

FIFTH DAY: The story of rise and fall of human souls. Does a human soul transmigrate into animal species?

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The Story of rise and fall of human souls; Does a human soul transmigrate into animal species?

Brahma Kumari—I have related to you the history of the whole of the *Kalpa* which comprises the epochs* *Sat*, *Tretā*, *Dwāpur*, *Kali* and *Sangam Yuga*. During the whole of this World Cycle (*Kalpa*), man is born 84 times and always as a human being and does not have 84 lac (8.4 million) births. Man's soul is not born in any of the other species, say, of birds and animals. So, the history deals with the rise and fall of man's soul.

Seeker—This is quite new thing you are telling me. Up till now I had heard and held that the soul might go into the human form only after it has passed through 84 lacs of births in other species, and that the birth in the form of a human being is extremely difficult to attain and is, therefore as precious as a rare diamond. Sister, the opinion commonly held is that, for the soul, birth in a non-human species is for reaping pain and misery.

Brahma Kumari—If the non-human species are the only ones where pain and sorrow are to be borne by soul, then why should the soul have at all to suffer in human form after having passed through the purgatory of 84 lacs of births? It ought to have complete happiness in human form. But we observe that, in human form also, the souls experience pain as well as pleasure. So, the view that the soul has to enter the world of birds and animals in order to suffer pain is illogical.

Souls experience pain in Human species also

You have seen that, among men, there are many kinds of sufferings and more intense at that, than among the other species.

*Golden, Silver, Copper, Iron and Confluence Age.

A few examples that I would just give you, would make this very clear. The increase in taxes levied by the Government, the worries due to rising prices, the burden of expenditure involved on clothes, food, education, and in observance of customs—to meet these, man has always to worry and to be laying by money. Birds and animals are safe from these worries. They have not to worry about prestige, clothes, housing, furniture and servants. No litigation or election campaigns, no examinations or fear of police—they are not bothered by such kinds of sufferings. It is only human beings who have to endure such worries and pain and anxiety and have to fulfil their needs, desires, longings, implied or explicit, and have to face thousand and one disappointments. All these cause vexations to man. Besides these, Nature, in the form of earth-quakes, floods, etc., and animate beings like reptiles, cause grief to them. When we find that souls of human beings suffer various kinds of pain and disquiet, how can we say that they are to receive punishment only when, after departing from the human body, they go into that of other species? On the contrary, we find that many birds and animals are happier than even human beings. For example, people spend a lot of money on race-horses and domestic dogs. Rich men's dogs move about in cars, and have milk and bread, whereas in the world today there are millions of men who are tormented with hunger or are begging from door to door for crumbs. People treat them as if they are lower than dogs. They scold them, even push them out and ridicule them. Some dogs cost more than even human beings would. Human beings are engaged as servants to train race-horses, and there are stable-boys and doctors also to look after these horses. Several people have to work to rear horses, to serve them and to look after them. But, there are men who are not lucky enough to get medicine or milk. So, it is clear that human souls experience pleasure and pain even while in the human body and so do the other souls in their respective species. To think that the soul changes in its species in its various lives is utterly wrong.

There is also the fact that there is greater possibility of the experience of pain while the soul is in a human body, because men are more sensitive than animals. For instance, a human being is deeply pained and his heart may break, if in a meeting of his friends and admirers, he hears a few insulting remarks, whereas an ass

may not care even when you beat it. It is clear, therefore, that man's soul need not transmigrate into other species in order to suffer pain. The truth is that, being rational and sensitive, man feels bitterly even over a trifle.

Seeker—Birds and animals have fewer organs of actions and less reasoning power. The bull has no organ of speech, and the ass is dull. From these instances, people conclude that men's souls have to go, for the punishment of their bad actions, into bodies other than human.

There may be deficiency of organs in human species also

Brahma Kumari—But, you must have observed that, among human beings also, there are those who have fewer organs of actions, i.e. there are men who are blind, lame, deaf and dumb. So, when among them we find deficiency of organs or lopsidedness, we have no reason to think that man's soul changes the kind of its tabernacle or species. Besides, we find that in cases where the *Karmendriyas* (organs of action) are many, men are greatly inclined to gratification of the senses. Such a one, being equipped with several organs is, now-a-days, more sensual than even an animal.

