

Audio cassette no. 11
at Kampil.
Clarification of Murli dated 17.01.92 (for bks)

A SIDE

Om Shanti. This is the morning class of 17.01.92. The song is, 'you are the destiny of tomorrow' (*Anevale kal ki tum takdir ho*). God Shiva speaks (*Shiv Bhagwanuvach*). The children listened to the song. The children understand that Baba, who is called *Patit Pavan* (the Purifier of the sinful ones), is sitting before them. The Supreme Father Supreme Soul (*Parampita Paramatma*) will certainly be called the Purifier of the sinful ones (*patit pavan*). Brahma, Vishnu, Shankar won't be called *Patit pavan*. That Supreme Soul is indeed the Ocean of Knowledge. The children know: 'We, souls, listen to the knowledge from the Supreme Father Supreme Soul. We don't listen to the knowledge from Brahma, Vishnu, Shankar.' As far as He is concerned, He is the Ocean of Knowledge. Now you have become soul conscious.

If you think that you don't listen to the knowledge from Brahma, Vishnu, Shankar...from whom do you listen to it? Shiva, the point of light, the Supreme Father Supreme Soul Himself has come into the *sakar* body and is narrating the knowledge to us. The one who narrates [the knowledge] is not Brahma, Vishnu or Shankar. The one who narrates is the Supreme Soul. So, if this is in your intellect, consider that you are soul conscious. But if it comes to your intellect that the one who narrates... who is he? The soul of Brahma or the soul of Shankar or any *didi, dadi, dada* and so on, then you are not soul conscious. Everyone in the world is body conscious. The soul conscious ones become the ones whose conduct is elevated (*shreshtacari*) and the body conscious ones become the ones whose conduct is corrupt (*bhrashtacari*). Those who think that Brahma is narrating [the knowledge] or Shankar is narrating; the soul of Shankar is narrating [the knowledge] or the soul of some *didi, dadi, dada* is narrating and they listen from them; who are all of them? They entered in the *list* of the *bhrashtacari* body conscious ones. The soul conscious ones become *shreshtacari*. The one who lives with a soul conscious vision and the one who listens from the Father of the souls, the Supreme Father Supreme Soul who is the *Supreme Soul*, God the Father; the one who has in his intellect [the fact] that he listens from the Supreme Soul Father, he doesn't listen from some human soul or a deity soul... such soul conscious ones become *shreshtacari*. What about all the rest? Although they come to knowledge, what will they become? *Bhrashtacari*. The Supreme Soul Himself sits and makes such *shreshtacari* ones into soul conscious ones, [into] *shreshtacari* deities.

The Father explains that the soul itself becomes a sinful soul or a noble soul. It isn't said: A sinful living creature (*pap jiv*) or a noble living creature (*punya jiv*). It isn't said a sinful or a noble living creature; why? *Sanskars* are in the soul itself. Because even when the living soul (*jiv atma*) leaves its life, [this] soul takes its *sanskars* with it. The living creature doesn't go, the life doesn't go, but the soul goes taking its *sanskars* with it. The *sanskars* are in the soul itself. The body is destroyed again and again. You children know that Shivbaba is also called 'the Imperishable *Surgeon*'. Why is it said so only for Shivbaba? What about the other *surgeons*? Why? (Someone said something.) Is it because they are the *surgeons* of the body? All right then! Also among the spiritual children, some become spiritual *surgeons*. They will at least become *assistant surgeons*. But they can't be called 'imperishable *surgeons*' either. Why? It is because all the others are going to be destroyed. There can't be anyone who plays the full *all round part*. Why? Why can't there be anyone apart from one? The stage like world [is] of 5000 years; why is there only one who plays the 100% *all round part* in it? Why aren't there others? Because the others do enter the [path of] renunciation (*nivritti*¹) to a certain degree. There is only one like this

¹ *Nivritti* – renunciation, isolation.

who is always shown in the household path (*pravritti*)² in the temples. [He is] ‘*Sada Shiva*’, He is ‘always benevolent’ even while being in the household path (*pravritti*). No one else is worshipped in this way. In what way? In the way Shiva, the Supreme Father Supreme Soul is worshipped. Purity alone is the basis of worship. So, He Himself is the Imperishable *Surgeon*. All the others are colored in the color of the company.

