

# ADHYATMIK VISHWAVIDYALAYA

## PURITY (CELIBACY)

### INDEX

1. *Definition and importance of purity*
2. *The importance of the eyes in purity and the bad planetary influence of name and form*
3. *The condition of the Iron Age sinful world*
4. *Purity – with reference to Kumaris (maidens)*
5. *Purity – with reference to the Kumars*
6. *Purity – with reference to the mothers*
7. *Purity – with reference to the householders*
8. *Purity – with reference to the adharkumars (Pandavas)*
9. *Purity – with reference to the Sanyasis*
10. *Purity – with reference to the prostitutes*
11. *Purity – with reference to the children*
12. *Purity – as is the beginning so shall be the end*
13. *Purity – how [to achieve it]?*
14. *Purity and giving birth to children*
15. *Purity and potamail*
16. *Miscellaneous points related to purity*

### DEFINITION AND IMPORTANCE OF PURITY

- Purity is the greatness of the great life of the Confluence Age Brahmins. Purity is the great decoration of the Brahmin life. Just like breathing is especially necessary in the physical body - there is no life without breath - similarly, the breath of the Brahmin life is purity. The base, meaning the *foundation* of the fruits of the 21 births is purity. The base of the meeting of the souls, meaning the children and the Father is a pure intellect. The base of all the Confluence Age achievements is purity. Purity is the base of attaining the status of worship worthy. [...] Where there is the Almighty Father, there can't be impurity even in the dreams. [...] The *life* of Brahmins itself is purity. Purity itself is the gift of the Brahmin life. The eternal (*anaadi*) and the form in the beginning (*aadi*) is just purity. When you remembered that you have been a pure soul in the beginning and forever - to remember means to attain the power of purity - so the souls who are the forms of remembrance, the forms of power have their own *sanskaars* of purity, their own *sanskaars* are pure. [...] The Brahmin life means [the one who is] an easy yogi and pure forever. Purity is the speciality of the special birth of the Brahmin life. Pure thoughts are the food of the intellect of Brahmins. Pure vision is the light of the eyes of Brahmins. Pure actions are the special business of the Brahmin life. Pure relationships and contacts are the code of conduct of the Brahmin life. (A.V.06.01.82, middle of pg.218, from beginning till the middle of pg.219)
- The speciality of the Confluence Age Brahmin life is the sign of purity, [meaning] this crown of *light* that every Brahmin soul receives from the Father. This crown of the *light* of purity is much greater than that crown embedded with gems. This crown is the sign of great souls (*mahaan aatmaa*), the fortunate souls of the Supreme Soul (*Parmaatma-bhaagyavaan aatmaa*), the highest souls. [...] The attainment of purity is the base to take you Brahmin souls towards the flying stage easily. Just like the dynamics of actions is said to be deep, the definition of purity is also very deep. Purity is the shelter of saving [ourselves] from various obstacles of Maya. Purity alone is called the mother of happiness and peace. Any kind of impurity makes you experience sorrow or restlessness. [...] whether it is because of the main vices or the subtle form of the vices. [...] A pure life means a blessed life obtained through

Bapdada. Brahmins should never have these words in their thoughts or their mouth, that they feel sorrow because of this thing or the behaviour of this person. Sometimes, generally, you do speak such words or experience it as well. These aren't the words of a pure Brahmin life. Brahmin life means a happy life every *second*. Though there are scenes of sorrow as well, where there is the power of purity, they will never experience sorrow in the scenes of sorrow, rather, they will become the givers of the boon of happiness and peace and give an *ancali*<sup>1</sup> of happiness and peace to sad people in the atmosphere that gives sorrow, like the Father, who is the Remover of sorrow and the Giver of happiness. They will become the *master* givers of happiness and will change sorrow into an atmosphere of spiritual happiness. This itself is called [being] the remover of sorrow [and] the giver of happiness. [...] According to the time, when the people today will be troubled by medicines with or without reasons, when the diseases reach the extreme level, [people] will come to you, the pure male and female deities to seek blessings [saying]: take us away from sorrow and restlessness forever. The vision and vibrations of purity isn't an ordinary power. This powerful vision or vibrations for a short time makes [them] have attainments forever. (A.V.14.11.87, middle of pg.132, from the beginning till the middle of pg.133)

- To become Brahmins means to become worship worthy, because Brahmins themselves become deities and deities means worship worthy. All the deities are certainly worship worthy, still they are at different levels (*nambarvaar*). Some deities are worshipped according to the rules and regularly, while some aren't worshipped according to the rules and regularly. Every action of some are worshipped and those of some aren't. Some are systematically decorated everyday and some aren't. They are decorated a little superficially, but not according to the rules. Hymns are sung (*kirtan*) in front of some all the time, while they are sung sometimes in front of some. What is the reason of all this? [...] Becoming worship worthy is mainly based on purity. The more you adopt all the kinds of purity, the more you become worship worthy in every way. And those who adopt purity easily in the form of a special quality continuously and according to the rules in the beginning and forever, they themselves become worship worthy according to the rules. What are all the kinds of purity? The souls who truly always maintain contacts and relationship through pure attitude, vision [and] vibrations in every thought, word and action easily [and] automatically [while coming] in contact with everyone, meaning knowledgeable and ignorant souls, this itself is called all kinds of purity. There shouldn't be a lack [of any kind of purity] from among all the kinds of purity for ourselves or any other soul even in dreams. Suppose the celibacy (*brahmacarya*) is ruined even in the dreams or if you perform any action or speak words under the influence of any kind of jealousy [or] irritation for any soul [or] even if you behave with a trace of anger, this will also be considered as the ruination of purity. Think: when there is even an effect of dreams, there will be so much effect of actions performed in the corporeal! That is why a broken (*khandit*) statue is never worship worthy. Broken statues aren't found in temples, they are found in the museums today. The devotees don't go there. It is just said that they (the ruined statues) are very old statues. That's all! They termed the breaking of the physical parts of the body as the broken [statues] but actually, if any kind of purity is ruined, they are dropped (*khandit*) of the position of [being] worship worthy. In this way, when all these four kinds of purity are according to the rules, they (the deities) are also worshipped according to the rules. [...] The very indication of worship worthy, pure souls is that they will have all the four kinds of purity naturally, easily and forever [in them]. They won't have to think, rather, the assimilation of purity brings the real thoughts, words, actions and dreams [in them] automatically. Real (*yatharth*) means firstly accurate [and] secondly, real means every thought will be meaningful, it won't be meaningless. It shouldn't be that you said [so] in this condition, [the words] slipped out [of your tongue], you [simply] did [this], it simply happened. Such a pure soul is always really accurate in every action, meaning in every action of the daily routine. This is why every action of them is worshipped, meaning their entire daily routine [is worshipped]. We are able to see their various actions from [their] waking up to [their] sleeping. [...] The assimilation of purity is a very deep topic. The method and course of the actions is just based on purity. Purity isn't just a general thing. If you remain celibate or become detached (*nirmohi*), just this won't be called purity. Purity is the decoration of the Brahmin life. So the others should always experience the decoration of purity through your face [and] behaviour. The decoration of purity should always be visible in your vision, face, hands [and] legs. When anyone looks at your face, they should experience

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<sup>1</sup> The hollowed hands placed together

purity through your *features*. Just like they describe the others *features*, they must describe that purity is visible through your *features*, there is the brightness of purity in your eyes, there is the smile of purity on your face. (A.V.17.10.87, end of pg.86, beginning of pg.87, from beginning till the end of pg.88)

- Actually the base of success in remembrance or service is purity. Just becoming a celibate (*brahmacaari*) isn't purity, but the complete form of purity is to become *Brahmaacaari* along with [being] a celibate. *Brahmaacaari* means those who follow the acts of Brahma. It is called following the *Father* because we have to *follow* the father Brahma. We have to become the one with the stage equal to the Father Shiva, but as regards the behaviour or actions we have to *follow* the father Brahma. [You should be] a celibate in every step. The vow of celibacy should always be up to the level of thoughts and dreams. Purity means to always make the Father [your] *companion* always and always live in the Father's *company*. You have made Him [your] *companion* [saying], "my Baba", this is also necessary but you should certainly always be in the *company* of the Father. This is called complete purity. [...] The love of the family, the gathering of the family is very good, but you shouldn't forget the seed of the family. You forget the Father and make the family itself your *company*. If you leave the Father in between, a gap is created. Maya will occupy it. That is why while being affectionate, while exchanging affection [with the family], don't forget the company. This is called purity. [...] Many children experience difficulty in progressing towards the stage of complete purity. That is why they also have the thought of making someone their *companion* in between and they also have the thought that [somebody's] *company* is certainly necessary. You certainly don't have to become a sanyasi, but don't forget the Father's *company* while being in the *company* of the souls. Otherwise, in the [end] time you will remember the *company* of that soul and forget the Father. So there is a possibility of being deceived in the [end] time, because if you have the habit of taking the support of a corporeal bodily being, you will remember the *avyakt* (subtle) Father and the incorporeal Father later on [and] remember the bodily being first. If you remember the support of the corporeal one at any time, that [corporeal] one will become *number one* and the Father will become the second. What post will those who keep the Father at the second *number* attain? *Number one* or [number] *two*? Just to take help, to be affectionate is a different thing, but to make [someone] your support is a different thing. This is something very deep. You will have to understand this accurately. Some even become distant (*nyaaraa*) instead of being affectionate in the gathering (*sangathan*). They fear: we don't know if we are entangled [in the gathering]; it is better to stay away from it. But no. You have to live in the household, in the family for 21 births as well, haven't you? So, if you stay apart out of fear, if you become distant, this becomes the *sanskaars* of a *karma-sanyasi* (the one who renounces actions). You have to become a *karmayogi*<sup>2</sup> and not *karma-sanyasi*. You have to live in the gathering, you have to become affectionate, but the support of the intellect should be the One Father and no one else. The company or quality or any specialty of any soul shouldn't attract the intellect. This is called purity. [...] Just two things are necessary in life. One is the *Companion* and the second is the *Company*. That is why the *Trikaaldarshi*<sup>3</sup> Father knows the requirements of everyone and [becomes] a good *companion* as well as gives good *company*. [...] So, those who experience purity as their own *sanskaars* are called the ones with the best line [of luck]. (A.V.20.02.87, beginning of pg.37, from beginning till the end of pg.38)
- Holy swans* means the souls with cleanliness and specialty. Cleanliness means purity in the mind, words, actions, relationship, everything. White colour is always shown as the sign of purity. You, the *holy swans* are also white robed, the ones with a clean heart, meaning the embodiment of cleanliness. You are always unstained, meaning clean through the body, mind and heart. No matter how much someone is pure, clean through the body i.e. externally, if he isn't clean, pure through the mind, it is said [to him]: first, keep your mind clean. God is always pleased with a clean mind or a clean heart. Along with it, all the wishes of the person with a clean heart are fulfilled. The specialty of a swan is cleanliness, meaning purity. That is why you Brahmin souls are called *holy swans*. [...] Complete cleanliness or purity itself is everybody's aim in the Confluence Age. That is why you Brahmins who themselves become deities are praised to be completely pure. [...] Your deity form itself is praised; but when did you become [deities]? In the Brahmin life or the deity life? The time of becoming [deities] is

<sup>2</sup> The one who performs actions while being in remembrance

<sup>3</sup> The One who knows the three aspects of time

now, in the Confluence Age. [...] Cleanliness of the body means to always consider this body as the temple of the soul and keep it clean remembering this. The greater the idol is, the temple is also greater to that extent. [...] The Brahmin souls are *number one* elevated souls in the entire *kalpa*<sup>4</sup>! Even the deities are worth gold in front of Brahmins and Brahmins are worth diamonds! So you all are idols of diamonds. You became so great! Know your self-esteem (*svamaan*) to be so high and keep this temple like body clean. It should be simple, but it should be clean. Through this method, the purity of the body will make [others] always experience the spiritual fragrance. (A.V.06.01.90, beginning of pg.125)

- Just like the sign of the Brahmins bearing that name is a *coti* (top-knot) and a *janeu*<sup>5</sup>, the sign of real Brahmins is purity and the code of conduct (*maryaada*). The signs of the birth or the life must always be preserved, mustn't they? [...] Everyone does say the word 'a soul', but the Brahmin souls will always say just this: I am a clean, pure soul, I am an elevated soul, a worship worthy soul. [...] How will they naturally look at themselves and everyone? Whether you call it the *alokik* (unworldly) family or the *lokik* (worldly) family or call them the souls who live in *lokik* remembrance, you should just have this in your vision that they are the most worship worthy souls for everyone or they have to be made worship worthy. If you have any kind of impure vision towards the worship worthy souls, meaning the souls belonging to the *alokik* family, this *foundation* of remembrance is weak, and this is a great, great, great sin. If you have impurity, meaning a bodily vision towards any worship worthy soul [thinking]: 'this serviceable one (*sevaadhaari*) is very good, this teacher is very good', [think:] but what is the good quality? The good quality is of high remembrance and high vision. If there isn't that greatness, what is the good quality? This is certainly the form of the golden deer<sup>6</sup> of Maya. This isn't *service*, this isn't cooperation, but it is the base of making yourself and everyone separate [from God]. Keep this *attention* repeatedly. The teachers who have been made the instruments by the Father or the souls who are helpful in service, whether they are sisters or brothers, the main sign of the service of the serviceable souls is sacrifice and *tapasyaa*<sup>7</sup>. So, always look at them with the eyes of a renouncer (*tyaagi*) or an ascetic (*tapasvi*<sup>8</sup>) based on this very sign and not with a bodily view. When the family is great, always have a great vision because this great sin (of having a bodily view) can never make you experience the form of attainment (*praapti svaruup*). [...] Just through this vice, the other vices are created automatically. When the desires aren't fulfilled, its companion [i.e.] anger will come first. That is why don't consider this to be unimportant. Don't become careless in this. Don't increase this *royal* form of sins [by saying:] 'we have a good relationship, [we have] the relationship of service' externally. No matter who is guilty of this sin, don't make yourself careless by making others guilty. As long as you don't pay attention [thinking]: 'I am guilty', you won't be able to be liberated from the great sin. [...] And whenever you get any hint, you should end that hint with a hint. If you become obstinate and [try to] prove [yourself], if you try to give clarification, think that you give explanation of your sin. [...] That is why when you are certainly engaged in the task of world transformation, then to transform yourself itself is the task of intelligence. (A.V.09.05.83, beginning of pg.188. pg.189)
- *Check* the limited desires too in the subtle form: mainly, do I have a part or a dynasty of lust? That is why you can't face [Maya] because of being under the control of desires. You can't become the one who fulfills the unlimited desires. Gaining victory over desires means gaining victory over the limited desires. (A.V.05.12.84, middle of pg.48)
- If there is any lack of *purity*, there is lack of *unity* as well. (A.V.31.10.75, end of pg.253)
- The special way to make the religious power (*dharmasatta*) devoid of religious power is to prove the purity and to prove the unity in front of those with the political power (*rajyasatta*). [...] If you prove both these powers, the flag of the Divine (*Ishwariya*) power will wave very easily. (A.V.21.02.85, beginning of pg.186)
- From the Copper Age, no religious soul (*dharmaatma*) or great soul (*mahaatma*) has made everyone the *holiest*. They themselves become [holy] but they don't make their *followers*, companions *holiest*, pure; but here, purity is the main base of the Brahmin life. [...] Sometimes the children experience that

<sup>4</sup> Cycle of 5000 years

<sup>5</sup> A sacred thread worn by the Brahmins

<sup>6</sup> In the epic Ramayana, Ravan wanted to kidnap Sita, so he asked a demon to take the form of a golden deer so that Sita asks Ram to bring it to her and thus they are separated.