Seeker—They say that the Government imprisons a criminal so that, in addition to suffering other kinds of punishment, he may mend himself by being denied scope to indulge in his criminal tendencies, which may thus gradually lose their hold on him and he be rid of them. Similarly, in order to eliminate his bad tendencies, Nature's scheme is to change the soul's habitation or species.

Human souls do not transmigrate into other species to undergo reform

Brahma Kumari—In prison, the criminal, by contact with other criminals, does not mend himself but becomes worse. That is why his friends and relations try their best to see that he is not put in prison as he is likely thereby to be a confirmed criminal. Man's reform comes by way of education, and not by imprisonment. This

is what also the Government recognises.

Suppose for a moment that your view, that a Soul with thievish tendencies will be a cat in the next birth, is correct. But, you would admit that a cat also steals milk for itself and that, this way, no reform has been effected. Now let us suppose that the thief's soul does not come in the form of a cat, but of a lion, in which state as a lion it does not need to commit theft. Evidently, the case is still worse: the former thievish tendencies being already there, the tendency to attack and to kill and to eat man will be acquired and accentuated. You might say that a thief's soul will not transmigrate into a lion's form but into a pigeon's form. You know that a thief is very clever and runs away at sight of a police-man, but when he is face to face with him, he tries to escape his clutches, even resorting to fight; but a pigeon is unsophisticated and closes its eyes at the sight of a cat! How can a thief's soul have acquired the guilelessness of a pigeon? This change of species is not 'Reform', because to the thievish tendencies is added the fear. You will now tell men that you cannot say, in which species, other than human, a thief's soul will be born next. But, then how do you know that the transplantation of the thief's soul takes place into non-human species?

Seeker—Nobody has proofs to say that a certain person's soul has gone to a certain species. But, it is certain that if a man knows that, as a result of his misdeeds, he will be born next in a very low species, say, of an ass, of a pariah or street-dog, he will strive not to commit any bad actions.

Brahma Kumari—Far better than this would be when man, seeing other men in pain or sorrow, learns to be safe from misdeeds and to be good. A wise man will be prompted to keep away from bad things even when he sees that, among human beings, there are persons who are crippled, paralytic, blind, or lame of legs, leprous, dumb, poor, mad or stupid. He clearly sees among human beings themselves what the result of bad actions is. Therefore, he can draw a lesson from his observation of the suffering in human species rather than from his false belief in transmigration into other species. The soul has or has not gone into an animal's form by way

of punishment—he does not see this. What he does not see, he doubts greatly. Therefore, in order that man may learn to keep from evil, it is not necessary to tell him that his soul will otherwise go into forms other than human.

In order to reform him, he has to be taught that any bad actions of his will necessarily result in grief to him as a human being, and that he has therefore to be careful what he does.

Seeker—You have said that all souls are as minute as atoms and are, in form, point-of-light. So, the soul should be able to enter even the smallest being when it leaves a human body. Then what is the reason to prevent the soul entering any other species?

As the seed, so is the fruit

Brahma Kumari—The seeds of the *Peepal* and the *Bargad* (Banyan) tree are about the same in size and appearance? Why does not then a *banyan* tree grow from a *Peepal* seed? Clearly, this is not a question of size or appearance. The truth is that these two seeds have their own separate dormant faculties. These are of two different kinds. As the seed is, so is the tree and also its fruit. The kernel of a mango will not produce chillies. Exactly in this way, every species has its own souls. Souls of human beings cannot inhabit the bodies of animals or birds. You have already been told that the mind, intellect, (*Buddhi*) and the *Sanskāras* are not separate from the soul, but in the soul itself there are the potentialities of the part it has to play. Man's soul, is therefore, different from the souls of other species in respect of intrinsic qualities.

**Man was never a beast, nor he can ever become a
beast, but he has become worse than a beast**

Man can be more addicted to sex-lust and anger and more wicked than animals; he can be more vicious than a monkey and more violent than a lion as is the case with him now. But man's soul does not transmigrate into bodies of other species, because the souls that are in human bodies are of a separate class. Vices can make a man fiendish, whereas when he becomes holy, he will become a deity. But, man's soul cannot just go over to live in a non-human body.

Seeker—Bhaktas say that man's lot after death is determined by what he was at the time of death. If one remembers his wife at that time, his soul would be transported to the body of a pig or a fowl.