When the earth becomes impure, the seed becomes the same as well. Even Ram, Krishna, Abraham, Buddha, Christ, Guru Nanak, the highest, great souls, the religious fathers too became impure (*patit*) by coming in the color of the company; they fell down. There is only one such [soul] who isn’t influenced by the color of the company. He exerts the influence of the color of His company, but the color of the company of the others can’t color Him. So He will be called the Imperishable *Surgeon*. A *surgeon* who is colored by the color of the company... suppose there is a cholera patient (*haija*), and he is suffering from a serious *cholera* and many doctors feel afraid of even going near him, but that *Surgeon* is not going to become afraid. Why? It’s because He is an Imperishable *Surgeon*. The ascetics and *sanyasis* give up and run away, what? But He isn’t going to give up and run away.

On this stage like world, the body in which the Supreme Soul enters, the permanent chariot (*mukarrar rath*) - it is said permanent only for the one who is present at the beginning as well as at the end - the soul bearing that body, the permanent chariot, plays an *all round part* on the stage like world, he always remains in *pravritti*. He doesn’t have any such life (birth) with *nivritti*. He is not the one who is afraid of the *pravritti*; he is not the one who renounces [the family] and runs away.

The soul is imperishable as well as the Father is imperishable. The soul is never destroyed at all, but yes, the rust of demonic traits accumulates on the soul. The dirtiest, *number one* rust that accumulates is...; which one is it? Of the vice of lust. Then, the rust of anger accumulates.

The Father sits and explains to the souls, so you should have this strong faith that the Supreme Father Supreme Soul enters this ordinary body of Brahma. There shouldn’t be any weakness in this [faith]. What? In what? [In the faith] that the Supreme Father Supreme Soul enters the most ordinary chariot. He doesn’t enter an extraordinary, beautiful, fair, tall and strong looking one in the form of the Father. He can enter [such body] in the form of the mother, but He cannot enter [such body] in the form of the Father. The Father sits and explains this. If He enters an ordinary body, the actions that He performs will also be of what kind? [They will be] ordinary tasks. The chariot is most ordinary, so *karmendriya*³ will also be most ordinary and He will also be doing the actions like the [people of the] world do. So, the Father sits and explains, you should have a strong faith that the Father doesn’t enter any extraordinary chariot. That one is the charioteer (*rathi*) of this chariot. Who? Shivbaba? Is Shiva the charioteer? He has entered him, so he himself is the charioteer. It should be said ‘co-charioteer’ (*sarathi*). ‘Co-charioteer’ means the helper of the charioteer. *Sah rathi*; ‘*sah*’ means ‘helper’ (*sahyogi*).

It isn’t any horse chariot. What did they make in the path of devotion (*bhakti*)? There are four white horses and they are drawing that chariot. To whom does the chariot belong? It belongs to Arjun. He is the one who acquires [the attainments of] the *purusharth* (spiritual effort), so it is his chariot. And as for the rest, whom did they show as the co-charioteer helping him? They have shown Krishna . They have made [the picture of] God Krishna. Who? Those following the path of devotion (*bhakti*). Which followers of the path of devotion? Are they the followers of the path of devotion from the world of 5 billion [people]? Or the ones in the Confluence Age Brahmin world? Even now, there are such ones in the Confluence Age Brahmin world, who will

² *Pravritti* – active life, being engaged in life.

³ Organs used to perform actions.

understand the entire knowledge, but such strong *sanskars* are recorded inside them that they won't step back from considering Brahma to be God. Despite taking the entire *advance knowledge*, it won't be removed from their intellect that Krishna, who drives this chariot, is not God. The *soul* of Krishna means the *soul* of Brahma. The *soul* of Brahma means the *soul* of the Moon of Knowledge. The Moon of Knowledge enters some Brahmin's forehead and plays the role of Shankar; they will accept this fact, but they won't accept that the same *soul* of Brahma, the *soul* of Krishna is the one who studies at this time. Till the end they will believe that he himself is God of the Gita.

The Supreme Father Supreme Soul explains to the children: 'O soul, the rust of the five vices has accumulated on you.' The five vices are called Ravan. Only because of the accumulation of Ravan's rust, you all have become vicious. Therefore, what will your intellect also become like? The intellect will become vicious. Who is the father of the five vices? Body consciousness. 'Soul conscious' means 'incorporeal' and 'body conscious' means 'corporeal'. The role that was played through the body of Brahma from the beginning till the end, till the 18th January 69', will it be called 'the corporeal role' or will it be called the role of attaining the incorporeal *stage*? Even now, it is mentioned in the *avyakt vanis*: 'the corporeal father'⁴. 'What did you see the corporeal father as?' What is the meaning of 'corporeal'? [It means] the one who remains in the corporeal *stage*.