<sup>7</sup> Intense meditation

<sup>8</sup> It also means the one who performs intense meditation

even if they have thoughts of impurity, meaning *waste* or *negative* thoughts, the thoughts of others in the mind while walking, no matter how much they want [their] yoga to be *powerful* but it doesn't become [powerful]. Because if there is a little [or] a part any kind of impurity even in the thoughts, then where there is a trace of impurity, they can't remember the Pure Father as He is; just like the day and the night aren't together. That is why at present, Bapdada makes you pay *attention* towards purity again and again. Some time ago, Bapdada just used to hint towards impurity in actions, but now the time is nearing completion, that is why a trace of impurity even in the thoughts will deceive you. [...] Don't make the mind weak. Because the mind isn't visible from outside, but the mind deceives a lot. (A.V.01.03.99, beginning of pg.62)

- The vow of celibacy (*brahmacarya vrat*) alone isn't called *purity*. There should be *purity* in the thoughts, nature [and] *sanskaars* as well. Suppose there is the thought of jealousy or hatred towards each other, it isn't *purity*, it will be called *impurity*. The definition of *purity* includes absence of even the trace of all the vices. There shouldn't be any kind of *impurity* even in the thoughts. (A.V.31.10.75, end of pg.253)
- The sign of a successful ascetic (*tapasvi*) is that you will always clearly experience the *personality* of *purity* on the face (*suurat*) and in the conduct (*siirat*) and the *royalty* of *purity*. The very meaning of *tapasyaa* is destruction of even a part, the end of the trace of impurity in the mind, words, actions, relationships and contacts. When impurity ends, this end itself is called the complete stage. A successful *tapasvi* means [others] should always automatically experience your *personality* of purity and *royalty* through every word and action, through vision and vibrations. *Purity* isn't just celibacy, complete purity means no vices should *touch* you even in thoughts. Just like in the Brahmin life, you consider physical attraction and physical *touching* as impurity, attraction and *touching* of even the thought of any vice in the mind and intellect will also be called impurity. Those with the *personality* of purity, those with *royalty* don't even *touch* this vice through the mind and intellect, because a successful *tapasvi* means a complete *Vaishnav*<sup>9</sup>. *Vaishnavas* never *touch* bad things. So their [purity] is physical and that of you Brahmin *Vaishnav* souls is subtle. (A.V.04.12.91, middle of pg.94, beginning of pg.95)
- *Purity* isn't just the vow of celibacy (*brahmacharya vrat*). In fact, many ignorant people also maintain the vow of celibacy according to the circumstances nowadays. Not because of knowledge but because of seeing the circumstances. Many devotees also remain [celibate]. It isn't a big thing. But *check purity* throughout the day. The sign of purity is cleanliness, truth. [...] So impurity isn't just giving sorrow to anyone or performing sinful deeds, rather, if you experience truth and cleanliness within yourself according to the rules, you are pure. (A.V.06.04.95, beginning of pg.205)
- *Personality* can never hide, it is definitely seen in practice. Just like you saw the corporeal father Brahma. You used to experience the *personality* of *purity* so clearly. Now others should experience this sign of the experience of *tapasyaa* through you. Can you make them experience through both, the face (*suurat*) and conduct (*siirat*)? Even now many people do experience it, but spread this experience more to others through you. (A.V.04.12.91, beginning of pg.96)
- You just become the most worship worthy and praise worthy because of purity. Purity itself is the great religion (*dharma*), meaning *dhaaranaa*<sup>10</sup>. The greatest noble deed in this Divine service is giving the donation of purity. To make [someone] pure itself is to make [someone] a noble soul, because you liberate a soul from 'suicide, the greatest sin (*aatmaghaat mahaapaap*)'. Impurity is suicide, purity is the donation of life. To make [others] pure means to make them noble souls. You also narrate the importance of purity in the *slogan* in the form of the essence of the knowledge of the Supreme Soul, the knowledge of the Gita. 'Be pure, be yogi', this very *slogan* is the base of becoming a great soul. The ranks [given for] the *purusharth* (spiritual effort) in the Brahmin life is also based on purity. The remembrances in the path of *bhakti* are based on purity. No devotee without purity can touch the picture in your memory. The day which you especially celebrate as the day of some female deity (*devi*) and male deities (*devataa*), you also maintain purity in the importance of that day. The very meaning of *bhakti* is [something for] a short time; knowledge means [something] forever. So, the devotees follow

<sup>9</sup> The one who belongs to the Vaishnav community

<sup>10</sup> Putting into practice the divine virtues

the rules for a short time. For example, when they celebrate *Navaraatri*<sup>11</sup>, *Janmaashtami*<sup>12</sup> or *Deepamaalaa*<sup>13</sup> or they celebrate any special festival, they definitely follow the rules of purity for a short period. Whether it is the purity of the body or the rules of the soul, they certainly maintain both kinds of purity. When they also remember your memorial, ‘the rosary of victory (*Vijaymaalaa*)’, they will remember it according to the rules of purity. (A.V.23.01.80, beginning of pg.234, beginning of pg.235)

- Do you have so much capacity in thoughts that you can do the service of the souls of the world through powerful thoughts, you can purify the atmosphere according to the purification of vibrations? Do you have the power of vibrations? [To be] clean means *purity*. The base of *purity* is the vibrations of the remembrance of brotherhood (*bhai-bhai ki smriti*). (A.V.04.01.79, end of pg.176)
- *Double* nonviolent means [the one who] isn’t attacked by impurity, meaning lust, the greatest enemy even in the dreams. The remembrance of brotherhood should always be easy and natural, meaning in the form of remembrance. Such *double* nonviolent [souls] don’t even commit the greatest sin of suicide. [They don’t commit] suicide means they don’t kill themselves by falling from the complete *satopradhaan*<sup>14</sup> stage. To fall down from a height itself is killing [yourself]. (A.V.15.10.75, middle of pg.186)
- All the Brahmins that there are, every Brahmin is a living temple of *shaaligraam*<sup>15</sup>, a living temple of *Shakti*<sup>16</sup>. [...] According to the time for *purusharth* at present and according to the time for the complete change of the world, you shouldn’t be influenced by nature and vices through any *karmendriya*<sup>17</sup>, just like ghosts don’t enter temples. [...] Impure vices or ghosts enter only at the places where there is impurity. Demonic thoughts and demonic *sanskaars*<sup>18</sup> can never enter the living temple of *shaaligraam*, the living temple of the embodiment of *Shakti* and the temple of the destroyer of demons (*asur sanhaarini*). [...] When you make your conduct so pure, only then will there be world transformation. (A.V.24.10.75, end of pg.222, beginning of pg.223)
- To be entangled in any bodily being through thoughts or actions, to *touch* this vicious snake in the form of the body means to destroy the income that you have earned till now. No matter how much experience of knowledge you have or you have experienced obtaining powers through remembrance or you have done service through the body, mind and wealth, all the attainments [are destroyed] because of touching this snake in the form of the body, because of this snake’s poison. Just like snake’s poison kills a person, this snake, meaning the poison of becoming entangled in the body destroys the entire income. The *register* of the income earned previously is blotted by a dark stain, which is very difficult to remove. Just like the fire of yoga (*yoga-agni*) burns the past sins into ashes, this fire of experiencing the vicious pleasures burns the past noble deeds into ashes. Don’t consider this to be an ordinary thing. This is about falling from the fifth storey. Many children don’t consider this to be a severe mistake and a sinful deed even now because of being influenced by the *sanskaars* of carelessness. They also describe it in such an ordinary way [saying:] I did this four-five times, I won’t do it in future. Even while describing [their mistake], there isn’t the form of regret, as if they are narrating ordinary news. They have the aim within: this certainly happens, the aim is very high; how will this happen now? Still, Bapdada warns such sinful souls who defame the knowledge, that if you don’t remove this mistake by considering it to be a severe mistake from today, you will be entitled to a very harsh punishment. Because of the burden of disregard again and again, you won’t be able to reach a high stage. You will stand in the *line* of those who regret instead of the *line* of those who make attainments. There will be cries of victory (*jayjykaar*) for those who make attainments and the eyes and mouths of those who disregard (*shrimat*) will make sounds of grief (*haay-haay*) and the Brahmins who achieve all the attainments will see such souls in the *line* of those who disgrace the clan. The darkness of the wrong actions (*vikarma*) performed by you will be clearly seen from the face. That is why from now onwards, consider this to be a fearsome mistake, meaning the greatest mistake, repent from your heart for your

<sup>11</sup> First nine days of the light half of the month Asvin, during which goddess Durga is worshipped

<sup>12</sup> The birthday of Krishna

<sup>13</sup> Lit. means the rosary of lamps; another name for the festival of lights

<sup>14</sup> Consisting in the qualities of goodness and purity

<sup>15</sup> Small round pebbles considered sacred in the path of *bhakti*

<sup>16</sup> Consort of Shiva

<sup>17</sup> Parts of the body used to perform actions

<sup>18</sup> Personality traits

past mistakes, clarify it before the Father and remove your burden. Give yourself a severe punishment so that you are released from the punishments in the future too. If you hide [the mistakes] from the Father even now and try to be casual by proving yourself to be true, to be casual now means you will keep shouting within the mind in the end and now as well: what to do, I don't feel happy, I don't attain success, I don't experience all the attainments. Such ones will shout now as well as in the end saying 'Oh my fortune!' So, to be casual now means shouting again and again. If you take this casually now, you burn your elevated fortune of many births. That is why pay special *attention* on this special point. Don't *touch* this poisonous snake even in the thoughts. To *touch* it even in the thoughts means to make yourself unconscious. (A.V.24.10.75, middle of pg.249, pg.250)

- If other souls don't experience happiness and peace through your mind, meaning if the effect of pure thoughts doesn't reach other souls, do *check* the reason. If you imbibe even a little weakness, meaning impurity of any soul in your thoughts, that impurity won't be able to make other souls experience happiness and peace. Either you have wasteful or impure feelings for that soul or there is lack of *percentage* in the power of mental purity, because of which the effect of the achievement of purity can't reach others. It is with you but it can't reach others. There is *light* but there isn't *searchlight*. So, the definition of completeness of purity is the one who is always an embodiment of happiness and peace within himself and makes others experience happiness and peace as well. Such a pure soul will be the one who always spreads the rays of happiness, peace and calmness to others as well based on its own achievements. So did you understand, what is complete purity? (A.V.24.03.82, beginning of pg.313)
- You say that purity is the mother of happiness and peace. Whenever you experience super sensuous joy (*atiindriya sukha*) or *sweet silence* lesser, the reason behind this is that the *foundation* of purity is weak. (A.V.23.12.93, beginning of pg.77)
- The power of purity is so great that you even transform nature through your pure mind, meaning pure vibrations. The direct proof of the power of purity of the mind is even the transformation of nature. Transformation of nature [is brought about] through self-transformation. A person is before nature. So, transformation of the person and transformation of nature, there is such an effect of the power of the purity of the mind. [...] If the *percentage* of purity reduces to 14 celestial degrees from 16 celestial degrees, what will you have to become? If you don't have the purity of 16 celestial degrees, meaning if there isn't perfection, how will you achieve the means of complete happiness and peace as well? (A.V.24.03.82, end of pg.313, beginning of pg.314)
- As such there isn't lust, you always remain celibate, but if there is a special inclination towards some soul, its *royal* form is affection, then, *extra* affection means a part of lust. Affection is *right* but '*extra*' [affection] is a part [of lust]. (A.V.22.01.82, end of pg.264)
- So, pay *double attention* to the transformation of the mind. Don't think that you will certainly have [impure] thoughts as long as you become perfect. But no. Burn the thought, meaning the seed itself in the fire of yoga so that the seed can't produce fruits for half a *kalpa*. Two main leaves of words shouldn't even grow. The stem and branches and sub-branches of actions shouldn't grow either. The seed which has been burnt into ashes for a long time won't bear fruits for many births. You don't have to become complete in this *subject* in the end, but the practice of a long time itself will enable you to *pass* in the end. 'We will become complete in the end', end this very thought first of all. If you become [complete] now, you will become [complete] in the end too. If not now, you won't [become complete] in the end either. That is why wake up from this sleep of carelessness as well. (A.V.23.01.80, middle of pg.236)
- The extent to which there is assimilation of purity in thoughts, words and actions, the reflection of spirituality is visible on the face to that extent. The shine of Brahmin life is purity. The special basis of constant super sensuous joy and *sweet silence* is purity. So if there is more, or less purity (*nambarvaar*), there is also more, or less attainment of these experiences. If the purity is *number one*, the attainments attained through the Father are also *number one*. The shine of purity is naturally visible on the face continuously. The eyes with the spirituality of purity will always appear pure. You will always experience the glimpse of the spiritual soul and the Spiritual Father in [those] eyes. [...] Celibacy alone isn't called purity but always celibate and always *Brahmaacaari* (follower of Brahma) means the one who follows the acts of the father Brahma in every step. His steps in the form of thoughts, words and actions will naturally be on the step of the father Brahma, which you call *footstep*.

[...] And the face and conduct of the one who is celibate will always be experienced to be introvert (*antarmukhi*) and with super sensuous joy. (A.V.25.03.90, end of pg.193)

- You don't have any relationship with each other. The relationship of Brahmakumar-kumaris, the brothers and sisters also makes you fall. You should have all the relations with the One alone, this is the new thing. You also have to go back after becoming pure. (Mu.30.04.74, beginning of pg.2)
- Those who attain true liberation are pure. No one impure can touch them. In the temples of Lakshmi-Narayan, there is a *boundary*, no body can touch them. Nobody considers them to be dirtied by the urine [of lust] (*muut paliiti*). The Father comes and makes all those who are dirtied by the urine [of lust] in the entire world clean, but even the *maleccha* (dirty people) don't know that they are *maleccha*, the ones with a stone like intellect (*pattharbuddhi*). Now the Father sits and explains, you are dirtied by the urine [of lust]; now you have to become pure again. (Mu.20.11.74, middle of pg.1)
- Baba explains that the first thing is about purity. You shouldn't use the dagger of lust. This vice itself is the greatest enemy. Ever since you go to the left path, Bharat falls gradually. The *number one* violence is this. You are *double* nonviolent. Nobody knows the violence of lust. The *number two* violence is anger. (Mu.24.05.72, middle of pg.2)
- This relationship of brother and sister is *number one*. It can't create a vicious vision. The Father will see that if you become the [Father's] child, make a promise and then indulge in vices, Dharmaraj<sup>19</sup> will also beat with a stick a lot. You should keep the oath of purity firm. We become the masters of the world through the Father. Is it a big thing if you don't indulge in vices for one birth? Many say, 'we will see whatever happens later on.' The rich consider themselves to be in heaven now itself. That is why it is easy for the poor to *surrender*. (Mu.24.05.72, end of pg.3)
- Only those who become pure can become the masters of the pure world. You can come and stay in this ashram just with this oath of purity. There is a big *responsibility* on Brahmins. If anyone brings [anyone else] by mistake, they suffer punishment. A very broad intellect is required. The Father says, 'you have become dark because of sitting on the pyre of lust. Now sit on the pyre of knowledge and become fair.' Many say, 'now we like the pyre of lust; how will we become pure?' Baba says, '*acchaa*, keep lying in the *gutter*.' The Father certainly says, 'become pure.' The one who has vices in his intellect [can't] receive the inheritance. (Night class mu.24.05.72)
- Earlier, you didn't know that you shouldn't do this [vicious] business. There are some very good children, they say, we will remain celibate. When they see the Sanyasis, they think that purity is a good thing. [Some are] pure and then [some are] impure. There are certainly many impure ones in the world. Going to the latrine is also becoming impure; that we why we have a bath immediately. There are many kind of impurities. Giving sorrow to someone is also an impure action. (Mu.14.07.74, end of the middle part of pg.1)
- Just like a drunkard can't live without alcohol - intoxication rises a lot because of alcohol, but for a short time - similarly, the lifespan of vicious human beings becomes so short! There is such a difference between the age of the vice less deities, which is 125-150 [years] on *average* [and the age of the vicious human beings]! When you become *ever healthy*, your age will certainly increase. (Mu.08.08.75, end of pg.2)
- Though storms are created in the mind, don't perform [those thoughts] through the *karmendriyaan*. (Mu.22.04.69, end of pg.3)
- You shouldn't remain distant [from the Father] in the thoughts or in the dreams either. It isn't that [you say:] dreams aren't under my control. The base of the dreams too is our corporeal life. If you have gained victory over Maya (*Mayajit*) in the corporeal life, Maya can't even come in the dreams to the slightest extent. So are you *Maya-proof* so that Maya can't even come in the dreams? Don't consider the dreams unimportant either, because the one who is weak in the dreams, then he will definitely have the same thoughts after waking up as well, and the yoga will become ordinary. That is why, become a winner to such an extent that not just in the thoughts but Maya can't even attack in the dreams. (A.V.13.10.92, end of pg.41)
- If you have *number one* faith, you won't find it difficult to mainly assimilate purity while walking. If purity even shakes the dreams, if it wavers, think that the *number one foundation* is weak. Because the

<sup>19</sup> The Chief Justice

*svadharma*<sup>20</sup> of the soul is purity. Impurity is the religion of others (*paradharmā*) and purity is *svadharma*. So when you have developed faith on *svadharma*, *paradharmā* can't shake you. (A.V.04.12.95, middle of pg.47)