Human soul can be intellectually a beast but not in physical form

Brahma Kumari—But God says that man's soul carries with itself all the inclinations due to his thoughts and attitude at the time of his death, and is born again only as a human being. If a human soul is bent on satisfying its sex-lust, it is not born as a dog, but the fact is that, in the next birth, wearing the human body, this desire for sex will be predominant in the soul. And that is what we observe very easily: some people have one kind of vice whereas others have a different kind of addiction.

So, the truth is that, as a result of its impressions, attitudes and bad inclinations, a human soul does not get a body like that of an animal to live in, but it gets an animal's stupidity: it does not get animal shape but an animal-like mind. It does not get an animal's bodily cast, but its thoughts, outlook and actions can be like an animal's. Its actions and tendencies do not result in change of species in the next existence; it is its luck and its nature that do certainly undergo change. The soul does not leave the human body for, say, a monkey's, but inhabiting a human body in its next birth, it acts worse than a monkey would.

Continuous increase in human population disproves the theory of change of species

You know that the population is increasing at an enormous rate. If, on account of vile actions or tendencies, the soul were born in animal's or a bird's body the population would not have increased so much but would have decreased very considerably, because in the present epoch, i.e. in *Kaliyuga*, most souls have, no doubt, vices and bad latencies and do bad actions. Hence, in spite of bad *Samskāras* and equally bad actions, men's souls are born in human form and the fact remains that mankind is, everyday, becoming more and more addicted to vices and, hence, they are becoming increasingly subject to sorrows.

This is the real *Kalpa Tree*. It has a great philosophical significance: It explains how the world starts with one religion, called The Aryan Religion, Deity Religion or 'The Primeval Divine Religion' and, later, has so many branches and sub-branches in the form of Islam, Buddhism, Christianity, etc. Today, its original roots have almost vanished as there are no more any *devis* and *devtas*, i.e. living goddesses and gods while there are other religions in existence. Now, it has lived one Kalpa and is being replanted.

News-paper reports

You might have read in the news papers, the news about a girl who says that, in her past life, she lived in such and such town and had human parents there. No one has, at any time, uptill now, said that in her previous life she was a lioness and lived in such and such den in such and such forest. It has been stated in the newspapers that a certain man said that, in his previous life, he was such and such a woman's husband and that he had killed his wife. Please think over this for a while. If a murderer can get a human form in the next birth, now can we support the passage of a man's soul after death to an animal's body when his actions may have been less heinous?

Well, in any case, I have given you the good news, that, in your next birth, you will not go into a form other than human; you may believe it or not. But acquiring Godly Knowledge, a man's happiness should increase. It is not really knowledge to think that we shall go over to other species. This is expressing false fear only.

Seeker—Sister, what you say is right and it appeals to me. Why should I now believe that man changes species? Being a human being naturally makes us happy. But, all the same, I have still to know, how animals and birds will all get happiness or have salvation if they remain for ever in their own species?

Brahma Kumari—If man is good, the whole world is good; if he falls, the whole world is degraded. In *Satyuga* and *Tretāyuga*, man is completely pure, and the world is then—Swarga, i.e. Paradise. Animals, birds, in fact all creatures are thoroughly happy, far far happier than the happiest man of today, because that is veritable Heaven. Therefore, please do not worry about animals but think of yourself. If you become holy and righteous these creatures will also be changed for better and will be happy because of the influences you and human beings will exercise over them by dint of your purity. And, when the present world is ended, the souls of all human beings will get *Mukti* and, obviously, these creatures also will get it. Without worrying over this, you should learn the story of your 84 births and endeavour to obtain *Mukti* and to rise from mere man to be a deity, like Shri Nārāyana. First be kind to

THE STORY OF 84 LIVES OF HUMAN SOULS

This illustration shows that, originally, human souls had complete purity, peace and prosperity and that they became defiled and peaceless later.

yourself, i.e. work hard in order to rise high. Charity begins at home. Isn't it so?

Seeker—Yes, sister, all this is quite correct. I have understood that there is rebirth and I acknowledge that there is transmigration, but without change from human to other species. Now please, tell me the story of the 84 lives of a human soul.