Look at the pictures of all the religious fathers Abraham, Buddha, Christ, Guru Nanak, who come from above. [They appear] as a fresh soul descended from above in the incorporeal *stage*. Just by looking at their faces we will know, how their *stage is*. It is the incorporeal *stage*, it is as if they are not here at all. The incorporeal *stage* is visible in the face. However, there won't be even a single photo like this of Brahma, in which he is in the incorporeal *stage*. Why? Because the praise is that the *Pandavas* melted their body consciousness. Who melted it? The *Pandavas* melted; this is the praise for the *Pandavas*. Why it is not the praise for the *Shaktis* (consorts of Shiva)? When the very name is *Shiva Shakti Pandava Sena* (the army of the Shiva's *shaktis* and the *Pandavas*); so the *Pandavas* melted their body consciousness; didn't the *Shaktis* melt it? Why is it the praise for the *Pandavas*? It is because the man is the seed. Seed means 'father' and the mother is the earth, the support. The man takes her support and creates the creation. The Supreme Father Supreme Soul is the seed. He is the seed of the souls, but the soul can't do anything alone. It cannot create the creation of the new world without a body. The soul bearing the body, the permanent chariot, in which He enters and [through which He] creates the creation of the new world is the seed form father. Of which world? Of the incorporeal world? The incorporeal world certainly isn't created. It is eternal anyway. The souls are also eternal; they are not created at all. The creation is of the one who is corporeal.

The seed of the corporeal human world is Prajapita, who was secret in the beginning of the *yagya* as well, because, the children don't know who their father is. Only the mother knows [and] the father knows when the mother and father did the work of creating the world at the time of the beginning. What do the children know about who their father is? When the children become intelligent, when they grow up, the mother herself introduces [their father] to them: 'Children, this is your father.' In the same way, we Brahmin children too considered the Supreme Soul Shiva, who came in the form of the Mother Brahma, to be the Father, the giver of the inheritance. But, He wasn't the Father who gives the inheritance of paradise. It was the part of the Mother. *Tvameva mata...* Who? *Tvameva...* You Yourself. Who is that 'You Yourself'? Shiva. Shiva, the point of light Himself comes in the body of Brahma and becomes a mother. Later, when the children take undue advantage of the mother's love... there are some demonic children, who don't reform through love. Then what? Then they will reform through beating. Therefore, the

⁴ *Sakar bap*

Supreme Soul Father has to take on the form of the father; He has to take on a strict form. The ghosts run away due to the power of the stick.

So, body consciousness is the father of the five vices, and body consciousness means the corporeal *stage*. Baba also said it before in the murli: ‘The father is incorporeal and the mother is corporeal.’ It is because the mother is compared to the earth. Earth means ‘support’. A man needs the support of a woman to run the household. Only then the family life can work out. The earth is the support and the earth is body conscious. Man is incorporeal, meaning he is the seed. The seed is the father. The mother is the earth; she can tolerate a lot, like the earth tolerates.

So, what about Brahma? Brahma had tolerance. He was the form of the mother. That mother never wanted to separate any child from her lap. He gave full love to all the children. There isn’t even a single Brahma Kumar / Kumari who would say: ‘Brahma Baba frowned at us or he gave us sorrow.’ But is there any *guarantee* that the children won’t have given sorrow to Brahma Baba? They certainly did. Had the children not given sorrow to him, he wouldn’t have left his body because of a heart failure. So, there is weakness in the mother to some extent, especially in the Iron Age. The woman is weak (*abala*), it was also said in the murli; and the man is powerful (*prabal*). Thus, a weak woman needs the support of a powerful man.

So, body consciousness is the father of the five vices. The donkey is given the *title* of ‘the one who is body conscious’. Which head is shown on the topmost [portion] of Ravan? [Of] a donkey. What does the donkey do? It will immediately roll in the soil of body consciousness. It doesn’t matter that its owner, Shivbaba, the Washer Man, washes it again and again; it will roll [in soil] again. The Washer Man too loads it with all the dirty cloths. The burden of those cloths is loaded on that very donkey. [The Washer Man says]: ‘Carry it, son!’ So, Brahma Baba kept saying in the murli: ‘Children, you can go sharper than even me in remembrance (*yoga*). As far as I am concerned, there is a lot of burden on me, to sustain and nourish so many children.’ Why does he feel it to be a burden? Baba says in the avyakt vani: ‘Children, don’t keep the burden on yourself. Give it to Me!’ Why does he feel it to be a burden? It is because the mother is not able to give up body consciousness. [She thinks: they are] ‘my children!’ *Arey!* Are they only your children or are they the father’s children too? Is it necessary to give love on the lap if the child is a depraved person (*lucca-lafanga*)? Will he not be spoiled even more? Hand him over to the father! [But] she can’t separate him from her lap. She is attached. Even if the child has mixed up with a gang of dacoits (members of an armed gang of robbers), he may be sitting in the country of dacoits, but her attachment will go towards that very country.