- To be in remembrance just at the time of remembrance isn't called *tapasyaa*. *Tapasyaa* means to yourself experience the *personality* of *purity* and *royalty* as well as make others experience it. The very meaning of a successful *tapasvi* is to become a special great soul. The special souls or great souls are called the *personalities* of the country or the world. The *personality* of purity means greatness and specialty in every action. (A.V.04.12.91, beginning of pg.95)
- Sins are committed through the thoughts as well. You also get the direct fruit of the sins committed in the thoughts. The weakness of our self in the thoughts, related to any vice is accumulated in the account of sins. But if you have vibrations under the influence of any vice for other souls even in the thoughts, then this is also the greatest sin (*mahaapaap*). (A.V.03.12.78, end of pg.94)
- The very meaning of complete purity is that impurity shouldn't *touch* the mind and the intellect even in dreams. [...] Is complete purity difficult or easy? [...] You don't think, 'a little is certainly allowed, let it carry on, what will anyone come to know, nobody sees the mind at all, we don't perform it through actions at all', do you? But even the vibrations of the mind can't hide. Bapdada knows the ones who are casual well. As such, he doesn't let [the names] *out*, otherwise he can even let the names *out*; but not now. The ones who are casual will automatically reach the Silver Age while going on, while being casual. [...] See in the complete cycle, it is just the deity souls whose body as well as the soul are pure. All the others who came, even if their soul becomes pure, their body won't be pure. You souls become so pure in the Brahmin life that you make the body as well as nature pure. That is why the body is pure as well as the soul is pure. (A.V.07.03.93, middle of pg.202, beginning of pg.203)
- If you become a Brahmakumar or kumari and behave ordinarily or in the old manner, you don't just harm yourself because you aren't a single Brahmakumar or kumari, but you are the members of the Brahmin clan. You certainly bring harm to yourself, but that very soul is also loaded with the burden of defaming the clan. To protect the honour of the Brahmin world is also the duty of every Brahmin. [...] The [fear for] public honour will deprive you from the attainments of many births, it will transform the present diamond like birth into an unworthy one like a *cowrie*<sup>21</sup>, you do know this very well, still, you pay attention properly to maintain that public honour, you spend time and invest *energy* for it. [...] Sometimes, you leave the religion, meaning the *dhaaranaa*<sup>22</sup> of refraining the vibrations, sometimes you leave the religion of [having] a pure vision, sometimes you leave the religion of [having] pure food. Then you make excuses a lot to prove yourself to be elevated. [...] The Brahmin clan is the highest, the topmost clan. So you have to maintain the honour of which world or which clan? [...] You pleased the souls with a little knowledge but you certainly violated the order of the omniscient Father, didn't you? So what did you gain and what did you lose? (A.V.18.04.82, end of pg.380, beginning of pg.381)
- Whether it is while standing up, while sitting, while talking, while doing service, whether you did physical service or subtle service throughout the day, if you didn't do it systematically, if there is a slight difference even in the method, then it isn't cleanliness, meaning purity either. Wasteful thoughts is also impurity. Why? You will think, we didn't commit any sin at all, we didn't give sorrow to anyone at all, but if [the thoughts] go waste, if the time is wasted, the thoughts are wasted, the satisfaction is lost, there will be a difference in your *degree* of the *final stage* of purity. You won't be able to become complete with 16 celestial degrees. [You will become complete with] 15 celestial degrees, 14 celestial degrees [or] 15 and a half celestial degrees [...] you will become the ones with different celestial degrees (*nambarvaar*). [...] So neither consider the *purusharth* nor the *checking* grossly. Now become the ones with a subtle intellect because the time will end suddenly, it won't tell [you] and end. (A.V.06.04.95, beginning of pg.205)
- Don't become so careless that [you think:] I have left everything else, just one *karmendriya* becomes unsteady. That will also become all right on time. But even the attraction of any one *karmendriya* won't let you belong to the One Father, it won't let you stabilize in a uniform stage, it won't let you

<sup>20</sup> The religion of the self

<sup>21</sup> Shell; something least valuable

<sup>22</sup> Assimilation of divine virtues

become *number one*. If anyone leaves diamonds, jewels, palaces, buildings and he just has attachment to a broken utensil of mud, what will happen? Just like a diamond attracts [everyone] towards itself, that broken utensil will attract him towards itself again and again more than the diamond. His mind will wander towards it unwillingly. Similarly, if attraction towards any *karmendriya* is left, it will bring you down from achieving an elevated position again and again. [...] Bapdada certainly says for the benefit of the children: ‘leave the old [things], don’t become half-dead. If you want to die, die completely, otherwise, you may remain alive’. (A.V.03.04.82, middle of pg.337, middle of pg.341)

- What will be the sign of those who live in super sensuous joy? The one who lives in super sensuous joy will never be attracted towards the temporary joy of the *indriyaan*. Just like a rich person won’t be attracted towards anything while walking on the road, because he is prosperous, he has everything. Similarly, the one who lives in super sensuous joy will consider the joy of *indriyaan* to be like poison. [...] If you are attracted towards the joy through *indriyaan* while living, it proves that there is some shortcoming in the experience of super sensuous joy. [...] For how many births have you been experiencing joy through the *indriyaan*? You also have the knowledge of the attainments [received] from it, don’t you? What did you attain? You earned and [then] you lost. When you have to lose anyway, why are you attracted towards it even now? There is even less time for the attainment of super sensuous joy now. If not now, you will never attain it. (A.V.14.05.77, beginning of pg.149)
- The main thing to become the *holiest* is to be true to the Father. Just assimilating celibacy isn’t the *highest stage of purity*, rather, *purity* means *reality*, meaning truth. (A.V.25.06.77, middle of pg.275)
- Remember such a big task for which you have become the instrument. How do you experience your weaknesses or unsteadiness in your *purusharth* in front of such an elevated task? [...] Do you like it or do you feel ashamed of yourself? The *challenge* and the *practical* should be equal. (A.V.03.12.78, middle of pg.94)
- If you have attachment, if you have selfishness for anyone even in dreams, end it in the dreams as well. Many say, we don’t perform [the thoughts] in actions but we have dreams. If you have any wasteful or a vicious dream, a dream of attachment [with someone], you definitely slept with carelessness while sleeping. Many say, I didn’t have any thought throughout the day at all, nothing happened at all, still I had a dream. So *check*, at the time of sleeping, did you sleep after giving the *potamail* of the entire day to Bapdada, after making your intellect empty? It shouldn’t be that you come tired and go to the bed and just go [to sleep]. This is carelessness. Though you didn’t perform any wrong action (*vikarma*) and you didn’t create any [wrong] thought either, this is the punishment of carelessness, because the Father’s order (*farmaan*) is that while sleeping, always *clear* your intellect. Whether it is good or bad, hand over everything to the Father and make your intellect empty. Give it to the Father and sleep with the Father; not alone. When you sleep alone, you have dreams. If you sleep with the Father, you definitely can never have such dreams. But you don’t obey the order, so instead of the order you get sorrow (*armaan*). After waking up in the morning you feel sorrow in the heart [thinking:] ‘I lost my purity in the dreams’, don’t you? This is such [great] sorrow! The reason is carelessness. So don’t become careless [so that] as soon as you came you talk about here and there and go to sleep; because you certainly have a lot of news and interesting news is certainly wasteful. Many say, we don’t get any other *time* at all. When we go to a room together, we exchange [news]. But never sleep while describing wasteful topics. This is carelessness. This is violation of the order. If you don’t have any other *time* and it is an important topic, then not in the sleeping room, but narrate it to each other outside the room within two seconds. Don’t narrate it while sleeping. [...] So, when the beginning, meaning *amritvelaa*<sup>23</sup> and the end, meaning the time of sleeping is good, the middle will automatically be good. (A.V.16.11.95, end of pg.25, beginning of pg.26)
- Bapdada’s *direction* for the mind is: engage your mind in Me or the service of the world. Always remember this mantra, ‘*manmanaabhav*<sup>24</sup>’. This is called the cleanliness or purity of the mind. (A.V.06.01.90, middle of pg.126)
- Actually, Baba had explained, you should sit in such a way that any part of [your] body shouldn’t touch any part of the body [of another person]. (Mu.17.03.74, beginning of the middle part of pg.2)

<sup>23</sup> Early morning hours

<sup>24</sup> Merge in My mind

- There is a saying: ‘the milk of a lioness is stored in a golden utensil’. For the wealth of knowledge of this Father as well, a golden utensil is needed. (Mu.17.03.99, end of the middle part of pg.3)

## **THE IMPORTANCE OF THE EYES IN PURITY AND THE BAD PLANETARY INFLUENCE OF NAME AND FORM**

- When someone is entangled in the name and form of anyone, the Father explains, he is [the one with] *criminal eyes*. [...] That is why the Father says, each one should *check* his stage. The very great, good *mahaarathis* (great warriors) should check themselves: is my intellect attracted to anybody’s name and form? ‘Such and such one is very good, I should do this’, is such [a thought] generated within? Baba does know that nobody is completely *civilized* at present. Only those who are completely *pass with honour*, the eight gems can have *civilized* [eyes] at present. Not even the 108 [souls]. There shouldn’t even be a little inconstancy; it is very difficult. Some rare ones are like this. The eyes certainly deceive to some extent. So the *drama* won’t make anyone’s [eyes] *civilized* quickly. You should make *purusharth* a lot and check yourself, do my eyes deceive me? To become the master of the world is a very high destination. [...] You should take care of yourself. You don’t even tell the truth to the Unlimited Father. You keep making mistakes at every step. If you see [anyone] with even a little *criminal* vision, [as soon as] you made a mistake, *note* it down immediately. You would be certainly making 10-20 mistakes everyday until you become *abhuul*<sup>25</sup>. But nobody tells the truth. (Mu.23.07.89, end of pg.1, beginning of pg.2)
- Each and every soul is *independent*. [The Father] even liberated you from the relationship of brother and sister. Consider yourself to be brothers. Still, the *criminal eyes* aren’t removed. It keeps doing its task. At this time, all the parts of the body of human beings are *criminal*. [...] Which is the most *criminal* part of the body? The eyes. When the desire of lust isn’t fulfilled, they start beating. The first are the eyes. So, there is the story of Surdas<sup>26</sup> as well. (Mu.19.07.89, beginning of the middle part of pg.2)
- It takes *time* for the *criminal eyes* to transform into *civil* [eyes]. If [the husband] thinks for his wife: ‘we are Brahmakumar and kumari, we are brother and sister’, then there is such a difference! There is *difficulty* in the transformation of the behaviour of a husband and a wife into that of a brother and a sister. (Mu.09.12.90, middle of pg.2)
- Human beings are so vicious, the ones with *criminal eyes*. A *minister* came to Baba. He said, my eyes become *criminal*. (Mu.20.08.89, beginning of pg.3)
- One kind is those who become lover (*aashik*) and beloved (*maashuk*) for lust. The second kind is those who are just infatuated by the appearance. You know that such obstacles of Maya are created a lot at the *centres* too. Otherwise, a male and a female *always* entangle themselves in the name and form of each other. Here, Maya is so powerful that a mother entangles herself in the name and form of [another] mother, a maiden (*kanyaa*) entangles herself in the name and form of [another] maiden. Despite making *purusharth*, Maya catches them at once. (Mu.31.08.91, middle of pg.3)
- The Father makes you hate this old world. At this time, everyone’s soul is dark, so how will they get a fair body? Though someone’s skin is fair, the soul is dark, isn’t it? Those who have a fair and beautiful body have so much intoxication for themselves. Though [someone] is a dark ghost, he will say: I want a fair wife. Human beings don’t come to know at all how the soul becomes fair. (Mu.12.07.84, end of pg.2)
- Many children have a *complaint* even now that their vision becomes inconstant or their vision becomes bad. Why does it become so? When the Father’s order is, ‘see the *alokik* (unworldly) soul in the *lokik* (worldly) body’, why do you see the body? If you call it a habit, if you are helpless with the habit or you are influenced by some or other temporary pleasure, it is proved that you haven’t experienced the pleasure of the attainment of [the union of] the soul and the Supreme Soul yet. (A.V.05.06.77, middle of pg.213)

<sup>25</sup> The one who doesn’t make any mistake

<sup>26</sup> A famous Indian devotional poet who blinded himself to be dedicated to his lord alone

- Lust is the greatest enemy, isn't it? It attracts a lot. That is why there is the story of Surdas as well. The Father says, here, you don't have to remove your eyes. You have to make the *criminal* [eyes] into *civil* [eyes]. The hard work is of this very time. The greatest enemy is lust; that is why everyone has become *criminal*. So, someone who changes the *criminal* [eyes] into *civil* [eyes] is needed. (Night class mu.31.01.74, end of pg.4)
- When the *criminal* eyes end and firmly become *civil* eyes, it will be called the *karmatiit* stage<sup>27</sup>. You should check yourself so much. Despite living together, you shouldn't have the vision of lust. There will be the sword of knowledge in between: 'we are brothers and sisters'. (Mu.06.09.84, beginning of the middle part of pg.2)
- They say for you that you make everyone [into] brothers and sisters, don't they? This keeps the relation pure. You don't have a *criminal* vision for [anyone]. Just because of having this vision in this birth, you will never have a *criminal* vision in the future. It is not that you consider each other brothers and sisters there. In fact, you are just like the *Maharaja* (Emperor) and *Maharani* (Empress) there. (Mu.06.09.84, beginning of pg.1)
- The Father knows how much loss you suffer when you are influenced by a bad planetary influence. The rich become poor. There is certainly some reason, isn't there? Baba also keeps explaining to many: 'Children, never be entangled in the name and form [of others], otherwise Maya is such that it will catch you from the nose and put you in a ditch. Maya will deceive a lot. You don't have to become lover and beloved here. [...] You know that such obstacles of Maya are created a lot at the *centres* as well. Otherwise, a *male* and a *female* are always entangled in the name and form of each other. [...] That is why Baba warns you, 'Children! Maya will try a lot to entangle you but you shouldn't be entangled. You shouldn't become body conscious. You have to consider yourself a soul and remember the Father'. (Mu.31.08.91, beginning of the middle part of pg.3)
- If someone looks at some other beautiful [woman] inspite having his own wife, she will attract him immediately. [...] He feels like touching her. The eyes deceive the most. [...] If someone is good at singing, if her decoration is good, the eyes will immediately become inconstant. [...] So, when such a woman and so on comes in front of you, you should become distant from her. You shouldn't stand and see her. [...] If you see someone, you will have the thought, she is very good. Then you will talk [to her]. You will feel like giving her a special gift, feeding [her] this. You will just keep thinking this. (Mu.20.05.76, beginning of pg.1, beginning of pg.2)
- In fact, this body is old. You should have complete hatred for it. No matter how beautiful someone is, according to the *law* everyone is dark because the soul is dark. [...] In the world, it works on the dark and fair face. Some [men] are engaged without seeing [the woman]. Later on, when they see [her] face, they say: I don't want such a dark [wife]. Then there is a quarrel: what should I do with the money? I just want an attractive [wife]. [...] [Now] your dark soul is engaged to the fair Husband. [...] Those who are entangled in the name and form, they themselves are called male and female monkeys. (Mu.08.09.73, beginning-middle of pg.2, middle of pg.4)
- Very good children of very good *centres* also have *criminal* eyes. (Mu.05.08.84, end of pg.3)

### **THE CONDITION OF THE IRON AGE SINFUL WORLD**

- The Father has certainly given permission to perform actions during the day. In the remaining time, if you wake up at night and practice this, that stage will remain in the day too. You will get help. The practice at night will be helpful in the day. Even at night, you should awaken after 12 because the time between 9 and 12 p.m. is the dirtiest. Human beings keep diving [in the river of lust]. That is why you should churn the ocean of thoughts in the morning. (Mu.09.04.72, middle of pg.2)
- Studies are made in the morning and evening. The atmosphere isn't good in the afternoon. At night as well, the *time* from 10 to 12 is very bad. It is as if [people] flow in the river of vices at that very time. Nowadays they neither care about the day nor the night. [The world] is a complete brothel. [People] are *tamopradhaan*<sup>28</sup> at this time, aren't they? (Mu.06.07.75, beginning of pg.2)

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<sup>27</sup> The stage beyond karma

<sup>28</sup> Dominated by darkness and ignorance

- Corrupt (*bhrashtaacaari*) means those who are born from the urine [of lust]. In the kingdom of Ravan, they just keep performing corrupt actions. Then it is the Father who feels pity to make them into flowers. He comes in Bharat itself. (Mu.01.05.72, middle of pg.3)
- We ruled for half a *kalpa* and then went to the left path. Then their temple of Jagannath<sup>29</sup> has also been made. Very dirty pictures of male and female deities have been shown in it. You should *report* it to the *government*. There shouldn't be temples of such vicious people. People import very dirty pictures from abroad. When the *foreigners* see such pictures, they say: 'the [Hindu] deities are so dirty! Krishna had so many queens!' The Hindus have slapped themselves. (Mu.02.05.72, end of pg.2)
- You are just cursed through that *loki* father for 63 births because they follow the directions of Ravan, don't they? Every father just curses his children. They make them sit on the pyre of lust. Then the Father comes and makes them sit on the pyre of knowledge. (Mu.24.05.72, end of pg.1)
- Two-three o'clock in the morning is called *amritvelaa*, *prabhaat* (dawn), when [people] can also remember [God]. It is not that someone would wake up at 12 o'clock [at night after indulging] in lust and call the name of God. Not at all. 12 o'clock [at night] isn't called *amritvelaa*. In fact, people become impure, dirty at that time. They spoil the entire atmosphere and sleep. Nobody wakes up at 12.30 [p.m.]. *Amritvelaa* is certainly at three, four [or] five [a.m.] (Mu.16.08.74, beginning of the middle part of pg.2)
- Nobody is righteous (*shreshthaacaari*) in the corrupt world. Everyone is sinful. The body is born from the urine [of lust]. (Night class mu.24.05.72, end of the middle part)
- You know that at this time, all the human beings are [like] wild animals. They just keep biting and killing each other. Nobody else has anger and vices like them. It is also famous that Draupadi<sup>30</sup> called out [for help]. The Father has explained that you all are Draupadi and all the males are Dushaasan<sup>31</sup>. Draupadi called out [saying] that [Dushaasan] disrobed her. The Father explains that there are such tyrants who are called worse than animals. A cow goes to the bull just once. After that it will never go to the enclosure of the bull. It will never go in front of the bull. It will run away. It will fight [with the bull]. Look, here, the human beings are so dirty! That is why Draupadi has called out, 'don't disrobe me'. The event of gambling has been written [in the epic Mahabharata]. She said, 'Dushaasan disrobes me. I am menstruating, don't touch me, don't disrobe me'. So the human beings here are such that no matter what happens, they won't live without blackening their face. They are worse than animals. In the Golden Age, there isn't the order of getting disrobed at all. At this time there is total darkness. The Father is seeing that there is so much dirt! The lustful dogs don't leave them at all. These [maidens and mothers] have knowledge; that is why they call out. Human beings are very dirty! You can also understand, it is truly like this, isn't it? God said, the Father says, 'Children, now don't indulge in vices. I will take you to heaven.'" (Mu.27.12.74, middle of pg.1)
- Firstly, this world itself is a brothel and secondly, the prostitutes and so on are also found at the pilgrimage places. On one hand people bathe [in the river] and on the other hand, they suffocate in the gutter [of lust]. (Mu.09.01.74, beginning of pg.3)
- The Father says, actually everyone is Draupadi and Dushaasan. Everyone becomes naked, don't they? This is in the unlimited. In the scriptures, they have written the name of one Draupadi. She had five husbands. This is certainly impossible. Actually, a Hindu women has just one husband. But as regards the men, when they have lost one shoe (wife), they take another. Nowadays there is a lot of dirt. People even make their daughters dirty. It is such a dirty world. Now the Father makes you [like] a flower. (Mu.22.01.74, end of pg.2)
- Nowadays human beings have a lot of wealth. So the five vices have also become intense. Lust is so intense. [They] can't live without lust. They live [without indulging in lust] for four-five years and then write: Baba, today I was possessed by a ghost, I blackened my face. I suffered misfortune so much; I completely fell from the fifth floor. The very first [vice] is body consciousness. [They] fall from above [with] a knock [and] break into pieces. They die. Their bones break completely. Then it takes *time* to make *purusharth*. This is the highest peak. That is why the Father says, lust is the greatest enemy. The vices themselves are called impurity. (Mu.09.07.71, beginning of pg.2)