The story of 84 lives of a human soul

Brahma Kumari—Please look at this picture of the ladder (see page 126), by means of which is represented the story which the Supreme Soul, our wonderful Father, who is the Lord of the Three worlds and who is above birth and death, has related to us. First of all is shown *Satyuga*. The world of *Satyuga* which is completely righteous is the veritable *Swarga* (Paradise) or *Vaikuntha* (Heaven). Shri Lakshmi and Shri Nārāyana and their dynasty rule the world then. The average age is 150 years, all this is because there are no disease, sorrow, worry or vice but a truly virtuous nature and outlook. During this period of 1250 years, Shri Narayana's soul has eight births in the *Suryavanshi* (Sun) dynasty in the form of a highly respected ruler or as consorts or as members of the ruling dynasty. In this epoch, there are high-souled, excellent persons who are completely viceless (*Satopradhān*) and are invested with all good qualities and live under the Divine Law (*Daivi Maryādā*). These people are considered to be of the class of deities (*Devatā Varna*).

12 births in Silver Age after having 8 in Golden Age

In Silver Age, the average age of man ranges between 100 and 125 years. In this epoch of 1250 years, Shri Nārāyana's soul has 12 births as ruler or as member of the royal family in the Moon Dynasty (*Chandravansh*). In both the epochs combined, there are 20 lives, full of all happiness. In Silver Age also, there is vicelessness (*Satoguna*) and people are viceless only upto 14° out of the maximum of 16°. At the commencement of this epoch, Shri Sita and Shri Rama are the rulers, so that even today we speak of the glory that *Rāma Rājya* was. All are happy in that period. They have the rank of what are called *Kshatriyas* because they are not as pure as their predecessors—the deities—and because they were yet at

war with *Māyā* when the world-destruction took place at the end of Iron Age (*Kaliyuga*) in the previous World Cycle (*Kalpa*).

Then, in the Copper Age (*Dwāpuryuga*), they become body-conscious and are led to vices. So, they have a fall, from a deity's position which is the worship-worthy (*Pujya*) exalted position, they come down to be just supplicant men or poor worshippers (*Pujāri*). They are of the middle-class or *Rajopradhān* type. Therefore, their position is that of '*Vaishyas*'—mediocre. During the 1250 years of Copper Age, they take 21 births, either as rulers who are distinguished in their devotion and *Bhakti* or as exalted members of the public. They, start with the worship of the Incorporeal God, Shiva. This is shown in the picture, the Somnath Temple, and there is shown a King worshipping the Shiva-Linga. And as time passes, they take to worshipping their own former selves (the deities), i.e., the idol of Shri Nārāyana, etc. Later on, other deities come to be the objects of worship. Scriptures begin to be written, and sacrificial ceremonies performed. This way, *Bhakti* or devotion becomes, as it were, scattered and adulterated, i.e., instead of being centred on one God, who is the Supreme Soul, people worship several deities and others also.

42 Births in Iron Age and one in Confluence Age

After this, comes Iron Age (*Kaliyuga*). The picture (See page 124) represents how in this epoch, *Rāvana*, i.e. *Māyā* which symbolises the vices, has grown in power over the world. In Iron Age, *Tamoguna*, the basest form in man—is pre-dominant. All persons are ranked as *Shudras*. In this epoch, so to say, in this the lowest position, they are born 42 times either as praying, worshipping or supplicating rulers or as among the masses. The sun, trees, fire and other elements also begin to be worshipped. Having thus fallen from the state of communion with God, the Supreme Soul. India, which was once unparalleled in complete peace and happiness, as Paradise always is, now becomes needy, low and insolvent and what you may call 'hell'. Now-a-days, at very many places, conventions of *Sādhus* are held to devise ways and means of acquiring Peace, which has not yet come. Contrary to what the customs of the deities were in *Satyuga*, India is now asking for food and for loans from other countries. Now, it is the

people who rule over themselves (*Praja Tantra*), with the result that everyday there are disputes and strifes, based on want of respect for authority and differences in ideology, religion, states and languages. Ministers hold conferences, but corruption and discard are on the increase, because people do not look upon one another as spiritual brothers and are thus turned away from God, who is the Supreme Father.

The True story of Satya Narayana

Thus, Shri Nārāyana, who was originally viceless world-sovereign in *Satyuga*, having been born 84 times till the end of *Kaliyuga*, becomes an ordinary man. When he is in the *Vānaparastha* stage (fourth quarter of his life), then God, the Supreme Soul, enters his person and gives us Divine Wisdom (*Gyān*) to lift us out of impurity, into a world of purity, to put an end to *Kaliyuga* in order to bring in *Satyuga* and also to make deities of us men. By virtue of this knowledge, his (Shri Nārāyana's) soul attains, in the Confluence Age (*Sangamyuga*), *marjeevā Janma* or what is called "the state of spiritual regeneration". God names him 'Prajapita Brahma'.