So, the rust of the five vices has accumulated on you. The five vices are called Ravan. Body consciousness is their father. So who is the creator of Ravan? It is body consciousness incarnated in the form of the donkey.

[It is] the donkey of the *Washer Man* Shivbaba; it is loaded with the burden of cloths. At the beginning of the *yagya* there were just 250, 300, 400 cloths. What does ‘cloth’ mean? [It means] the cloth in the form of the body. They were just 300-400 who had run behind him. How big a drama has to take place at the end? 16,000 will run after the One and the world will watch it. However, the *stage* will be incorporeal, the burden can’t be felt. So, the body conscious in the form of a donkey carries the burden of ‘mine, mine’.

Just because of the accumulation of the rust of Ravan, you all have become vicious and sorrowful. Now, I remove your rust. So, which head should be cut first? Where should it be started from? (A student said something.) Yes. First, the head of the donkey placed on Ravan should be cut. No benefit will be brought until it is cut.

I am the only *Surgeon* to remove this rust. The head of the donkey cannot be cut by you. What? If you say: We will become Baba’s helpers in this work. We will *follow* Shankar. What?

Let us also try to drink some poison. So, I am the only *Surgeon* to remove this rust. The *direction* has been given in the *vani*: ‘Don’t *follow* Shankar.’ What? You mustn’t make *purusharth* to become *master* Shankar. It has also been said in the *avyakt vani*.

Apart from [the] One, there cannot be any other *Surgeon* for the human souls. What? If there is a *Surgeon*, will He be in the human form or in the deity form or in the angelic form or in the form of a ghost or spirit? The *Surgeon* will be only in the human form, won’t he? Or will He be in the form of a point? A point can’t do anything at all without a body. Just a point [like] soul is like an inert [thing]. By remembering something [that is] inert, the intellect will become inert only. Just like the scientists, they don’t believe in the living soul at all; they don’t know it at all. They are just doing an investigation, a research over the five elements of the inert nature and atoms. Apart from the One Supreme Father Supreme Soul, there is no other *Surgeon* for the human souls. Human beings can never remove the rust of the soul at all. What will they do, instead of removing it? They will add up even more. Someone may say: ‘No, I will become *Pati Parameshwar* (God the husband) and after becoming *Pati Parameshwar* I will remove your body consciousness.’ And he brings a stick (to beat his wife). So what will happen instead of removing it? It will accumulate even more. The Almighty Supreme Soul is needed to remove this rust. He alone is the Almighty. He says: ‘Living souls, O souls of living creatures, O My children, if you remember Me, the rust of your soul will continue to be removed.’ What? O souls of living creatures, if you remember Me... what does ‘Me’ mean? The Supreme Soul point of light Shiva. Only the point of light? The point of light alone isn’t called **Baba**. Whom do you have to remember? Do you have to remember the **Father**, the point of light Shiva (*Shiva jyoti bindu bap*) or Shiv**baba**? Shiv**baba**. Baba is said for the *grandfather*, the father of the father, the father of all the fathers; because Shiva, the point of light is the Father of the souls. He isn’t Baba. When are the other relationships, of Baba and so on, created? When He comes into a body; all the relationships are formed with the Supreme Soul then.

So, O children, if you keep remembering Me... Me alone (*Maam ekam*)! ‘Me alone’ doesn’t mean ‘I, the point alone’. No! [He should be remembered] along with the body. It is because there is the *pravritti* (household) of the soul and the body as well. How is our knowledge as well? Of the household path. Otherwise, you may wave the flag of Shiva, the point of light alone! What? [End of side A]

B SIDE

Om Shanti. This is the morning class of 17.01.92 [in] the middle of the first page. So, the Father says: My children, if you remember Me, the rust of your soul will continue to be removed. But if you remember only Brahma, Vishnu or Shankar or any bodily *guru* considering him to be the Supreme Soul, the rust of the soul won’t be removed. So, you mustn’t start to consider even Shankar to be God. Or you keep seeing only Shankar separately; this should not come in your intellect either. What do we have to do with Shankar? Did Baba ever say in the murli to remember Brahma, Vishnu or Shankar? Yes, He said for Vishnu, this is your aim. You have to become Vishnu, like Vishnu. It is the complete form. But this has not been said in any murli, remember Brahma or remember Shankar or keep anyone of them in the intellect. What should you think 24 hours? Who teaches us? Who talks with us? With whom do we eat? With whom do we wake up, with whom do we sleep? With Shivbaba. If this remains in your intellect, if you remember Me alone, you will be benefited. If you become body conscious, it will come to your intellect: Brahma does like this; Shivbaba is God, He will certainly be good, He is Almighty. This Brahma gives his own opinions. This Shankar gives his own opinions; he is a murderer; he is destructive; he is the one who drinks poison; he is the one who brings the destruction of the world. So, you will see nothing but bad traits; you won’t see good qualities. So, what do you have to do? Remember Me alone! ‘Me alone’ doesn’t mean [to remember] only the point. The point without a body is inert. Then, only lifelessness will penetrate the intellect. By remembering the