<sup>29</sup> A temple in Orissa

<sup>30</sup> Wife of the Pandavas in the epic Mahabharata

<sup>31</sup> Villainous character in the epic Mahabharata who tried to disrobe Draupadi

- These scholars, teachers, pandits and so on are impure. They are born through lust. Though they are sages and great souls (*mahaatmaa*), they can't touch the deities because they are dirty (*maleccha*). That is why a *boundary* is made [around the deities in temples so that] nobody can touch them. (Mu.20.11.74, end of pg.1)
- Human beings transform into mules (*tattu*), [the ones like] donkeys from deities. Donkeys are foolish. They roll in the mud again and again and become dirty. The Father also says, be careful! Don't become dirty like a mule again. I come to purify your soul. It shouldn't be that you become vicious and lose the entire decoration. (Mu.20.11.74, end of pg.3)
- All the vicious human beings are untouchables, dirty. Now the entire world is untouchable (sweeper) because they [themselves] drink and make [others] drink poison. (Mu.20.11.74, beginning of the middle part of pg.1)
- Very harsh words are said for those who are lustful. It is said: you are a lustful dog. The Unlimited Father also explains: I make you GOD and Ravan makes you DOG, the opposite. It is certainly the kingdom of Ravan. An example is given, isn't it? No matter how much you straighten the dog's tail, it won't become straight at all. Here also it is explained, 'become pure'; still, they don't become [pure]. The Father says, 'children, don't indulge in vices, meaning don't become a dog. Don't become a monkey. Don't blacken your face'. Still, [the children] write: Baba, I was defeated against Maya and blackened my face. Even in the time of ignorance if anyone performs a dirty act, it is said, '*Muttha*<sup>32</sup>! You have blackened your face and come [here]'. (Mu.26.05.74, end of pg.2)
- Baba explained [that] at night as well, the vision of some is lustful vision or semi-lustful. There are prostitutes (*vaishyaa*) and licentious people (*lampat*) as well, aren't there? They are the greatest thorns. Even among them, some especially keep thorns; they (those who keep thorns) are also called lustful dogs. Very big houses are especially built for them (prostitutes). For example, in Calcutta, if a rich man doesn't have a prostitute, he won't be considered a rich man. There is a lot of dirt. That Bharat has certainly been named a brothel (*vaishyaalay*). There are special (personal prostitutes) as well as general (common prostitutes). There are *common* and *private* (prostitutes). They keep the special [prostitutes] for them. Then they themselves go as well as take their friends [along with them]. So, the Father sits and explains, this is a brothel. They (the prostitutes) indulge in vices or they make an attempt [thinking:] this one is very good. I should indulge in vices with him. This is the job of the prostitutes. Sometimes people with such attitude, whose intellect goes towards the body, they also come here. Some people's intellect goes partially [towards the body]. Some new ones also come, who follow [the knowledge] very well initially. [...] At that time, they have detachment like on a cremation ground (*shamshaani vairaagya*). Later on, when they go there, in the jungle, they become dirty. Their vision becomes dirty. Those who are considered good flowers and brought here, to the Owner of the garden (*Baagvaan*) [saying:] 'Baba, this is a very good flower', the Gardener (*maali*) comes and says for some of them in the ears: 'this is a such and such flower. It is like this'. The gardener will definitely tell [the Owner about the flowers], won't he? It is not that Baba is *antaryaami*<sup>33</sup>. (Mu.16.07.74, end of the middle part of pg.1)
- If someone has more lust, it is said [for him]: this one is a lustful dog. The wife also says, my husband looks like a lustful dog. He indulges in vices again and again. Some say that they indulge in vices once after seven-eight months. Some say [that they indulge in vices] every month and some every week. Some are very lustful so, they even indulge [in vices] everyday. Those who are even more vicious than them even indulge in vices twice or thrice a day. The Father explains, there isn't this vice in the Golden Age. [...] It is the task of the Father alone to transform the vicious world into a vice less one. [...] They ask, 'how will the children be born without this? The Father explains that scorpions and spiders are born now; they are [the ones belonging to] the community of the mortal world (*mrityulok*). This is your last birth. This birth of the children like scorpions and spiders has to stop. The mortal world itself has to end. Then, after this, there won't be vicious people at all. That is why they promise the Father to become pure. (Mu.29.03.76, beginning of pg.3)
- There isn't any pleasure in the *gutter*. This is certainly the ocean of vices. Everyone is in a horrible hell (*raurav narak*). There is a lot of dirt. The dirt keeps increasing day by day. This is called a *dirty*

<sup>32</sup> A Sindhi word

<sup>33</sup> The one who knows the inner thoughts of others

world, a devil world. They just give sorrow to each other because they have the ghost of body consciousness, the ghost of lust. The Father says, ‘chase away these ghosts’. These ghosts themselves blacken your face. They sit on the pyre of lust and become black, they rot. Then the Father says, ‘then I come and shower the rain of the nectar of knowledge’. Now we have complete hatred for this dirt. This is [like] eating poison or dirt. There are [such] words as well: ‘dirtied by the urine [of lust] (*muut paliiti*). They sit and read holy books (*granth*) but everyone is vicious. Their face (*suurat*) is very good, [but] the conduct (*siirat*) is like that of a monkey. (Mu.08.08.75, beginning of pg.2)

- Now you are becoming pure, so [Shivbaba] has to *mix up* with the people in mire so much. Otherwise, Shivbaba can’t even touch such mire. Shivbaba is very secretive, He is very pure. (Mu.30.10.84, end of pg.1)
- Firstly, you have to be in the journey of remembrance so that the dirt is removed and you become pure. Then you won’t have a wish to meet [any] dirty [people]. But for the sake of *service*, you have to talk [to them]. (Mu.30.10.84, end of pg.2)
- There are people like this as well [where] the teachers go in the clutches of Maya and [then] indulge in vices. They have come to take out many [people] from the mire [but] they themselves are entangled and die in it. Maya is very powerful. (Mu.06.09.84, beginning of pg.2)
- If they fall in love with someone, if they embrace [anyone], think that their power is reduced<sup>34</sup>. [The Father] doesn’t even like to see their face. They are like untouchables. They aren’t clean. Their heart pinches within, ‘I am truly an untouchable’. (Mu.12.07.84, middle of pg.3)
- The Father knows that [people] burnt completely [in the fire of lust] and have become black coals. (Mu.30.10.84, end of pg.3)
- [They] become body conscious and perform very dirty actions. They think that nobody sees them. Anger [and] greed aren’t *private*. There is *privacy* in lust. They close the door and blacken their face. Because of blackening the face continuously, the soul of Krishna has become dark after 84 births. When he became fair from dark, the entire world followed him. By gradually falling from the Copper Age they have become dark monkeys. It is necessary to transform such a sinful world as well. The Father says, ‘don’t you feel ashamed? You don’t become pure for [just] one birth!’ (Mu.09.11.74, end of pg.2)
- Various kinds of people come to you in the exhibitions etc. Some say, just like food is important, this lust is also food. Without it we will die out of hunger. Well, this isn’t the case. Do the Sanyasis die after becoming pure? It is considered for the people who say this, that they will be great Ajamil<sup>35</sup>, sinners who say this. You should ask, ‘will you die without it, that you compare it with food?’ Those who go to heaven will be *satopradhaan*. Then they also become *sato*<sup>36</sup>, *rajo*<sup>37</sup> and *tamo*<sup>38</sup> as well, don’t they? Those who come later certainly haven’t seen the vice less world. So those souls will say this through the body, ‘we can’t live without this (lust).’ Those who belong to the Sun dynasty, it will come to their mind immediately: this is certainly the truth. Truly, there wasn’t a trace of vices in heaven. (Mu.05.03.75, middle of pg.1)
- Neither listen nor read anything in this [physical] world. Don’t even be in their company. People stay distant from the sweepers, don’t they? The Father has explained, all the human beings are just sweepers. They are the ones who eat dirt. [...] Sometimes the ones who eat dirt also come; call them Ajamil or call them anything else. (Mu.17.03.74, middle of pg.2)
- [People] have become so habituated of drinking urine [of lust] just like a drunkard can’t live without [drinking] alcohol. (Mu.10.04.73, end of pg.2)
- Look, children! Nowadays even those who are 70-80 years old don’t give up the poison [of lust]. Otherwise, there is a rule that [human beings] should adopt *vaanprastha*<sup>39</sup> after [completing] 60 years. (Mu.01.09.73, end of pg.3)

<sup>34</sup> *Cat khaate mein jaana*: lit.means the account is exhausted completely

<sup>35</sup> Name of a great sinner in the Hindu mythology

<sup>36</sup> *Satosaamaanya*: where there is ordinary goodness and purity

<sup>37</sup> Dominated by activity and passion

<sup>38</sup> Same as *tamopradhaan*

<sup>39</sup> The stage of retirement. In the unlimited, it means the stage beyond speech

- There is the temple of Shiva as well. There is the picture of Lakshmi-Narayan, the picture of Ram there itself and then they build slaughterhouses at that very place. There is such a difference between the nonviolent deities, who ruled on heaven [and slaughterhouses]! Then, they keep building slaughterhouses in their temples. [...] They keep building halls as well for marriages in the temples. (Mu.06.04.69, beginning of the middle part of pg.1)
- Look, what is the condition of human being in the Iron Age! It was published in the newspaper: there is a 42-years old man, he has 43 children. Then, accordingly, his wives were counted. [...] Sometimes he gave birth to three children and sometimes four children. [...] So what will he be called? A dog. Worse than a dog. [...] In the Golden Age, there is one religion, one language [and] one son. (Mu.07.04.69, beginning of the middle part of pg.2)

### **PURITY – WITH REFERENCE TO KUMARIS (MAIDENS):**

- All the gurus and so on are Hatha Yogis<sup>40</sup>. They leave the household. Baba doesn't make [anyone] leave [the household]. He says, 'become pure.' *Kumars* (unmarried men) and *kumaris* (maidens) are pure. After marriage he (*kumar*) becomes a Dushasan<sup>41</sup> and she (*kumari*) becomes a Draupadi. Ravan makes everyone [into] Dushasan. All the Draupadis and Dushasans belong to Ravan's community. Mostly, it is the men who disrobe [women]. So Draupadi calls out: 'Baba! Save us from being disrobed. We want to become pure and go to the abode of Krishna'. Maidens (*kanyaa*) also call out [saying], 'parents trouble us, beat us [saying]: you will have to become vicious'. This time is certainly like this. Baba has explained: even the parents touch the feet of the maidens because they are pure. They become impure when they are married. When she goes to her father-in-law's house, she has to bow her head before everyone, because she becomes impure. Then she calls out: 'O Baba, the Purifier of the impure, come!' Now the Father says: '*Kumaris*, don't become impure, otherwise, you will have to call out [for help]. Why do you become impure? It is not that if someone puts a noose around your neck, you will put it. You aren't an animal. You should save yourself.' The Father has certainly come to make [you] pure. He says, 'I have come to give the inheritance of the sovereignty of heaven. That is why you will have to become pure. A maiden should just remain pure. If she becomes impure, she will become impure and die. She won't be able to see the pleasure of heaven. There is a lot of joy in heaven'. (Mu.01.05.72, end of pg.1)
- Through the *kumaris* themselves, the Supreme Father Supreme Soul had the arrows of knowledge hit Bhishma<sup>42</sup> and so. The world certainly doesn't know these topics. Jagadamba Saraswati is a *kumari*, isn't she? Very big pundits (scholars) *surname* themselves 'Saraswati'. [...] Truly, now the maidens get more power, because they haven't climbed the stairs backwards. When a man adopts a woman, he has attachment for her. Then his attachment is removed from everyone [including] his mother, father, grandfather etc. and he becomes the follower of [his] wife. Then, when they give birth to children, they have attachment for them. Now you become *nashtomohaa*<sup>43</sup> from everyone. (Mu.22.06.73, middle of pg.1)
- It is like there is no hard work for the *kumaris* at all, they are *free*. If they indulge in vices, many relations are formed (*pancaayat honaa*). It is good to remain a *kumari*, otherwise, you get the name *adharkumari*<sup>44</sup>. Why should you become a couple? There is a rise of the intoxication of the name and form because of this as well. This is also foolishness. They do show bravery, there is no doubt in it, but a lot of courage is required, the complete peak of knowledge is required [for this]. There are many who show courage, but when they are flamed by fire, the game ends. That is why Baba says, 'a *kumari* is still good'. Why should you even think to become an *adharkumari*? The name of the *kumaris* is famous. They are *Baal Brahmacaari*<sup>45</sup>. It is good to remain *Baal Brahmacaari*. They have power. They won't remember anyone else. As for the rest, if you have courage, do it (marriage) and set an example. But there is hard work [in it]. They become two, don't they? When she is a *kumari*, she is single.

<sup>40</sup> Those who perform rigorous physical exercises

<sup>41</sup> Villainous character in the epic Mahabharata

<sup>42</sup> The paternal grandfather of the Pandavas in the epic Mahabharata who vowed to remain celibate throughout his life

<sup>43</sup> Conqueror over attachment

<sup>44</sup> Married women who practice celibacy after receiving knowledge

<sup>45</sup> Those who practice celibacy since childhood

Duality is created because of two [people]. It is good to remain a *kumari* as long as possible. In that [case], they have to build a house etc. A *kumari* can go out for *service*. Because of becoming entangled in bondage [once], the bondages keep increasing later on. Why should they spread such a net after all, so that their intellect is entangled [in it]! It is better not to be entrapped in such a net. It is certainly very good for the *kumaris*. [...] It is very easy for them. A *student life* is a pure *life* too. They (the students) have a *fresh* intellect as well. *Kumars* should also become like *Bhishma Pitamah*. They have been [so] a *kalpa* ago as well that is why the remembrance has been made in the Dilwala Temple<sup>46</sup>. (Mu.06.08.76, middle of pg.3)

- Do all the *kumaris* maintain the first promise: ‘One Father and no one else’, that they have made to the Father? The *kumari* who always maintains this promise becomes an instrument in bringing benefit to the world. *Kumaris* are worshipped. The basis of worship is complete purity. So, the importance of *kumaris* is based on [their] purity. If a *kumari* isn’t pure despite being a *kumari*, there is no importance of the *kumari* life. So, always keep the specialty of being a *kumari* with yourself, don’t leave it, otherwise, you will be deprived of both, the super sensuous joy of the present life and the joy of kingdom in the future because of leaving this specialty. (A.V.28.10.75, beginning of pg.243)
- We bow the head in front of those who are pure. (There is the example of the maiden). When she becomes vicious, she bows her head before everyone and then she calls out: ‘O Purifier of the sinful...’ [Baba says,] ‘*Arey!* Why do you become sinful in the first place so that you have to call out [for help]? (Mu.14.07.74, middle of pg.3)
- What is the glory of the *kumari* life? Why are *kumaris* worshipped? They are pure souls. So, all of you pure souls are the ones who remain busy in the service of purifying others as well through pure remembrance, aren’t you? [...] So, always consider yourself an elevated *kumari*, a worship worthy *kumari*. You are the same *Shaktis* who are worshipped in the temples, aren’t you? (A.V.17.05.83, end of pg.210, middle of pg.211)
- Wherever you live, always live considering yourself to be a great worship worthy soul. Neither should you look at anyone, nor should anybody look at you. Live considering yourself to be such a worship worthy soul. Nobody can look at the *kumaris* who remain in the awareness of being a worship worthy soul in such a way. Always be careful regarding this. Never keep yourself with a weak awareness. You did become a Brahmakumari,... never be so careless [thinking:] now I have become a *dadi*, I have become a *didi*... no . This is also said, but you a great soul, a worship worthy soul, a soul in the form of *Shakti*... nobody can look at *Shakti* [with a bad intention]. If anyone looks at her [with a bad intention], it is shown that he became a buffalo. Just like a buffalo is black, so he became a buffalo, meaning a dark soul and his intellect will become a buffalo like intellect, meaning a dull intellect. If anyone looks at [her] with bad intention, he will become the one with a dull intellect, a buffalo like intellect. Why should anyone look at [her]! It will said to be the weakness of the *kumaris* in this too. The Pandavas (brothers) have their own weaknesses and the *kumaris* have their own weaknesses. That is why *check* yourself. Even the *dadi* [and] *didis* are afraid of this very thing that they shouldn’t be influenced by anyone’s evil eye (*nazar lagna*). So you are that firm, aren’t you? Never be influenced by anyone [thinking:] this serviceable [brother] is very good, he is a good companion [and] helper in service. No. [You shouldn’t think:] this one does so much [work]; no. The Father has it done [through him]. I do so much service. No. The Father has it done through me. So neither become weak yourself nor give any *margin* to others to become weak. Nobody’s *report* related to this should come [to Baba]. (A.V.19.05.83, beginning of pg.217)
- Those who just live according to the Father’s shrimat, the ones who always live within that very boundary always keep flying above. So who are those who live within the boundary? The real Sita. So you all are the real Sitas, aren’t you? Sure? If you step outside the line<sup>47</sup>, Ravan will come. Ravan keeps waiting [thinking:] where someone steps out [of the line], I take [them] away! So *kumari* means true Sita. (A.V.08.10.81, end of pg.29)
- You never remember that life, eating, drinking, wandering, do you? After looking at others, it doesn’t come [to your mind:] I should also at least *taste* a little. That life is the life of falling; this life if the life of rising. Who will move from ascent to downfall? [...] Where there are pure souls, there are always

