You are making effort likewise, to control your *karmendriyas*. Now, we go, and then all our sorrows have to go away. Soul gets detached when it departs from the corporeal body. What was said? Then, leave the body? If the soul detaches when one leaves the body, then one should leave the body, is it not? Even Brahma Baba left his body. Should one not leave the body? Yes, it is not a matter of leaving the body. Leaving the body implies giving up the body-conscious state. The practice should be so perfect so as to ensure that body consciousness does not catch us in its grip. Let not lust, anger, greed, attachment and ego show its effects on us. It will happen, when the karmic accounts of the 63-births are neutralized. And only then, the results will come out. The results cannot come out earlier. Those who come late develop even more enthusiasm. What was said? The later one comes in to this knowledge, why do they develop more enthusiasm? What is the reason? Why do they remain more energetic? When Sun rises in the early morning, how are the rays? They are cool. But in the afternoon, the sun rays become warmer. So the warmth will increase, is it not? (Implies one will become more energetic). This is the reason. As the Sun of knowledge ascends, so the new souls receive more light and power. They receive the refined knowledge. Therefore their enthusiasm keeps on increasing. The *narayani nasha*, i.e. their enthusiasm increases day by day. So, those coming late develop even more enthusiasm. Those coming last can possibly go fast. And the old get tired. Why do the old get tired? They have not acquired *gyan* rightly, that is why they become tired. Those new souls who come later, take to *purusharth* right away. Those who come newly, they come late, yet get into doing efforts immediately. The father says that those who come behind may also go ahead. It is not said that it happens so compulsorily. What? That all those who come later on will go ahead. No. in the advanced knowledge, whoever comes later on, there is a greater possibility in them that if they wish, they can go ahead. It all depends on yog. What was said? It was not said that it depends on the physical running about, or on the public speaking skills. What was said? It all depends on the degree of intellectual concentration. One forgets very often. And hence, *maaya* gives them a slap. If their remembrance is intense, then *maaya* cannot interfere in between. Hence put in efforts and remember the most beloved father. You know that you will acquire a high post by study alone. What? To get into yog does not mean that you have recognized the father completely. Only a very few out of a few from a crore rarely know me as and how I am. And one will attain as much one recognizes. If one studies more one will attain a high post. The same thing happens in the outside world too. Hence it is said that children should do steady efforts. It should not come into the mind that you have come late. It is there in your intellect that the unlimited father is teaching you. And he is teaching you

through these. What was said? Is he teaching through this one or these? Through these. It means that there are at least two of them, through whom he is teaching. He is teaching us through the mother as well as the father. These both have come together. What was said? What happens when two of them get together? Then Vishnu emerges. Father and the mother. Ravan separates them. When both of them combine, then the rule of Vishnu begins. Om shanthy

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