Prajāpitā Brahmā then receives from God, the Supreme Father, the Divine Knowledge about Him and instruction in easy Raja Yoga and, as a result of all this, obtains in the next birth i.e., in *Satyuga*, the position of Shri Nārāyana as was exactly the case 5000 years ago. This very same impious country, India, which had become devilish, fallen and miserable at the end of *Kaliyuga*, now becomes virtuous, pure, godly and happy. In other words, India, which had become veritable hell is now transformed into heaven. This process is going on at the present time. India is again going to become a Paradise.

In the picture (See page 124) it is represented that, at the end of *Kaliyuga*, those who are receiving Divine Knowledge (*Gyān*), from God and are practising spiritual discipline and easy Raja Yoga, they are relinquishing the state of a *Shudrā* (lowest state) and are becoming *Brāhmins* and are observing *Brahmacharya* (Chastity) throughout and, thus, are trying to acquire deity-status. The result is that such souls become pure and, God, the Supreme Soul lifts or conducts them up on the basis of their yoga into *Shāntidhām*, also called *Mukti Dhām* (World of Released Souls) wherefrom they come

back into the *Satyugi* (Golden-Aged) world at the proper time. When *Kaliyuga* is very near its end, destruction due to civil war and natural calamities is caused in India. And, thus, unrighteousness and the wicked people are eliminated to make room for Righteousness (*Dharma*) and the deity-world. After these latter are established, there comes *Satyuga*—the Golden Age.

This is the eternal story of the rise and fall of human souls. This is the *Amar Kathā* (Immortal story) which is narrated by Shiva, the Immortal Lord, in order to transform the impious world of mortals into a righteous one of the immortals (deities). This is the real *Satya Nārāyana ki Kathā* or story of Real Nārāyana because we learn from it that God, who is the Truth, embodies Himself at the end of Kaliyuga in the person of an old man, called *Prājapitā Brahmā*, to make India as bright and good as gold and to raise mere mortal man to Nārāyanahood. The story related, now-a-days, in almost every home about *Satya Nārāyana* does not contain any story about the true Nārāyana, it being merely a eulogy (*Māhātmya*), of what good comes by listening to the story of Satya Nārāyana, though the story itself is missing in full. People, now-a-days, do not know when Shri Nārāyana ruled in Bharat, how many times his soul was born in *Satyuga*, *Tretā*, *Dwāpur* and *Kaliyuga* and in which forms and where it is now. They know not him, in whose old body, God, the Supreme Soul, comes nor do they know about Him who relates to us the story of the true *Nārāyana* in order to raise us to Shri Nārāyana's position by making us observe the *Vrata* (vow) of *Brahmacharya*. But people do not themselves observe the *Vrat* (vow) of continence; they only go through the process of the recital of *Mahātmya* (eulogy) of the said story of Satya Nārāyana. Because people do not rightly understand what Satya Nārāyana is, they are in the midstream of vices and are gradually sinking low. They will be rescued from shipwreck and will go across and earn wealth and happiness provided they follow truly what the story of Satya Nārāyana tells us to do.

Seeker—I used to think over this theme very often and have now concluded that we simply got the story recounted to us, the story which is not a story but a mere *Māhātmya* (laudation) of the

ceremony as also that of the story and the *Prasād* (sanctified eatables) we get at the end of the recital. No one had told us then what was really the story that had drawn from man all praise of its greatness and what the vow was which the listeners as well as the narrators should observe. Nor had we had from anyone knowledge about the old Brāhmin in whose form God appeared in the story. Having now heard it from you in the right manner, I am very happy.

Brahma Kumari—Thank you, You have had some happiness from the mere narration. You will now have the fullest benefit only when you observe the vow or *Vrat of Brahmacharya* (continence) and receive yourself the *Prasād* or gift of Divine Knowledge, distribute it to others, hear this story daily and relate it to others also everyday. Not only this, but you will try to raise yourself to the position of Narayana by dint of Yoga, because in this period that we are now passing through, we have reached the last part of the very last of our 84 lives. You have to break with the past, regenerate yourself and work hard to find your place in *Swarga*. For this purpose, be good and noble, acquire divine qualities and be pure in thought, word and deed.