point, the intellect will become subtle like in the case of the scientists. But the creation that they create will be the creation of only atom bombs with which they will be able to destroy the world, but they won't be able to become the Father's helpers in the establishment of the new world. That Father says: 'O souls of living creatures, if you remember Me, your rust will be removed. If you don't remember [Me], your rust won't be removed. If you don't have *dharana*⁵, you won't achieve a high position either.' The *dharana* of what? Have you forgotten? What is the *dharana* [taught] by Shivbaba? (Students are saying something.) Yes. Does He only teach? ... meaning for 1 hour when He teaches, in the *amritvela* (early morning hours), at that time you will pay attention that Shivbaba teaches [you], but not for the rest of the day. Hum? (A student said something.) All the time? It is a wonder! Baba says in murli: 'Does He ride the ox all the time?' (Students are saying something.) Yes, it doesn't matter whether He rides it or not. We don't come to know at all when He comes and when He goes. If we don't come to know at all, what *dharana* should we have? [We should consider] that Shivbaba is always present in him. Then, 'in him' doesn't mean that whichever *didi*, *dadi* or *dada* came in front of us, the Supreme Soul Shivbaba is present in everyone of them. In this way the Supreme Soul became omnipresent. [He comes in] the permanent chariot. I am not omnipresent (*sarvyapi*), I am present in one (*ekvyapi*). What? Present in one, not omnipresent. I come in only one, permanent chariot. Apart from this, there are many *temporary* chariots. There are 108 children in whom the Father Shiva enters and does *service*. Nevertheless, no child can tell others: 'Shivbaba is in me, *Shivoham* (I am Shiva)! Accept what I say; I give *shrimat*.' Why? It's because the list of the 108 is not *clear* yet, it hasn't been declared. Then, has 'one' been declared? Has the one permanent chariot in which I come been declared? (Student is saying something.) What is she saying, one has received it? Was Brahma's [body] the permanent chariot? (A student is saying something.) Even if Brahma's [body] was the permanent chariot from the beginning till the end, the part of the permanent chariot was completed but paradise wasn't established? Or did Madhuban become the *ashram* of paradise (*swargashram*)? (A student is saying something.) Was Brahma's chariot the permanent chariot? (Student said something.) Let her say [whatever], what do you say? Is Brahma's chariot the permanent chariot or not? (Student said something.) Yes? Only Brahma's body is permanent; but Brahma left his body? Then? The next one is that of Dadi Gulzar. (A student is saying something.) Yes, He also enters the chariot of Dadi Gulzar. (A student is saying something.) Yes, who enters? Shivbaba? (A student is saying something.) Doesn't He come into the female body at all? It was said in the murli: there were such daughters whose directions Mamma and Baba used to follow; I used to enter them. How did you say that He doesn't enter the body of a daughter at all? It has been said so. Has it been said so or not? 'There were such daughters, good daughters, who used to teach even Mamma and Baba the [spiritual] *drill*. Shivbaba used to enter them.' How did you say that He doesn't come in daughters? *Arey!* Sons can be impure, so can't the daughters be impure? He will come into an impure body. Will He or not? So, can't He come into daughters, impure daughters? He can. Then? Was Brahma's chariot the permanent chariot or not? (A student is saying something.) Only Baba knows Baba's ways and intellect. *Tumhari gati-mati tum hi jano* (You Yourself know Your manners and intellect). Why brother, does anybody else know it or not? (A student is saying something.) Yes, I give the name 'Brahma' to whomever I enter. Suppose this Brahma's chariot leaves, won't paradise be established? Whichever body I enter, it will have to be named 'Brahma'. I will work only after coming in Brahma's body.

Then, He also made *clear* that through Brahma, the Brahmin religion is established. The *machinery* of making *Shudras* into Brahmins works. I won't leave them after making them into Brahmins only. Then what will the Brahmins have to be made into? I give teachings to the Brahmins and make them into deities; [I do] that also through Brahma. It is because, what is a complete Brahmin called? A deity. So, when He entered in the incomplete Brahma, He created Brahmins, but those Brahmins were incomplete. Then, there is the complete Brahma. What is Brahma when he is 100 years old? [He becomes] the complete Brahma. So, when I enter that one,

⁵ Faith, ethics

I make complete deities. Who will become a complete deity first? Which complete deity will be revealed first? The very first deity himself is called 'Dev Dev Mahadev'. Brahma and Vishnu are 'Dev and Dev (deity)', and that one is *Mahadev* (the greatest deity).