<sup>46</sup> A Jain temple in Mt.Abu, Rajasthan

<sup>47</sup> Line drawn by Lakshman to keep magic protection around Sita

auspicious actions there. Everyone has passed in the *subject* of harmonizing the *sanskaars* with each other, hasn't everyone? There is no quarrel; the vision and vibrations don't [go] anywhere! One Father and no one else. [...] Especially the *kumaris* have to obtain *certificate* in this. Just like your name is *Baal Brahmacaarini*, your thoughts should also be pure accordingly. This is called taking the *scholarship*. (A.V.09.05.83, middle of pg.194)

- I have become a Brahmakumari, I have become a pure soul. [They] are satisfied with their development, their attainments, satisfied with themselves and are living. This isn't the stage of having an unlimited attitude like the Unlimited Father. (A.V.27.03.83, end of pg.98)
- A *kumari* and a *kumar* shouldn't marry at all. Otherwise, they too will become householders. *Gandharva vivaah*<sup>48</sup> is also famous to some extent. [...] Actually, you should even tolerate the beatings. You should die but you should never become an *adhar kanyaa*<sup>49</sup>. *Baal Brahmacaari* becomes very famous. If you marry, it means you become *half partner* [of your husband]. It is said to the *kumaris*, become pure. The householders are said, live like a lotus flower while living in the household. It is they who experience hardwork. If you don't marry, there won't be any bondage. A *kanyaa* just has to study and be very strong in knowledge. (Mu.11.06.71, beginning of pg.2)
- Many *kumaris* are also very dirty. No matter how much you explain to them, they don't understand. They are just keen to drink the urine [of lust]. They just keep thinking: 'I should use the dagger of lust, drink the urine [of lust]'. There are [*kumaris*] like this as well. [...] They go to *honeymoon*. They go to use the dagger of lust. [...] When [someone] listens to [this], they feel that they should also blacken their face. (Mu.21.04.69, end of pg.2, beginning of pg.3)
- Baba keeps using stronger words day by day. The worldly father also explains, 'don't marry, your face will become black'. Then, they even reply to their father: I will blacken my face, burn [in the fire of lust] and die'. (Mu.21.04.69, beginning of the middle part of pg.3)
- Nowadays people even give up their life for this (lust). If someone loves someone and if his marriage isn't arranged, then that's it, they create commotion in the house itself. This is certainly a dirty world. (Mu.21.04.69, middle of pg.2)
- Baba says to the *kumaris* as well: marriage will bring about ruination. Don't fall in this *gutter*. Won't you even accept [the words of] the Father? Won't you become the empress (*maharani*) of heaven? You should promise yourself that you will never go to that world. You won't even remember that world. Does anyone ever remember the cremation ground (*shamshaan*)? (Mu.04.03.75, beginning of pg.3)
- *Kumaris* should save themselves from the influence of bad company (*sangdosh*) a lot. The Father has certainly come to save [people] from spilling the blood of each other. [People] murder each other with the dagger of lust, don't they? The Father says, you receive sorrow in the beginning, middle and the end because of this sinfulness. (Mu.01.03.75, beginning of pg.2)
- Tell [your parents]: I don't want to go in the *gutter*. You will certainly have withdrawn money [from the bank] for my marriage. Invest it in this spiritual service. Open a *centre* and give it. Baba does feel very happy on looking at the maidens [thinking:] they will bring benefit to many and prove themselves. Then they will receive a very high position for many births. (Mu.27.01.75, end of pg.1)
- When the Father makes [them] vice less, many daughters become completely strong. [They think:] that's enough, we definitely have to become vice less. I was alone [and] I just have to go alone. If anyone touches them a little, they won't even like that. They will say, why does he touch me? There is a vicious odour in him. Vicious [people] shouldn't even *touch* me. You have to reach this destination. [...] You will attain that *karmatiit* stage<sup>50</sup> in the end. Now it is not that they just see the soul. (Mu.27.06.74, end of pg.2)
- They give 50-100 rupees just for hairdressing. This is called extreme body consciousness. So, they can never take knowledge. Baba says, 'become very *simple*'. They become body conscious because of wearing a saree of superior quality. [They think:] I have worn voile saree. In order to break body consciousness, you should make everything light (simple). A good thing makes you body conscious. (Mu.06.07.75, end of the middle part of pg.3)

<sup>48</sup> Marriage by mutual agreement, without any marriage ceremony

<sup>49</sup> Same as *adharkumari*

<sup>50</sup> Stage beyond the effect of karma

- *Kumaris* are always considered to be pure. The glory of the purity of *kumaris* is even more than 100 Brahmins. [...] As long as she is a maiden [everyone] falls at her feet and when the *kumari* is married, she starts falling at the feet [of everyone] from that very day. [...] You are a true *friend* [of the Father], aren't you? You have found the Father [in the form of] such a *Friend* that no matter what you talk to Him, it will just be restricted to the Dilaram<sup>51</sup>. [...] You just experience the Father to be the one who attracts in the entire world, don't you? [...] No one [among you] watches T.V, do you? You don't watch films, do you? If you watch that *film* [in the outside world], this *film* will end. [...] These problems of the household life aren't visible from outside, but there are many bondages within. [...] That is why the *kumaris* are safe of such bondages. (A.V.21.03.85, middle of pg.260, beginning of pg.261)
- If there is a *kumari* [and] she remembers a *kumar*, her mind will never remain peaceful. Her intellect will keep thinking. She will keep remembering him. The Father explains: these five ghosts (vices) aren't small. It is said, there is entrance of ghosts in them. (Mu.01.03.78, beginning of pg.2)
- The household life is certainly a goat like life. The life of a *kumari* is a worship worthy life. Even if someone falls once, the bones break on falling, don't they? [...] Don't become intelligent after tasting [the downfall]. (A.V.26.01.88, end of pg.236)
- Only spiritual *kumaris* can live with the Father. [...] When you have experienced once what the Father is and what Maya is, then those who have experienced once can never be deceived. Maya comes in different forms. It will come in the form of clothes, in the form of attachment to the parents, in the form of *cinema*, in the form of [desire for] travelling. Maya will say, these *kumaris* should belong to me. The Father will say, [they] should belong to Me. Then what will you do? (A.V.09.05.84, end of pg.304, beginning of pg.305)
- Especially the *kumaris* don't have to become Shitala<sup>52</sup>, they have to become Kali<sup>53</sup>. You also understand the meaning of when you have to become Shitala. But when you are on *service*, on duty, the form of Kali is required. If you in the form of Kali [on service], you will never be sacrificed on anyone, rather, you will make many sacrifice themselves on you. (A.V.28.05.70, middle of pg.255)
- Many daughters write: [they] trouble us a lot for marriage, what should we do? Those who are strong *sensible* daughters will never write this. If they write [this], Baba understands that she (the one who writes this) is a sheep [or] a goat. It is in our very hands to save our life. (Mu.23.09.70, end of the middle part of pg.3)
- If a *kumari* remains stubborn [affirming] that she doesn't want to marry, the *Government* can't do anything. She can explain, 'why should I go to the father-in-law's house at all, so that I will have to become a worshipper and bow before everyone! I am a *kumari*, so everyone bows the head before me. So why shouldn't I remain worship worthy?' (Mu.07.11.73, middle of pg.3)
- *Kumaris* also become sinful. Both (*kumar* and *kumari*) become sinful. They approve<sup>54</sup> when both have the wish in their heart. If she has courage, she will cry out so loudly that he runs away completely. (Mu.04.03.69, beginning of pg.4)
- Now the Father says, I will uplift [the world] through these maidens. A maiden is praised. The one who uplifts the house of the parents and father-in-law for 21 births is a *kumari*. You become maidens at this time, don't you? The mothers also become *kumari*. [...] *Kumaris* have shown wonders. Baba alone has uplifted the *kumaris*. [...] You see that there is happiness as well as respect in purity. (Mu.06.03.73, end of the middle part of pg.2)
- To the *kumaris*: when you have found the Father, you always do have all the relations with the One Father. Earlier, [the relations] were just for name sake, now they are in practice. In the path of *bhakti* as well, you certainly used to sing that you have all the relations with the Father but now you experience the joy of all the relations in practice through the Father. You are the ones who experience this, aren't you? When you get all [types of] joy through the One Father, your thought can't wander anywhere else. (A.V.19.12.84, end of pg.77)

<sup>51</sup> Lit. means the one who comforts the heart

<sup>52</sup> Name of a goddess. It means, the one who is cool, calm

<sup>53</sup> A title of goddess Durga; the fearsome form of goddess Parvati. It means, the one who is black

<sup>54</sup> *Taali bajaana*: lit. means clapping hands

## PURITY - WITH REFERENCE TO KUMARS

- Do you know what is the remembrance of the *kumars* of always being *pure* and the ones with the quality of *sattva*<sup>55</sup> (*satoguni*)? *Sanatkumar*<sup>56</sup>. What speciality of them is shown? They are always shown in the form of small boys (*kumar*). It is said that their age is always five years. This is the praise of *purity*. Just like a five year old small child is completely *pure*, isn't he? He remains detached from the attraction of relations. No matter how big a *lokik* family he has but his stage should be just like a small child is *pure*. Similarly, this is the remembrance of *purity*. [To be] a *kumar* means a pure stage. In that case as well, not just one but a gathering (*sangathan*) [of *kumars*] has been shown. Certainly, just few are shown as an example. So this gathering of yours is the remembrance of *purity*. There is such *purity* that there is no thought or experience of impurity at all. (A.V.11.03.71, end of pg.41)
- You have seen the toys of Sita and Ravan, haven't you? What does Sita do towards Ravan? She turns her back away [from Ravan], doesn't she? If we turn our back away [from Ravan], we will easily be saved from his attraction. [...] So the *kumars* should keep these toys in front of them. [But] they turn their face towards Maya. (A.V.11.03.71, from beginning to the middle of pg.41)
- To always see every soul with a female body in the form of *Shakti*, in the form of *Jagatmata* (World Mother), in the form of a female deity, this is seeing [them] through the divine eyes. Whether she is a *kumari*, a mother (*mata*), a sister or a serviceable instrument teacher, who is she? The form of *Shakti*. Sometimes the vibrations and vision become inconstant in the relationship of a brother and a sister as well. That is why always [think that they] are in the form of *Shakti*, she is a *Shiv Shakti*. If anyone comes in front of *Shakti* with demonic vibrations, what becomes his condition, you do know this, don't you? She isn't our *teacher*, she is a *Shiv Shakti*. See even beyond this, the Divine (*Ishwariya*) sister, always the *Shiv Shakti* form. (A.V.27.04.83, end of pg.166, beginning of pg.167)
- No *karmendriya* should bind you in bondage. This is called [being] a witness (*saakshi*). [...] Even the eyes should never deceive you. To come in bodily relationship means to be deceived through the eyes. So, no *karmendriya* should deceive you. [...] Always remember that there is a very big responsibility on you. If one is weak, [another] one is related to [that] one. (A.V.09.05.83, end of pg.190, end of pg.191)
- Do the *kumars* always consider themselves to be companions of the Father? [...] [People] do always make some or other companion in their life. [...] You can never get such a true companion. No matter how dear a companion is, bodily companions can't maintain the company forever and this Spiritual True Companion is the One who maintains the company forever. So *kumars*, are you single or *combined*? Then, you don't have the thought of making anyone else your companion, do you? If you ever have any difficulty, if you fall sick, if there is difficulty in preparing food, will you have the thought of making [someone] your companion or not? If you ever have such thought, consider it to be a wasteful thought and end it forever in a *second*, because, what is the guarantee tomorrow of the one whom you consider to be your companion and whom you make as your companion? That is why, what is the use of making a perishable companion at all? So, by considering yourself to be always *combined* [with the Father], the other thoughts will end because the Almighty is [your] Companion. (A.V.08.04.82, middle of pg.360)
- The very meaning of Brahmakumar is to always be in the *personality* and *royalty* of *purity*. [...] And this very *royalty* of *purity* will save you from giving the *royalty* of the abode of Dharmaraj<sup>57</sup>. [...] Whoever sees you, he should experience this *personality* from every Brahmakumar and *kumari*. The *personality* of the body brings the souls in body consciousness and the *personality* of *purity* makes them soul conscious and brings them closer to the Father. So now, what service is especially the group of *kumars* supposed to do? [...] Make [others] experience that Brahmakumar means transformation of the vibrations, vision, actions and speech. Along with that, make them experience the *personality* of *purity* [and] spiritual *royalty*. As soon as they come, as soon as they meet [you], they should be attracted to this *personality*. Become a spiritual mirror that always gives the introduction of the Father or makes them have the vision of the Father; [become] the picture, the character through which just the Father is visible to everyone. Who made [you into this]? The Maker should always be seen. [...] The

<sup>55</sup> Qualities of purity, genuineness, honesty etc.

<sup>56</sup> Four sons of Brahma who were created in the beginning of the world through the thoughts of Brahma

<sup>57</sup> The Chief Justice

group of *kumars* can give the introduction of God to the *Government* as well through their transformation. You can even awaken the *Government*. But they will test you. They won't accept easily. So are such *kumars* ready? The secret CIDs will test you too, how far you have gained victory over the vices. [...] Everyone is thinking: who knows which CID will come! They will provoke you deliberately. They will test you in practice, won't they? Are you ready to be tested in practice? (A.V.24.04.83, beginning of pg.162, middle of pg.163)

- To belong to the Father in the life of a *kumar* is the sign of great fortune! Do you experience that you have been saved from going into so many bondages? [...] There shouldn't even be the bondage of the consciousness of body. Everyone comes in bondages because of this body consciousness. So, always just consider yourselves to be souls who are brothers and keep following [the knowledge]. The life of a *kumar* can always progress without obstacles just with this awareness. There shouldn't be any weakness even in the thoughts or dreams. This is called [being] the destroyer of obstacles. (A.V.08.04.82, end of pg.359)
- The life of a *kumar* is an elevated life because it is a pure life and where there is purity, there is greatness. *Kumar* means powerful; he can do whatever he thinks. [...] He can himself remain pure as well as narrate the importance of remaining pure to others. Can you become the instruments in doing such service? The Brahmakumars *challenge* something that the people of the world consider to be impossible, so [they say], nobody can be pure like us. Why? Because the one who makes [us pure] is the Almighty. No matter how much the people of the world try, they can't become pure like you. You became pure easily. You find it to be easy, don't you? [...] The definition of *kumars* is certainly the ones who *challenge*, the ones who prove themselves by bringing about transformation, the ones who make [something] impossible into possible. The people of the world take their companions into the influence of bad company and you take them into the Father's company. You don't apply the colour of your company [to them], you apply the colour of the company of the Father, you make them equal to the Father. (A.V.30.01.88, end of pg.241, beginning of pg.242)
- If the *kumars* are free from obstacles, such *kumars* are said to be very great, because the people of the world also think for the *kumars* rather than the *kumaris* that it is difficult that the *kumars* become capable. [...] *Kumars* can obtain a rank higher than the *kumaris*, but the *kumars* should be free from obstacles, because mainly, the *kumars* just face this obstacle: we don't have any companion, we need a companion. So, they find their *company* in some way or the other. Some *kumars* even make [someone their] *companion* and some come in the *company* [of someone], talk [to them], sit [with them and] then they also have a thought of making [them their] *companion*. But there are *kumars* like this as well who neither find any *company* nor any *companion* except the Father. The *kumars* who always live in the *company* of the Father always remain happy. [...] If the entire family is [your] *company*, it is ok but if you need two, three or any one *company*, it is *wrong*. [...] After all, you do have to make the world bow before you, before the Father, haven't you? [...] *Kumaris* certainly remain mainly in the *company* of service, but if the *kumars* have even the slight thought of [the need of] a *company*, then some [kumar] should prove himself by making a *Pandava Bhavan*<sup>58</sup> and remaining successful. But if you make a *Pandava Bhavan* today and tomorrow one *Pandava*<sup>59</sup> goes to the East and another goes to the West, don't make such a *Pandava Bhavan*. Bapdada is especially proud of the *kumars*, that despite living alone they are moving [ahead] in *purusharth*. Why don't two-three *kumars* become each other's companion and live? It is not that just a *female* companion is needed; two *kumars* can also live [together] but they should live being the companions who don't create obstacles for each other. (A.V.27.11.89, middle of pg.46, beginning of pg.47)
- [It is said:] 'While living in the household life...'. This doesn't mean that if anyone doesn't have a household, he has to enter [the household] necessarily. No, you certainly have to deal (*vyavahaar*) [with people]. Everyone certainly has to manage the body. They should make arrangements for it. Because of entering the household, they develop attachment for the children and so on. Those who have entered the household also have to manage their body. Then they have to remain pure like the lotus flower. The intellect shouldn't go [anywhere] else. You just have to remember the One Father because you have to go back to the Father. Now you shouldn't climb up the stairs of vices. *Gandharva vivaah*, which is famous, is arranged to save [someone] because they are tortured a lot. Then, human