Seeker—Yes, I will surely work hard. Please tell me what is meant by saying: “we should take a *Marjiva Janam*?* When anyone dies, is it correct to say that he has gone to heaven or *swarga*”?

Does the soul go to Heavenly Abode after death?

Brahma Kumari—If all those who departed from this body, went to *Swarga*, surely there must be quite a big crowd there and, owing to great increase in population, sufferings, would also be there. But I have already told you that, in *Satyuga* and *Tretayuga*, there exist complete peace and happiness in the world. As the ruler, so his people—all are possessed of all divine qualities. *Swarga* is, therefore, not anywhere in the upper regions. It is from the standpoint of the conduct of life and happiness that we compare *Satyuga* and *Tretayuga* on the one hand with *Dwapur* and *Kaliyuga* on the other and find the former higher than the latter, and therefore

*Literally, it means: to die while alive and to take a new birth in this very life.

call it *swarga* which is named ‘*Vaikuntha*’ also. So, people in *Dwapuryuga* and *Kaliyuga* are degenerated and unhappy and the world is, therefore, called by the name, *Naraka*. Thus it should be clear that in *Satyuga* and *Tretayuga* when souls cast off the bodies (at death), they are re-born in *Swarga* (Heaven) because they are entirely viceless. But those souls, that pass away in *Dwapur* and *Kaliyuga*, are re-born in the Yugas in which they died because they are bound by all their actions—at this point—to people of that time. Traces of some of their *Vasanaas* (evil tendencies) and vices are there in these souls which have not completely overcome the vices and are, therefore, not fitted with all the divine qualities of *Swarga*, it is wrong to say of those who die either in *Dwapuryuga* and *Kaliyuga* that they have gone to heaven.

Truly speaking, those who say this, do really know that he has not gone to heaven. They say this only to do honour to the deceased. Otherwise, if they really believed that his soul had reached heaven, they would not light any *deepak* (earthen lamp) for him, nor perform *Shradh*, (offering of food to the dead on fixed days) nor weep over his death. They should be happy if he, who departed from this sorrowful mortal world, has gone to Heaven. Why should *Shradha* be performed with materials obtained in this vicious, rotten world for him who must be getting good thing in *Swarga* (heaven)?

What does ‘Marjeeva Janam’ mean?

Now about how we speak of *Marjeeva Janam*—‘dying while alive’. You have observed that when anyone dies, people light a lamp so that the departed one does not have to wander or lose his way. When his body is being taken out of the city, his feet point towards the cremation ground and his head in the direction of the city, but its position is reversed when they are near the crematorium. So, dying while alive means that before our death comes i.e., at this very moment we should ‘turn our back upon the town and own face to the cremation ground’. This means that we should not be affected by the things of the world even though we see it around ourselves; we should extricate ourselves from the vices and not get caught in the meshes of attachment. We should become fully detached and thus kindle the light of our soul with Divine Knowledge. What guidance is it to the soul to get earthen lamps

lighted by the survivors when it has left the body? To light the soul's way to *Swarga*, what is needed is the light of Divine Knowledge that can be kindled only when a person is alive. Besides this, you know that a soul, after leaving a body, does not generally remember the associations and experience of the light that is gone. It builds new links and, as it were, opens a new account also of its actions. The sum and substance of all this is that, having ignored these bodily ties with things or persons, cutting off all links that *Buddhi* has made, we have to forge a spiritual link with God the Supreme Soul, and thus become '*Brahmins*' in the true sense of the world. Having thus resigned your life though alive in body, you will be a denizen of *Swarga*, discarding old *Samskaras* and developing divine tendencies. That is what I had meant to convey to you by the phrase '*Marjeeva Janama*'.

When anyone is nearing death, people pour the water of the river Ganges (Ganga) in his mouth and recite the *Gita* to him. But now is the last life of us all. The whole of the world is, so to say, on its death-bed. So please hear God's sermons of the *Gita* and take gladly the nectar of Divine Knowledge that is flowing from Him like a refreshing and pure stream—the Ganges.

Seeker—Yes, most surely I shall take everyday the nectar of Knowledge and acquire divine qualities.