So, not through *Mahadev*. Which soul works in that *Mahadev* as well? (Students are saying something.) Is it only Shiva? The *soul* of Brahma is also shown on the forehead, as the incomplete Moon. Not the complete Moon, the incomplete Moon. The very names are Krishna *Candra*, Ram *Candra*. With what are both of them compared? With the Moon. So, if we don't have this thought [in mind] that it is Shivbaba who teaches us, that we live with Shivbaba, that we are sitting with Shivbaba [and] if we see the bodily being, we won't receive a high position. Our position will become low. The Father has indeed come to make our position high. (A student is saying something.) We may climb and sit on the Father's shoulder all the time; we may acquire the *title* of the 'resident of Madhuban' [i.e.] the ones who live with Madhusudan (a name of Krishna); I will eat with You, I will dress with You, I will sit down and stand up with You, talk and walk with You; I will maintain all the relationships with You... Through what are relationships created? Relationships are created in the corporeal form, through the organs. The affection of the child is expressed through the organs as well as the relationship of the wife is created through the organs, the love in the relationship of the father is also through the organs. There cannot be love; there cannot be a relationship without a body at all. So, I will maintain all the relationships with You and then what about the position? What position will I receive? Will I receive a high position? (A student is saying something.) *Accha!* So, all the residents of Madhuban will receive only high positions. Then, the *vani* of Baba was proved to be wrong, that the ones who live outside can receive positions higher than the ones living here. He didn't say that they can surely receive it, [but] He said, they can receive it if they make *purusharth*.

Otherwise it may sit in a wrong way in the intellect: 'why should we stay here then? Why should we become the residents of Madhuban; what is the benefit of becoming a resident of Madhuban, if the ones who stay outside will receive high positions; [By going outside] we will become the ones to receive high positions, won't we?' So, if they become the Father's helpers, if they become the Father's companions, the residents of Madhuban; the residents of Madhuban should also receive a high position. The Father has come to enable you to attain the royal position. He has come to teach Raja yoga. He hasn't come to make you servants and maids (*das-dasi*).

Or have you made it firm [in your head that you will be] Meera, a female servant for birth after birth (*janam – janam ki daasi Meera*)? Is it necessary to become *Meer Sahab*⁶ and *Meera*? The one on whom the rust has accumulated is called 'impure'. What? Who is called impure? The one in whose intellect it hasn't sat, 'Shivbaba is teaching us, we are living with Shivbaba.' Then how is his soul in the form of the mind and intellect? It is impure. That is why, it has been said in one *vani*: 'After the entire rust of the needle like soul is removed, you will learn directly from the Father.' When will you learn directly from the Father? When the entire rust is removed from the needle like soul, then [you will learn] directly from the Father. It means, what is your *dharana* like at that time? When someone recognizes the Father for the first time, the *stage* of the soul is *satopradhan* at that time. Consider that at that time the entire rust is removed. Then, gradually the cycle of the *shooting* begins again. For some it is more and for some it is less. It is everyone's personal *dharana* then. So, the one on whom the rust has accumulated is called impure. When the soul becomes impure, it receives an impure body as well. What will the *act* of the body also be? It will be impure. If the soul is *satopradhan*, it also receives a *satopradhan* body. Rust accumulates slowly like the quantity of salt in flour. At the beginning, rust accumulates slowly; we don't come to know at all that the python *Maya* is eating us. Then, from the Copper Age a lot of the rust of vices accumulates. The celestial degrees decrease gradually. It takes 1250 years to become the

⁶ The male counterpart of Meera

ones with 14 celestial degrees from the ones with 16 celestial degrees. There is so much difference between the cases, when there was a decrease of two degrees within 1250 years, [when] very little rust accumulated, and in the Iron Age and the Copper Age, [when] so much rust accumulates that all the degrees are finished. So, you should remember this.

So, we are BKs. Who are we? [We are] Brahma Kumars [and] Kumaris. Whose children are we? Whose children have we become? Of Brahma; we are Prajapita Brahma's children. This should always remain in the intellect. When we are children, what kind of children are they, who show their body consciousness in front of the Father. Are they the creation? Will they be called the creation of the Creator Father? The Creator Father is incorporeal (*nirakari*), without vices (*nirvikari*) and egoless (*nirahankari*), and the children are body conscious?