<sup>58</sup> The house where only *kumars* and *adharkumars* live

<sup>59</sup> The brothers in knowledge

beings say that without marrying, how will the family tree continue? Now the Father says, there is no need of the family of sinful human beings now. In fact, a pure family is required now. (Mu.28.11.73, end of pg.2, beginning of pg.3)

- There are many among the householders too who don't like to get married, they consider it to be a problem. [They think:] 'to get married [and] then to take care of the children and so on, why should we spread such a net at all so that we ourselves are trapped in it! Many like this also come here. They have been living as celibates for 40 years. Will they marry after these [many years]? They like to remain independent. So, the Father feels happy on seeing them. He thinks: this one is no doubt free from bondages. What remains is the bondage of the body. In that, you have to forget everything including the body. (Mu.11.07.84, end of pg.1)
- *Kumar* and *kumaris* are certainly pure. Then they are explained: you shouldn't go in such a household, so that you have to make *purushaarth* to become pure again. [...] There are certainly many *bachelors* (*kumar*) in all the religions, but it is a bit difficult to remain safe. Still, they live in the kingdom of Ravan, don't they? In the foreign countries also, there are many human beings like this who don't marry. Then they get married later on for *companionship*. They don't [marry] with a *criminal eye*. (Mu.19.09.84, end of the middle part of pg.2)
- Those who follow the Divine path won't accept any position here. If anyone says that he is getting married, he became the one who follows the demonic path. The Father certainly takes you to heaven. Then if you remember hell, if you go and fall in the *gutter*, you will be called *dirty brutes*. In fact, you have to belong to the divine family. Don't ever have the desire to go in the *gutter*. (Mu.27.01.75, middle of pg.1)
- Though [they] do *Gandharva vivaah* near you, they end up the game the next day. It doesn't take time, because a female is the form of Maya. She attracts so much! The world certainly can't function without both of them. Still, the *purushaarth* to become pure is made at this very time. (Mu.18.07.89, end of pg.2)
- No *karmendriya* should attract you towards itself, it should always be attracted to the Father. You shouldn't be attracted to any person or thing. Are you such a royal officer, an ascetic (*tapasvi*<sup>60</sup>) *kumar*? Completely victorious! Because it is certainly the Iron Age atmosphere, isn't it? And along with it, if the company is of swans and herons, [then] you will remain *safe* despite living in such an atmosphere if you are the ruler of the self (*swaraajyadhaari*). There shouldn't be any attraction to the vibrations of the world. (A.V.29.10.81, end of pg.94)
- *Kumars* should just pay *attention* to one thing: always keep yourself *busy*; not idle. Keep [yourself] *busy* through both, the body and the mind. [...] Just like you *set* the daily routine of the actions, *set* the daily routine of the intellect as well. [...] Maya can't attack in any form the one who remains *busy*. (A.V.11.05.83, middle of pg.199)
- It is very good to prepare food with your own hands. Make it for yourself and for the Father lovingly. First feed the Father. [...] There should be a *group* of the *kumars* among themselves. If anyone [among them] falls sick, there should be one [person] on *duty*. Help and serve each other. Never have the thought of attaching a tail<sup>61</sup> [to yourself], otherwise, you will be worried a lot. You don't come to know externally but if you attach it, it will create difficulties. You are certainly free now, [if you attach the tail] then your responsibilities will increase. Everyone has made the Father your *Companion*, haven't you? So does anyone leave one *companion* and find another? This isn't considered good in the *lokik* [world] either. (A.V.30.11.79, middle of pg.67)
- If you just remain a *kumar*, Maya will come [to you], if you remain a Brahmakumar, Maya will run away. So just like Brahma is *Adidev* (the first deity), Brahmakumars will also be the first gems (*adi ratna*). The children of *Adidev* are *master Adidev*. If you consider yourself to be the first gem, you will realize the value of your life. (A.V.30.11.79, end of pg.66)
- It is said for the *kumaris* that one maiden (*kanyaa*) is greater than 100 Brahmins and the *kumars* are greater than how many [souls]? One *kumar* is shown with seven *Shitalas* (female deities). So you are greater than 700 Brahmins. [...] No matter how much Maya tries to shake you, but don't shake even a

<sup>60</sup> It also means, the one who performs intense meditation

<sup>61</sup> *Puunch lagaanaa*: in the unlimited it means to get married, to indulge in vices

little like *Angad*<sup>62</sup>. [Maya] shouldn't be able to shake you even through the nail. (A.V.30.11.79, end of pg.68)

- The picture of always staying with the Father is shown for the *kumars*. 'I shall just play with you, I shall just eat with you', you have seen this picture of the form of the Friend. (A.V.01.12.78, beginning of pg.91)
- You should also ask, from when have you been staying pure? If he is a young boy [and] says that he has been pure for six months, you shouldn't believe [him]. They fall in the ocean of vices. [...] They are attracted again and again. (Mu.20.03.74, end of pg.3)
- If you don't marry, you are thrown out of the house. They say, if you become a butcher, you can stay in our clan, otherwise, get out. (Mu.13.04.69, end of pg.3)

## **PURITY – WITH REFERENCE TO MOTHERS**

- God Shiva says, mothers are the gateway to heaven and Shankaracharya says, women open the gateway to hell. You become Brahminis<sup>63</sup> and show the gateway to heaven to everyone. (Mu.26.05.74, end of pg.2)
- The customs and traditions of the Iron Age human beings are completely different. Their [tradition] is to dive in the ocean of vices. Even Meera didn't like eating this poison [of vices]. Now you are so many Meeras! She was just one Meera<sup>64</sup>. Now you all are Meera. You don't like the Iron Age [fear of] public honour [and] dignity of the clan. When you give up [the fear of] the Iron Age public honour, there are so many quarrels. The Father has given you the shrimat: 'lust is the greatest enemy'. (Mu.11.06.74, middle of pg.3)
- Some bring very good flowers. They become eager to go to Baba. Daughters go [to Baba] by using different stratagems. [...] They are beaten at home, still they say, 'Shivbaba save us'. They themselves are called true Draupadis. Whatever has happened in the *past* has to *repeat* again. They called out yesterday, didn't they? Today Baba has come to save them. He gives stratagems, 'buzz this and that. You are a Brahmani. That husband is an insect. Keep buzzing around him. Tell [them]: God says, lust is the greatest enemy. By gaining victory on it, we become the masters of the world. At some time or other, the sentences of the weak women (*abalaa*) strike them, then they become calm. [They] say, "alright, you may go. Go to the one who makes you like this (the master of the world). It isn't in my destiny, at least you go [to Him]." Many Draupadis call out in this way. Baba writes [to them]: buzz [knowledge around them]. There are some women also like this who are called Suupanakha<sup>65</sup> and Puutana<sup>66</sup>, then their husband buzz [knowledge] around them. She becomes an insect. She can't live without vices. The Dushasan (the male) becomes vice less and Draupadi (the female) becomes a vicious Puutna. This also happens. [...] Some [females] say, 'my husband has died, still my vision goes towards others'. Whether they find a paternal uncle or the maternal uncle or the guru, whoever goes [to them], they blacken their face [with them] or make an attempt; Baba calls it *semi* [vicious]. The Father says, those who become vicious, their face becomes black. Sinful means [the one with] a black face. (Mu.16.07.74, beginning of the middle part of pg.3)
- Those who become Kalankidhar (the one who is defamed) are certainly disgraced. You shouldn't be displeased with this. Journalists publish anything against [you], because it is about purity. There will be atrocities on the weak women. There are some mothers like this as well who don't delay to even beat men with a stick. They will say [them], 'what do you do? What have you learnt? How does the whole world run? You have become crooked'. There are names [like] Akasur, Bakasur<sup>67</sup> as well. Truly, there are names [like] Puutana, Suupanakha of females as well. (Mu.10.08.79, end of the middle part of pg.2)

<sup>62</sup> A character in the epic Ramayana; son of Bali. He kept his leg firm on the ground in the court of Ravan and even Ravan wasn't able to move it

<sup>63</sup> Sister in-charge

<sup>64</sup> A staunch devotee of Krishna

<sup>65</sup> Sister of Ravan in the epic Ramayana who wished to marry Ram and Lakshman

<sup>66</sup> A demoness in the epic Mahabharata who attempted to Krishna by feeding him poisonous milk

<sup>67</sup> Name of demons in the epic Mahabharata

- The greatest wound is of lust. That is why it is said: lust is the greatest enemy. This itself makes you sinful. The entire story is based on lust. The lustful men abduct women, otherwise, what will they do by abducting them? It is not that Shri Krishna eloped with [the *gopis*] for lust. [...] There are certainly quarrels for lust. If they (the husbands) don't spare you for vices, they (the wives) will certainly say, 'it is better to clean utensils than this. I shall mop and sweep [the floor] but will remain pure'. A lot of courage is required in this. When someone comes under the shelter of the Father, Maya also starts fighting. The disease of the five vices upset you even more. First of all you have to be [the one with] a strong faithful intellect. You have to die while being alive. (Mu.06.08.76, end of pg.2)
- It is also famous that weak women suffer atrocities. They are given a lot of beatings because of the poison [of lust]. There are many sinful souls. There are some females also who trouble their husband for poison. (Mu.05.11.74, end of pg.1)
- You remember so much that husband who makes you drink the poison and here you don't remember the Father who makes you drink nectar, who transforms you into diamonds from *cowrie*. You should remember such Father a lot. (Mu.09.04.72, end of pg.3)
- The Father says, according to the *drama*, you, the ones in bondage (*baandheli*) are famous. The weak women certainly suffer atrocities because of this poison. According to the *drama* this is also destined to happen. They suffer beatings a lot and finally they come and take the shelter of the Brahmakumaris. You know that they must take the shelter of Shivbaba. He is the most capable. (Mu.05.08.71, end of pg.4)
- The ghost of lust is very tough. It blackens your face completely. Anger doesn't blacken your face. It is in the kingdom of Ravan where this snake in the form of vices bite you. They call the women female snakes (*naagin*). They themselves are also big snakes (*naag*), aren't they? This doesn't come in their intellect at all, how will [the female] be called *naagin* without a *naag* (male snake)? They have spoilt the name of women. Now the Father makes them famous again. Shivacaarya says, I open the gateway to heaven through the mothers. Shankaracaarya says, the mothers open the gateway to hell. (Mu.09.08.71, end of the middle part of pg.4)
- There are quarrels based on purity itself. If [the husband] makes you dirty forcibly, what can you do? Alright, keep remembering Shivbaba. There are many cases, aren't they? Many obstacles will certainly be created. (Mu.18.12.71, end of pg.3)
- Many kind of obstacles will be created by demons in the *Rudra Gyaan Yagya*<sup>68</sup>. Then the people think that the demons used to throw cow dung, dirt etc. from above; but no. You see that so many obstacles are created! The weak women suffer atrocities, only then will the pot of sins [of those who commit atrocities] be filled. The Father says, 'you will have to tolerate a little. Keep remembering your Father and the inheritance. Even while suffering beatings, remember this in the intellect: 'Shivbaba'. (Mu.02.06.71, beginning of pg.3)
- It is certainly good news for the mothers, because the Father has indeed come for the mothers. He has become *Gaupaal*<sup>69</sup> and come for the cow [like] mothers. The remembrance of this itself is famous. (A.V.15.01.83, end of pg.54)
- Bapdada was seeing that his children have to tolerate so much in the old world. It is the time of joy for the soul, but they also have to tolerate through the body. [...] *Bhagwat*<sup>70</sup> is the remembrance of the character of tolerance of you all. So it isn't tolerating, rather, you are becoming characters of remembrance. You are hearing this story even now about what the children of God did in the love of meeting the Father. What did the *gops* and *gopis*<sup>71</sup> of Gopivallabh<sup>72</sup> do? So this isn't tolerating but [those with the power of] tolerance themselves are becoming powerful. (A.V.19.05.83, from beginning till the end of pg.214)
- Mothers are very dear to Bapdada because the mothers have tolerated a lot. So, the Father is giving fruits for tolerating to such children [in the form of] cooperation and love. Always be *suhaagavati*<sup>73</sup>.

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<sup>68</sup> The *yagya* of the knowledge of Rudra

<sup>69</sup> A title of Krishna; it means the one who rears cows

<sup>70</sup> The stories of the running away of *gopis* after Krishna

<sup>71</sup> Cowherds and herd girls

<sup>72</sup> A title of Krishna; it means the chief herdsman

<sup>73</sup> A married woman whose husband is alive

You have found such a great Husband (*suhaag*) in this life. Where there is *suhaag*, there is definitely *bhaagya* (fortune). That is why always be *suhaagavati*! (A.V.01.11.81, end of pg.104)

- Mothers or sisters should also always remain stabilized in their form of *Shiv Shakti*. [They] shouldn't [think], 'he is my special brother [or] a special *student*'. (A.V.27.04.83, beginning of pg.167)
- When the Father is revealed through every *Shakti*, it is then that there will be sounds of victory (*jay-jaykaar*). The Father has been revealed through the *Shaktis*, it is then that Shiva and *Shakti* have always been shown together. Those who worship Shiva will definitely worship *Shakti*. There is a deep relationship between the Father and the *Shaktis*. That is why they are worshipped together. The *Shaktis* have waved the flag of revelation of the Father, it is then that they are worshipped. (A.V.30.11.79, end of pg.72)
- The mothers fell to the level of the feet [and] when they rise, they completely [become] the crown of the head. When the one who has fallen to the lowest level rises very high he will feel happy, won't he? (A.V.30.11.79, beginning of pg.73)
- If the *Shaktis* come in their form of *Shakti*, their vibrations will keep spreading to everyone. If you remain a *trustee* while living in the household, you will remain detached. You will become the instruments to make your life as well as the life of others successful. Always be in this very intoxication: we are the *gopis* of a cycle (*kalpa*) ago. We found the Father, it means we found everything. There is nothing that hasn't been achieved at all. (A.V.30.11.79, end of pg.73)
- Draupadi has also called out: 'this Dushasan is making me naked. They also show this play, that Krishna gives 21 sarees to Draupadi. (Mu.02.09.89, beginning of the middle part of pg.3)
- The good reputation can spread a lot with the help of the mothers. If all the *hands* that have come become helpful in *service*, you can spread good reputation very quickly because you live in the form of a couple. That is why such couples can *show* themselves a lot in *service*. Perform such tasks and prove yourself, so that your tasks attract every soul towards you. It can be easy to spare time for the *group* of mothers, that too, the mothers who are living in the form of couples. [...] Just like each *kumari* is said to be greater than 100 Brahmins, each mother is the world mother (*jagatmata*). There is a world of difference between 100 Brahmins and the entire world! So whose fame is greater? Each mother should become the world mother and have the feeling of mercy, love and benefit for the souls of the world. (A.V.01.03.71, beginning of pg.31, end of pg.32)
- The Father says, you have to make the mothers really famous. Men should help in this. If she wants to remain pure, let her remain pure. The Father tells you by proving it: actually, men become the gateway to hell. When the husband of a woman dies, the woman becomes a widow. She doesn't even marry. Men even marry twice or thrice. They don't become loyal to a wife (*patnivrataa*). So, who are the gateway to hell to a greater extent? In the scriptures, Draupadi has been shown to have five husbands. There has been so much harm because of this too. [...] There are licentious men. They even have four-five wives. Rich [and] big men are very dirty. A woman never has a second husband. So, the Father comes and uplifts the mothers and the *kumaris*. [...] People think: how will the world increase without vices! The Father says, 'now this world of scorpions and spiders isn't required. [...] The *Government* also asks to reduce production. [...] The parents hand over their *kumari* (daughter) to Kans to be killed. [...] Kans, Jarasandhi, Ravan and so on are all demonic names. (Mu.06.03.73, beginning of pg.3)
- It is mainly the mothers who have a good name. It is the mothers who have to uplift the Sanyasis as well. (Mu.07.03.73, beginning of pg.3)
- *Triya caritra*<sup>74</sup> is certainly famous. There is a drama in which it has been shown that a woman performs so many characters to save herself. You can use many stratagems. Sit to worship (*bhakti*). Tell [the husband]: Baba made me have visions that the sinful world is going to be destroyed. I also see heaven (*vaikunth*). The Father says, 'be careful! If you drink the poison [of lust], you will go to hell. If you become pure, you will become the masters of the pure world'. I have taken a vow now. You should explain [the husband] with such tactics: 'if you want poison, you may marry a second time. I have to take the inheritance from the Father'; but first of all she should be firmly *nashtomohaa*<sup>75</sup>. It shouldn't be that you keep remembering [your] children etc. later on. [...] Those who are sharp will say, 'do