You are the children of Ram. Whose children are you? You are the children of Ram. Otherwise you may think that you are the children of Krishna. Whose creation are you? Ram's or Krishna's? (Students are saying something.) Are you the children of both Ram and Krishna? You are the children of the Father Ram. What does 'the Father Ram' mean? There is the *soul* of Ram as well as the *soul* of the Father. You are the children of the Father Ram. The incorporeal One is called the Father, 'Ram' while Krishna is just a child. What is Krishna? Krishna is a child. All those are Ravan's children and you are Ram's children. It is because those ones are born from poison; you aren't born from poison. From what are you born? From the nectar of knowledge. The nectar of knowledge emerges only from... from what? From the mouth. There is no poison in the Golden Age. The actions through low organs don't take place in the Golden Age at all; so the birth from poison doesn't take place at all there. There are the elevated organs on the face.

No matter however great someone who gives blessings at this time is, there is definitely someone above him who gives blessings. What? The givers of blessings are seated one above the other. For example, they used to say about the 'Pope' that he gives *blessings*, but he himself also needs the *blessings* from the Supreme Father Supreme Soul. The one who makes an empty play (*pope leela*). [He is] the *head* of the Christians. He needs the *blessings* of the highest one. The *pope* himself is not the highest on high either. You receive *blessings*, when you follow the *shrimat*. When you follow the directions of your own mind, you don't receive *blessings*. Therefore, if someone is not at all obedient, how will he be blessed?

Baba says: 'Become soul conscious!' If someone is body conscious, it means that he is not the one who obeys the orders (*farmanbardar*). He doesn't obey orders, and his position degrades. Now the Father has come. You know that you don't receive 3 feet of land. What? If your position is high, what should you be? If you are the followers of the *shrimat* and you have a high position, what should you be? You should be the masters of the world, but you don't receive even 3 feet of land. Where? What is the case of the 3 feet of land? Look, this is such a big house! Stay in great comfort. Where don't you receive 3 feet of land? (Students are saying something.) Yes, in the capital, Delhi, where you have to do your work, where paradise has to be established.

You do the *service* of making Bharat *shreshthacari*. You do the *service* of making the entire Bharat, the entire world *shreshthacari*. It is such a great *service*, but you don't receive even 3 feet of land. You receive even 3 feet of land with difficulty. No one *welcomes* you at all. What? Delhi is so big and the ones who make the entire Bharat *shreshthacari* are not welcomed anywhere in it! So, even if you receive it, how did He say [you receive it]? You receive it with great difficulty. Now I make the entire world new for you. You can also explain to the big (important) people in the exhibitions, 'We are engaged in this elevated *service*.' What? How proud should you be of yourself? [You should think:] 'We are engaged in such an elevated *service* of making the entire world, the entire Bharat *shreshthacari*. We are engaged in the *service* of God. What should you think from inside? 'We are engaged in the *service* of God.' You can explain it to them. So,

understand from inside about the big people, it doesn't matter if big officers also come, [think:] 'you are on *'dogly service'* (service not worth anything).

Think like this inside, not that you should sit and say it to them! So, you can explain to them, to the big people, 'We are engaged in such an elevated *service*, 21.25 (audio cut) we are making [Bharat] *shreshtacari*.' How? On the basis of the *shrimat*; by being obedient; not by being the one who disobeys the orders. So, come and understand how we are doing it. 'We can tell you.' You should explain by showing the exhibition, *shrimat* is only of the one Supreme Soul. What is the special thing in the exhibition as well, where should the *attention* be? You have to make them focus their *attention* on the Supreme Soul Father. The *shrimat* is not of any human being. The *shrimat* is only of the One who is always uniformly pure (*ekras pavitra*). As for the rest, those in whose words there is some bitterness, whose words lose their taste, who are influenced by the company, their [words] are not *shrimat*.