<sup>74</sup> The characteristic of women where her thoughts or intentions within are different from what they speak externally

<sup>75</sup> When all attachments are destroyed

anything you want, [you may] kill me, [but] I will definitely become pure'. It doesn't matter if he (the husband) goes outside and becomes dirty. Why should I lose my life for him? [...] He may beat you to death [but] remain in the remembrance of Shivbaba. Even if you die in the remembrance of Baba, your boat will go across. Tell [him], 'you trouble me. I will write a letter to the *Government*: I become pure to purify Bharat, [but] he doesn't let me remain pure'. (Mu.21.09.73, middle to the end of pg.2, beginning of pg.3)

- There are the temples of *Adharkumari*<sup>76</sup> and *Kanyakumari*<sup>77</sup> as well, aren't there? They have come out of the household and then become the Father's children, so they are called 'adhar'. (Mu.24.04.73, middle of pg.4)
- The daughters say, 'they beat us a lot, they trouble us. Baba, take us under Your shelter'. But there are a lot of fights because of this. There are fights with the *Government*; then they make a loud noise in the newspapers. Then the mothers in bondage are arrested. That is why you have to take a step very carefully. Because of one [person], they become the ones with many bondages. (Mu.20.03.74, end of pg.4)
- The Father comes and gives the position of guru to the mothers. (Mu.06.03.73, middle of pg.2)
- There is the glory of the mothers. There should be a mother above the people of all the religions. Mother Jagadamba should sit and sing a lullaby for everyone. Children are born through the mothers. Jagadamba is the mother of everyone. You all have to bow your head in front of her. A mother can explain how this corrupt world can become elevated or how can peace be established in this India. (Mu.11.01.72, beginning of the middle part of pg.3)
- Many daughters remember [the Father] a lot. Just by saying Shivbaba, tears of love come in the eyes of many children. [They think:] 'when will we go and meet [Baba]?' Even if they haven't seen [Him], they stay eager. (Mu.20.05.71, end of pg.3)
- The Father does know that there are so many quarrels for vices. Obstacles are created. [The mothers] say, 'Baba, [the husbands] don't let us remain pure'. The Father says, "alright children, you remain in the journey of remembrance and remove the burden of the sins for many births that you have on your head. Sit at home and keep remembering Shivbaba. (Mu.05.09.84, beginning of the middle part of pg.2)
- Baba says, you will have to tolerate these atrocities for the sake of Baba. (Mu.20.09.92, beginning of the middle part of pg.3)
- Actually, the Father comes and raises the position of the mothers. It is also said, first Lakshmi and then Narayan. So, there is more honour of Lakshmi. (Mu.19.12.71, end of pg.2)
- The mothers should especially feel happy [thinking:] the Father has especially come for us. All the others who came made the men move ahead. The religious fathers established their religion and went away. Nobody made the mothers famous. And the Father first established the system of 'mothers first'. So, the mothers are long lost and now found (*sikiiladhi*), aren't they? The Father found them with so much love and made them belong to Him. (A.V.11.05.83, beginning of pg.201)
- Ever since Bapdada fixed his eyes on the mothers, the people of the world also definitely raised the slogan of '*ladies first*'. (A.V.21.03.83, middle of pg.96)
- Mothers have a practice; they have been called to make that practice firm. What is that practice, which isn't in the *kumaris* [and] is in the mothers? Of becoming *sati*<sup>78</sup>. To become a *sati* means to sacrifice yourself completely. What is the main quality of becoming a *sati*? She sits in love [with her husband]. [...] Renunciation is also required to become a *sati*. She should have conquered attachment (*nashtomohaa*). (A.V.15.09.69, beginning of pg.104)

## **PURITY – WITH REFERENCE TO THE HOUSEHOLDERS**

- The house should be felt [like] a temple, not a household. Just like the temple's atmosphere attracts everyone, the fragrance of purity should come from your house. Just like the fragrance of an incense

<sup>76</sup> This temple is in Mt.Abu, Rajasthan

<sup>77</sup> A place in South India; the temple is situated on rocks in the middle of the ocean

<sup>78</sup> A widow who burns herself along with her husband's dead body

stick (*agarbatti*) spreads everywhere, the fragrance of purity should spread far and wide. This is called the pure household. (A.V.17.10.81, end of pg.48)

- Do you know your specialty? What is the specialty of this *group*? This *group* will even make the sanyasis and great souls bow. Sanyasi means the great souls of nowadays. So you are the ones who even give the introduction of God through your life to the people who are called great souls nowadays. [...] Everybody's two wheeler vehicle is running properly, isn't it? Does any of the wheels go up or down? It doesn't happen that one wheel moves ahead and the other backwards, does it? This itself is the specialty of you all, that you remain ahead of each other and make each other move ahead as well. To keep each other ahead itself if going ahead. It shouldn't be that he thinks: 'I am a male', and she thinks: 'I am a *Shakti*'. If you are a *Shakti*, that Pandav (husband) isn't less, and the *shaktis* aren't less either. Both are helpful to the Father. That is why it can't be said whether the Pandavas are ahead or the *shaktis* are ahead. The *shaktis* are called shields because they have been thinking themselves to be low for a long time, so, they have been kept ahead to elate them. The benefit of the Pandavas lies just in keeping the *shaktis* ahead. If the *shakti* lags behind, she will pull you too behind, because the *shaktis* have more power to attract. That is why keeping the *shaktis* ahead itself is your moving ahead. (A.V.29.10.81, from the middle till the end of pg.92, beginning of pg.93)
- Despite living in the household (*pravritti*), always remain detached from the relationship of the body; it is then that you will be able to play the *part* of a pure household. You shouldn't have this consciousness even in the dreams that you are a male and she is a female. When the souls are brothers, how did [the feeling of] a female and a male come? Actually, you and the Father are the couple (*yugal*), aren't you? Then how do you say that she is your couple (wife)? She is just an instrument, just for the sake of service. As for the rest, the *combined* form is of you and the Father. Still Bapdada congratulates you for your courage. (A.V.29.10.81, beginning of pg.94)
- It is easy for those who live in the household, because there is always a *contrast* in front of them. Because of the *contrast*, it becomes easy to take a decision. You have less power to take decisions, that is why you don't find it easy. Once you have experienced what you attain from this, the decision is certainly taken. Once you experienced suffering, misfortune, you won't suffer misfortune again and again. If the power of [taking] decision, is small, it does become difficult. So while living in the household or family, because of being experienced with it, because of the *contrast* being in front of you, you are saved from deceit. (A.V.13.03.71, end of pg.46)
- Now you sit on the pyre of knowledge and become fair. You should also make the children do this *purusharth* (spiritual effort). [Tell them:] we are sitting on the pyre of knowledge, then why do you insist on sitting on the pyre of lust? If the husband takes knowledge and the wife doesn't, there are quarrels in that case too. Obstacles are certainly created in the *yagya*. This knowledge is so expansive. (Mu.01.05.72, end of pg.2), Mu.04.05.77
- The Father can catch anyone by his ears. [He can say:] don't you feel ashamed? Baba tells you, 'don't blacken your face, take this vow'. Can't you take this vow? God says, doesn't He? He is the Father of the souls. He alone will purify everyone. He Himself says, you are sinful, the ones with a stone like intellect. Now the Father says, 'don't become very sinful souls. Don't blacken your face. If you do, Dharmaraj will beat you with a stick and finish you. Only the Father can say this: don't you feel ashamed! If you become pure just in this last birth, you will become fair. You have blackened your face for 64 births; still your stomach hasn't filled up. You don't become pure for one birth! You will receive a lot of punishments. Dharmaraj will break your every bone. Still you don't listen. Baba or Mamma can say tactfully. The mother tells you: 'don't blacken your face. You have become the one with a completely stone like intellect, poor and vicious. Now don't blacken your face, otherwise I will slap you.' The mother can say [this]. The children don't have [this] right. Brothers and sisters will fight with each other but they *regard* the mother and the Father. That too has to be said sensibly, otherwise, there will be quarrels. (Mu.04.02.72, beginning of the middle part of pg.3)
- They do blacken their face, don't they? They do become naked, don't they? The Father says, you shouldn't become naked under any circumstance. (Mu.24.09.77, end of pg.2)
- There is establishment with a great tactic. Obstacles will also be created. There are so many atrocities! In a *majority* the men give more trouble. In some cases, the females also give a lot of trouble. Now the Father opens the gates of heaven through the mothers. There are men too. The mother gives birth, so they get an attribute more than the men. (Mu.09.01.74, middle of pg.3)

- When the intellect is engaged with the Father, remember Him, won't you? Then why do you remember others? Don't you feel ashamed? Your eyes become *criminal*. Engagement means the remembrance of Shivbaba in the intellect. Man and woman are also engaged this way, aren't they? The remembrance becomes firm. (Mu.14.11.74, middle of pg.2)
- Baba has many children who remain pure even after getting married. The Sanyasis say, it is not possible that both (man and woman) live together. (Mu.26.12.85, end of pg.1)
- Maya also becomes a wrestler and fights with a wrestler (*pehalwaan*). [...] Then, even after 8-10 years, they are defeated by lust; lust is so powerful! The vices will immediately come to show their face because of becoming body conscious. (Mu.28.11.74, beginning of pg.3)
- [They] write: 'Baba I have blackened my face. Now show mercy on me. Forgive me.' Now there is no question of forgiving in this at all. Because of *tamopradhaan* actions, you yourself fall. That happiness, that journey of remembrance can't remain. You yourself hit the axe on your own legs. Does the Father give blessings to everyone? There is no question of that at all. If you are influenced by bad company or come under the influence of Maya and do something, you hit the axe on your legs. (Mu.29.11.74, beginning of pg.3)
- There is a story like this: A maiden (*kumari*) used to go to fill the pot. She asked a *kumar* (bachelor) to keep the pot on her head in such a way so that any part of his body shouldn't touch any part of her body. They make very good stories which are useful at this time. He said, 'I shall keep the pot just like this.' *Acchaa*, then both of them were engaged involuntarily. They were engaged without seeing [each other]. So, when they saw each other, the *kumar* said, 'she is the same *kumari* who made me give the promise.' That's it, after remembering the promise, they slept separately. The sword of the promise 'any part of [his] body shouldn't touch any part of [her] body' was between them. After a few days, when the parents asked him, he replied: 'my parts of the body doesn't touch her parts of the body; because we made such a promise'. The story is something like this. Here also it is like this, isn't it? Despite living together, the wife and the husband think that they have made the promise that any part of [his] body shouldn't touch any part of [her] body. Here, there is the sword of knowledge in between. Theirs was the sword of the promise. [...] But they write: Baba, we are attracted. That stage hasn't become firm yet. Some part of [my] body touches some part of [her] body. (Mu.06.09.84, beginning of the middle part of pg.2)
- If you ask the husband about the wife or if you ask the wife about the husband, they will immediately say that they have these weaknesses. [The wife says,] this one troubles me for this. Or else they will say, 'both of us live properly. No one troubles the other. Both of us become helpers, companions of each other and live.' Some try to make each other fall. (Mu.29.10.84, end of pg.3)
- They are also confused a lot about purity [thinking:] what should we do? How should we live as companions? What is the meaning of living as companions?' In the foreign countries, when they become old, they marry to have a *companion*, to be looked after. There are many who like to live as a celibate (*brahmacaari*). (Mu.11.07.84, end of pg.1)
- Baba issues an *ordinance*, children, lust is the greatest enemy! It gives you sorrow in the beginning, middle and the end. Now you have to become pure while living in the household. (Mu.11.07.84, middle of pg.1)
- Bapdada congratulates the householders for one thing, that ever since the householders have become companions in service, they have become an *example* because of becoming famous in service. Earlier, people used to think that to become a Brahmakumar or a Brahmakumari means to leave the household. [...] There was this fear, wasn't there? And now they think: their household is running very well as well as their business is running very well. They themselves remain happy as well. So after seeing this, they think that they too can become [a Brahmakumar-kumari]. So you became an *example*, didn't you? (A.V.25.11.95, beginning of pg.43)
- Firstly, you shouldn't give sorrow to anyone. It is not that if anyone wants the poison [of lust] and you don't give it, then it is giving sorrow. The Father certainly doesn't say this. Some foolish like this also come up who say, 'Baba says that you shouldn't give sorrow to anyone, doesn't He? Now if he asks for poison, I should give it to him. Otherwise, this is also giving sorrow to someone, isn't it?' There are some with a foolish intellect who think like this as well. In fact, the Father says, 'you should definitely

become pure.’ The knowledge about the demonic conduct and the divine conduct is also required. (Mu.25.10.89, end of pg.3)

- Always be seated on the seat of the lotus. A drop of water or mire should never touch you. Despite coming in the contact of many souls, always remain detached (*nyaaraa*) and dear (*pyaaraa*). The contact is for service. It isn’t a bodily relation, it is a relation for service. You aren’t living in the household for the relation, you are living [together] for service. (A.V.28.04.82, end of pg.400, beginning of pg.401)
- You say proudly that despite cotton and fire living together, they can’t catch fire, don’t you? This is [your] *challenge*, isn’t it? [...] So is this the *challenge* of you all, the couples or, will you catch fire a little and then extinguish it? (A.V.16.11.95, beginning of pg.24)
- There are studies only with *purity*. You can assimilate [the studies] well with *purity*. *Knowledge* won’t be able to stay [in the intellect] without *purity*. As soon as you indulge in vices, the *points* will completely go out of the intellect. You will become dumb in a way. (Mu.13.02.73, end of pg.1)
- Do you experience yourself to be extremely separate (*nyaaraa*) like the lotus flower and always the beloved of the Father? One thing is that the lotus flower always remains separate from water despite living in water [and] it remains detached despite being in *pravritti*<sup>79</sup>. Similarly, do you all too remain detached, meaning separate despite living in the *lokik* or *alokik pravritti*? To remain detached, especially check your *vritti*<sup>80</sup>. As is the *vritti*, the *pravritti* is made accordingly. What *vritti* should you have? Soul conscious and spiritual *vritti*. Through this *vritti* the *pravritti* will also be filled with spirituality, meaning because of spirituality, you will consider the *pravritti* also to be a trust. [...] Only when you have the feeling of ‘my’ (*meraapan*), the other vices also enter [you] along with attachment. The end of the feeling of ‘my’ means liberation from the vices [and] becoming vice less, meaning pure, because of which even the *pravritti* becomes a pure *pravritti*. The destruction of the vices means to become elevated. [...] Have you made [your] *pravritti* a pure *pravritti*? The very first *pravritti* is the *pravritti* of our body [with the soul] and the next is the *pravritti* of the relation of the body. So the first *pravritti* is to purify every part of the body used to perform action (*karma-indriya*). (A.V.24.10.75, beginning of pg.221, beginning of pg.222)
- Unless you have purified the *pravritti* of the body [with the soul] you won’t be able to purify the *pravritti* of the relations of the body either, whether it is in the limited or in the unlimited. What is the *pravritti* of the Brahmakumar and Brahmakumaris? Just like there is the *pravritti* of the relation in the limited, with respect to the relation of a Brahmakumar and a Brahmakumari, the relationship of corporeal brothers and sisters with the souls of the entire world is such a big unlimited *pravritti*. But first of all you should make the *pravritti* of your body [pure], then you will also be able to purify the unlimited *pravritti*. There is a saying, ‘*charity begins at home*’. First you have to do the service of purifying the *pravritti* of your body, meaning the house [of the soul], then you have to do [the service] of the unlimited [*pravritti*]. So first ask yourself: have you made your house like body pure? Have you made your thoughts, intellect, eyes and face spiritual, meaning pure? Just like on *Diipavali*<sup>81</sup>, every corner of the house is cleaned, you pay so much *attention* that not a single corner should be left out, have you cleaned every *karmendriya* and lighted the lamp of the soul forever? (A.V.24.10.75, beginning of pg.222)

## **PURITY - WITH REFERENCE TO THE ADHARKUMARS<sup>82</sup> (PANDAVAS )**

- Pandava means those who aren’t defeated in the thoughts or the dreams either. Especially remember this *slogan*: ‘Pandava means always victorious’. You should just have dreams of victory. Transform yourself to such an extent. All of you who are sitting [here] are victorious Pandavas. You won’t write a letter that you were defeated after going there, will you? Maya can’t come but you call her yourself. To become weak means to call Maya. So any kind of weakness invites Maya. So, what vow have the Pandavas taken? They will always be victorious. [...] Those who take this vow are always congratulated by Bapdada. (A.V.17.04.83, middle of pg.151)