Only that Supreme Soul is *abhogta* (He doesn't experience pleasure), He is constant (*ekras*), He is the one who doesn't think (*asocta*). What? Otherwise, you may think that He is a great seeker of happiness (*bhogi*). It is because when the Supreme Soul comes, He Himself is disgraced the most. For what is He disgraced? Will He be disgraced when He is *bhogi* or will He be disgraced if He is a *yogi*? Why did they show Krishna black? He became a *bhogi*, so they made his face black. And what about when his face becomes fair? Hum? When was Krishna also disgraced? When he was black, he was disgraced; and when he becomes fair; when he becomes Narayan, does anyone have the courage to disgrace him? So, Ram and Krishna are just souls. They do become black and fair. But the one who works in them, the Supreme Soul point of light Shiva doesn't become black, no matter if they also make the *Shivling*⁷ black. So, they make the *ling* black. The point placed in the *ling* will remain a shining diamond. It doesn't become black even then. The point is indeed the *Supreme Soul* Shiva and the *ling* is the bodily being. That One is *abhokta*. What? Is He *abhokta*? All right, make Him sit where He is surrounded by *rasgullas* (a kind of sweetmeat); how will he not enjoy the pleasure of it? Won't He eat it? *Accha!* (Students are saying something.) Won't He eat it? (Students are saying something.) He doesn't have a stomach then how will He eat? Suppose He enters the one who has a stomach... (Students are saying something.) Then He will eat.... Look! [Just] listen! ☺ *Arey*, you body conscious bulls! (Students: The corporeal one will eat.) So, the corporeal one came in your intellect, didn't he? About whom is the talk going on? Here the talk is going on about Shivbaba. Shivbaba is certainly *abhokta*. The body in which He enters can eat. He doesn't eat either. Will you keep him hungry? All right, He says, if I enter you, become *abhokta*; you won't receive *roti* and *dal* (Indian food) at all! (A student is saying something.) 25.09 No, Jayram (a student in the gathering) won't let him eat either! [He thinks:] I wish that he shouldn't eat either! Only Jayram should be allowed to eat! The freedom to eat should be given only to Jayram! Yes.

So, that *abhokta*, *asocta* Himself is the Ocean of Knowledge. Who? Shivbaba. He is the one who doesn't think. The one who becomes *bhogi* will feel weakness after becoming *bhogi*. It is because the more *bhogi* he is, the more he will think. Thoughts will definitely arise in the ones who are *bhogi*. Whereas, if he is a *yogi*, he will remain thought free (*nisankalpi*); his stage will be incorporeal, thought free, it will be the stage of the point. So, he is *asocta*. He doesn't develop any thought of anything: *Arey!* Where have I fallen into the influence of the company? No. He can never think, because He is not affected by the color of the company at all. The one who is the Ocean of Knowledge Himself establishes paradise. The ones who experience pleasures don't establish paradise. What are all the deities? Are they *bhogi* or are they *yogi*? What will the deities be in paradise? Will they be *bhogi* or will they be *yogi*? (A student is saying something.) They are indeed *bhogi*. All right, if they don't experience happiness through the lowly organs, but they do experience happiness through the elevated organs. Alright, let's leave the topic of the deities, of

⁷ oblong stone representing Shiva and worshipped in all India

the Golden Age deities. Let's leave the topic of the Golden and Silver Age deities like Ram and Krishna. The deities Brahma, Vishnu, Shankar in the Confluence Age, who are the residents of the subtle world, will they be called *bhogi* or *yogi*? (A student is saying something.) They will be called *bhogi*. Shrinivas is saying that they will be called *bhogi*. Brahma, Vishnu, Shankar are definitely *bhogi*; we have recognized them; it is we who have developed firm faith. *Arey*, if it is something heard through the ears, there are chances that we may consider it to be a lie. Why? Shrinivas saw them with his eyes. What did he see? [He saw that] Brahma, Vishnu, Shankar too are... what are they? (Students are saying something.) Speak loudly! Speak loudly! They are *bhogi*. All the three deities, Brahma, Vishnu and Shankar are *bhogi*. This is what *Shrinivasji* is saying. All right, does anyone else have any other opinion? (A student: they are *yogi*.) All the three are *yogi*? (A student: only two are *yogi*.) Two of them are *yogi*? Vishnu and...? (A student is saying something.) Brahma and Shankar are *yogi*. What about Vishnu? (A student is saying something.) Is Vishnu *bhogi*? (A student is saying something.) Vishnu is also *yogi*? *Arey!* So, you have said something completely opposite to what Shrinivas said. Why? Kamal *bhai* says, all the three [i.e.] Brahma, Vishnu and Shankar are *yogi*. It is because the world appears according to the vision. Your vision is good. [It is in your intellect], why should we see them like this? Baba hasn't said, you should look at anyone with a dirty eye. And in the case of the *Trimurti*, [they are] the elevated three personalities whose support Shivbaba takes; so they will definitely have some greatness in them. So, why should we look at them with contempt? If we look at their defects, what will be our condition? So, this one is saying that all three are *yogi*. Now tell me, what is right? (A student is saying something.) Enough, enough, you have said enough. Someone else speak! Yes. [Silence.] No one? *Arey*, you should say something. You have spent the entire life reading about the three deities Brahma, Vishnu and Shankar the Trimurti Shiva. (A student is saying: *akari* (the subtle) stage) They are in the subtle stage... (A student is saying something.) There is neither the question of *yogi* nor of *bhogi*. All right, do they always stay in the subtle world?... (Om Shanti.)