<sup>79</sup> Household; it also means companionship

<sup>80</sup> The quality of thoughts and their vibrations

<sup>81</sup> Festival of lights

<sup>82</sup> Married men who practice celibacy after receiving knowledge

- There are other men in the world as well, but you became separate from them and dear to the Father. That is why you became *purushottam*<sup>83</sup>. You consider yourself *alokik* among the others, don't you? Though you come in contact with the *lokik* souls, despite living among them you never have to forget that you are an *alokik* [and] separate soul, have you? It is because you have become swans (*hans*), you are *holy* swans who pick up the pearls of knowledge. They are the herons (*bagula*) who eat dirt. They just eat dirt, they just speak dirty [words]. [...] So, while living among the herons, you never forget your *holy* swan life, do you? Are you ever affected by it? Actually, its influence is illusive (*maayaavi*) and you are victorious over Maya. So there should be your influence on them; their influence shouldn't be on you. So, do you always consider yourself *holy* swans? [...] So, the *holy* swans are always clean, always pure. Purity itself is cleanliness. [...] *Holy* swans can't even create impure thoughts. Thoughts are also the food of the intellect. If you eat impure or wasteful food, you can't remain healthy forever. (A.V.17.04.83, middle of pg.150, beginning of pg.151)
- You do consider yourself an *adharkumar*, don't you? Doesn't the remembrance of [being] an *adharkumar* remain in the thoughts or relations? For example, look, first you were stabilized in the remembrance of [being] a brother and a sister. It was observed in that case too that you become body conscious to some extent in the remembrance of [being] a brother and a sister. That is why it was said that the *stage* higher than that is of [considering each other] as brothers. Similarly, if you live considering yourself an *adharkumar*, it means you live considering yourself a soul bound in the bondages of the household path. That is why now [think] even beyond this remembrance: I am not an *adharkumar* but I am a Brahmakumar. Now, when you have become *marjiiva*<sup>84</sup>, is there the relationship of an *adharkumar* in the *marjiiva* life? Is there any companionship (*pravritti*) or household in the *marjiiva* life? Bapdada didn't make and give a household to anyone in the *marjiiva* life. There is one Father and everyone else is a child, aren't they? How did the feeling of being a householder come in this? So you have to consider yourself a Brahmakumar and live. Even if you have the remembrance of [being] an *adharkumar*, as is the remembrance, the stage also remains accordingly. For this reason, now end this remembrance too that you are an *adharkumar*. [Think:] no, I am a Brahmakumar. I am following the *duty* given by Bapdada according to the shrimat. I am in a household or I have a wife, this remembrance is also *wrong*. Seeing the wife with an attitude of a wife or seeing the house with the remembrance of your household (*pravritti*), will this be called [being] *marjiiva*? For example look, trustees are appointed to take care of everything. Consider this too in the same way and live [thinking:] this limited creation that Bapdada has made into a *trust* and given me to take care of isn't my creation; rather, I have become a *trustee* through Bapdada and become an instrument to take care of it. There isn't the feeling of 'my' in being a trustee. [...] Just like you saw the Father in the corporeal form, did He have the attitude, vision or remembrance of the *lokik* relationship even in dreams, even in thoughts? So you have to *follow* the *Father*, haven't you? Those very *lokik* relatives used to live with Him, didn't they? So you people should also have the courage to be in this remembrance and attitude while living together [with the relatives]. What transformation will you bring [in yourself] in this *bhatti* before going? [There should be] the end of the name of *adharkumar*. (A.V.12.07.72, beginning of pg.322, middle of pg.323)
- You are explained so much daily, still the body consciousness of being a bull comes to an end with difficulty. This itself is the greatest disease (*mahaarog*). [...] Only when you become soul conscious can you gain victory over lust. (Mu.15.11.74, end of pg.3)
- Today, they remember very well. Tomorrow, they become body conscious like bulls. A bull has a lot of ego. There is a saying for this: 'what will the body conscious bulls know through the music of the gathering of the deities<sup>85</sup>?' [...] Such bull [like] people keep speaking angrily (*gurr-2 karna*) even in front of the Father. This *feeling* comes [that] they are very body conscious bulls. (Mu.05.11.74, beginning of the middle part of pg.1)
- Firstly, lust is the greatest enemy. It ruins men. For example, the example of a camel is given. It slips in its own urine. Their legs are very long. These [men] are also *human* camels. They fall in their urine

<sup>83</sup> Highest among the souls in following the code of conduct

<sup>84</sup> The one who dies while being alive (after receiving knowledge)

<sup>85</sup> *Surmandal ke saaz se dehabhimaani saande kya jaane!*

again and again. [...] That is why the mothers called out, save us from becoming naked. (Mu.09.07.71, end of pg.2)

- They also promise the Father: ‘Baba, we will never indulge in vices. We will definitely take the inheritance of 21 births from the Father’. Still, they fall. As soon as they see the face of [their] wife, that’s the end. Their wisdom itself is eaten up. The Father says, by gaining victory over lust you will become victorious over the world. [...] By looking at each other, the fire of lust is ignited. The Father says, ‘you have become so dark because of sitting on the pyre of lust. Now I make you fair again. (Mu.22.01.74, end of pg.1)
- The Father says, ‘for My sake, now don’t become sinful. Though the wife is in front of you, consider yourself a soul and remember Me, the Father. Don’t see [her] despite seeing’. (Mu.14.07.84, end of pg.2)
- Many storms will come. He may be an old man of 80 years, such storms will come [in his mind] too that don’t just ask. Be careful. Don’t perform any wrong action through the *karmendriyaan*, otherwise you accumulate hundred times sins. (Mu.02.06.71, end of pg.4)
- This snake like vice bites you in the kingdom of Ravan itself. They call women female snake (*naagin*). They themselves are also big male snakes (*naag*), aren’t they? Even this doesn’t come in their intellect: how will she be called a *naagin* without a *naag*! They have spoilt the name of women. Now the Father makes them famous again. (Mu.09.08.71, end of the middle part of pg.4)
- One thing is the beating through the dagger of lust. The other thing is this [physical] beating. They even kill their wife for lust. (Mu.18.12.71, beginning of the middle part of pg.3)
- There are many sinful. They fall while following [the path of knowledge]; so, they come stealthily and drink the nectar [of knowledge]. Actually, those who leave the nectar and eat poison are not allowed to come for some time. But it is also famous that when nectar was distributed, the vicious demons used to go stealthily and sit [among the deities]. It is said: such impure ones go and sit in the *Indrasabha* (the celestial court of Indra). One fairy brought that vicious person, then what was their condition? The vicious will certainly fall. [...] It is said that he becomes a stone. Now it is not that human beings become stones or trees. No, they have become the ones with a stone like intellect. (Mu.06.09.84, end of pg.1)
- In some point of view, the Pandavas are also females in a way. The soul is a female and the Supreme Soul is a male. So what happened? ‘The souls says (*kahti hain*)’; it isn’t said ‘the soul says (*kahtaa hai*)’. No matter what you become, you are certainly a female. The soul is indeed a female in front of the Supreme Soul. You aren’t a lover (*aashik*), [but] you are the ones who maintain all the relationships with the One Father. (A.V.21.03.83, middle of pg.96)
- The group of *adharkumars* is a bouquet of lotus flowers. While living in the household, you live in the *stage* of the destroyer of obstacles (*vighna vinaashak*), don’t you? [...] Just like if you make one hour fruitful, you accumulate one lakh (hundred thousand) times [benefit], similarly, if an hour is wasted, you suffer one lakh times loss. That is why now end the account of waste. Pay *attention* every *second*. (A.V.30.11.79, middle of pg.69)
- No demon can live in the court of God. There is no instruction for human beings who are dirtied by the urine [of lust] to sit [in the gathering]. (Mu.15.03.77, beginning of pg.3)
- Duryodhan (men) themselves make women naked first of all. It is not that a woman makes a man naked. Women have shame. Men are shameless. That is why it has been shown that the clothes of Draupadi were removed. [Among] every human being, the man is Duryodhan and the woman is Draupadi. (Mu.13.04.73, end of pg.5)
- There are many males like this as well who end (the instability of the *karmendriyaan*) through medicines. Then they remain naked. Otherwise, remaining naked isn’t an easy task<sup>86</sup>. (Mu.21.04.73, middle of pg.3)
- There are temples of *adharkumari* and *Kumari kanya* as well, aren’t there? They have come out of the household [path] and then they became the Father’s children, so they are called *adhar*. (Mu.24.04.73, middle of pg.4)

<sup>86</sup> *Maasi ka ghar*: lit.means going to aunt’s house

## PURITY – WITH REFERENCE TO THE SANYASIS

- Corrupt (*bhrashtaacaari*) doesn't mean [the one who] does stealing, cheating etc. The *law* says, whoever indulges in vices is certainly corrupt. [People] will say, the sanyasis don't indulge in vices. But they too are certainly born through corruption (corrupt actions), aren't they? [...] Sanyasis are also corrupt because they are born through poison. (Mu.04.02.72, beginning of the middle part of pg.1)
- The more you become a yogi, your *karmendriyaan* will become calm gradually. Because of becoming body conscious the *karmendriyaan* become inconstant. The soul knows: we are making attainments. We will be detached from the body gradually. The *karmendriyaan* will become weak gradually. Sanyasis eat medicines and make their *karmendriyaan* calm. That is Hatha Yoga<sup>87</sup>, isn't it? In fact, you have to do your work through the power of yoga (*yogbal*)? Can't you control [the *kamendriyaan*] through the power of yoga? The more you become soul conscious, the *karmendriyaan* will become calm [to that extent]. You have to work very hard [for this]. (Mu.06.08.76, beginning of the middle part of pg.3)
- There are many children near Baba who remain pure even after marriage. Sanyasis say, it is not possible that both (husband and wife) live together. (Mu.26.12.85, end of pg.1)
- Arvind Ghosh existed 50-60 year ago. Now look, so many of his ashrams have been made. There is no question of becoming vice less there. They think that nobody can remain pure while living in the household. Sanyasis themselves also think: when we ourselves can't stay [in the household], how can we tell others [to live in the household]? Now everyone is *tamopradhaan*<sup>88</sup>. Then the mothers make the Sanyasis their guru. [The Father says,] don't you feel ashamed [thinking]: they (the Sanyasis) have divorced our *hamgins*<sup>89</sup>. Still, you keep making them your guru. You become the disciples of the gurus. You become very dirty. The Father certainly doesn't say this. The Father says, 'while living in the household, become pure for just this one birth. You did remain impure for many births'. (Mu.07.09.75, middle of pg.3)
- The Sanyasis certainly won't say to become pure, because they themselves conduct marriages. They will tell the householders, '*acchaa*, indulge in vices every month'. They won't tell the celibates that they shouldn't marry. (Mu.18.07.89, end of the middle part of pg.2)
- Very small religious establishments and sects keep appearing. There is Arvind ashram; [the population] increases so quickly because there nobody forbids to indulge in vices. [...] Those who study the Gita (*Gitapaathi*) do say, 'God says, lust is the greatest enemy. By gaining victory over it, you become victorious over the world. [...] You should ask them lovingly, '*Swamiji!* You narrated that lust is the greatest enemy. By gaining victory over it, we will become victorioius over the world, [we will become] the masters of the world. But you don't tell us about how to become pure at all'. (Mu.29.03.79, middle of pg.2)
- [They] sit after reading the scriptures, so, it is not that everyone is vice less. Everyone is certainly born through corrupt actions. Then there are some good [and some] bad among them. Some are good and some are very vicious as well. There are such ones among the Sanyasis too. There was a sanyasi with a lion. Earlier, he was a sanyasi; later on he became a householder. *Kumaris* etc. used to go [to him] a lot. Finally, he married. Then, he also had children. If children are born through anyone else, he will be disgraced. A sanyasi will be disgraced all the more. (Mu.14.01.71, beginning of the middle part of pg.3)
- Their Hatha Yoga is good as well as bad, because when the deities go to the left path, purity is definitely required to restrain Bharat. So they (the Sanyasis) certainly help in that. (Mu.31.10.84, beginning of pg.3)
- There are many *Vallabhacaaris*<sup>90</sup> too [who] don't let [anyone] *touch* [them]. You know that their soul isn't vice less, pure. [...] They don't think that they are vicious [and] impure. Their body is certainly born through corrupt actions. (Mu.07.09.84, beginning of pg.2)

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<sup>87</sup> Rigourous physical exercises

<sup>88</sup> Dominated by darkness and ignorance

<sup>89</sup> Of the same category

<sup>90</sup> A sect of Brahmins

- The eyes deceive a lot. That is why the Sanyasis close their eyes and sit. They sit the women behind and the men in front. There are many like this as well who don't look at women at all. (Mu.20.05.76, middle of pg.1)
- [They] are asked, why did you adopt renunciation? Why did you leave your household? They used to say, 'the intellect becomes corrupt because of vices; that is why we leave the household'. [Tell them,] *acchaa*, you go to the *jungle* and live [there], then you must be remembering the household? He said, 'yes'. Baba has seen [that] a sanyasi returned to [his] home again later on. [...] Many very small *Naga* people (naked ascetics) go to the *Kumbha* fair<sup>91</sup>. They are made to eat medicines because of which their *karmendriyaan* become calm. In your case, it is controlling the *karmendriyaan* through the power of yoga. Because of being controlled through the power of yoga, they will finally become calm. (Mu.21.08.84, middle of pg.2)
- Earlier, when [they] used to come to beg, they used to lower the eyes and just say, '*Mata Bhikshaa* (mother, alms)'. That's all. If the mothers sit and touch the feet of such ones, is it the respect [of mothers]? Should the mothers be made to do this task? That is why Mamma wrote to all these [Sanyasis]: these ones are called '*Shri shri 108 Jagatguru*'. Now actually, *jagat* means the entire *world*. (Mu.01.09.84, beginning of pg.3)
- The women whom they make widows by going away, [the women] for whom they say that they are gateway to hell, they sit as the guru of the women themselves. [...] Now you are saved from those gurus. (Mu.01.09.84, end of pg.2)
- The Sanyasis renounce [the world], that is why they are pure souls. The Father has explained: they all too are reborn. [...] After being born through poison, when they grow big, mature later on, they renounce [the household]. [...] They will certainly have to be born in the house of a householder. They are certainly called [the ones who adopt] limited renunciation. [They are] great souls, not the Great Supreme Soul. (Mu.19.08.89, end of pg.1)
- Here, though the Sanyasis become pure, they are born through lust. [...] They belong to the path of renunciation (*nivritti maarg*). Women can't suffer misfortune. All these defects have appeared now, in the Iron Age. They even make the women [into] a Sanyasi and take them [along with them]. Still, Bharat is restrained for their purity. For example, when an old house is plastered, it becomes like a new house. These Sanyasis also do the plastering and save [Bharat] to some extent. (Mu.31.08.89, beginning of the middle part of pg.2)
- Two big Sanyasis, Vivekananda and Ramakrishna also existed. Ramakrishna had the power of renunciation (*sanyaas*). While, explaining and doing *bhakti* was [the quality] of Vivekananda. [...] The Father doesn't say, call your wife mother. In fact, the Father says, consider her also to be a soul. [...] The topic of the Sanyasis is different. He (Ramakrishna) considered his wife as a mother. He praised the mother. This is the path of knowledge, the topic of disinterest (*vairaag*) is different. He became disinterested and considered his wife to be a mother. There won't be *criminal* eyes by using the word 'mother'. There can be *criminal* vision for the sister as well. Bad thoughts will never be created for the mother, [but] they are created for the sister. They even marry [their sisters]. The father can even have a *criminal* vision for the child, [but] he will never have it for the mother. The sanyasi started considering his wife to be his mother. [People] don't say for them, 'how will the world go on? How will [children] be born?' (Mu.01.09.89, end of pg.2)
- It is not that you have to come and live here. Then that will be renunciation if you leave the household, come and live here. In fact, you are said: become pure while living in the household. (Mu.01.09.89, end of pg.3)
- There is no rosary of the Sanyasis. They belong to the path of renunciation. They can't give knowledge to those belonging to the household path to become pure. (19.08.89, end of pg.2)
- The *satopradhaan* Sanyasis used to be very fearless. They didn't fear animals etc. They used to live in that elation. [...] There used to be a lot of attraction in them. They got food in the *jungle*. Because of becoming *tamopradhaan* day by day, the power reduces. (Mu.11.10.89, beginning of the middle part of pg.2)

<sup>91</sup> Fairs organized after every 12 years at Prayag, Nasik, Haridwar and Ujjain

- Popes conduct the marriage of so many people. Baba certainly doesn't do this task. The Sanyasis, the ones who follow the path of renunciation also conduct marriages and engagements. Though they themselves are pure, still, they conduct marriages to make others impure. People don't consider this (marriage) to be impurity. When they (the Sanyasis) themselves become pure, why do they make others impure? (Mu.30.10.90, end of pg.1)

## **PURITY – WITH REFERENCE TO THE PROSTITUTES**

- The Father says, uplift the *ganikas*<sup>92</sup> etc. Prostitutes (*vaishya*) are the dirtiest. One [of them] is *common* and the other is private. In between woman and man, the woman is private. As for the rest, she (the prostitute) opens the shop of lust and sits [there]. There aren't such things in the Golden Age. That is certainly the unlimited *Shivalaya* (temple of Shiva). Now it is an unlimited brothel. It is completely *tamopradhaan*. There isn't any *margin* more (worse) than this. (Mu.09.01.74, beginning of pg.3)
- Baba wonders: one day the *ganikas* etc. will also come and understand [the knowledge]. Those who come later will become clever. (Mu.29.01.79, end of the middle part of pg.2)
- The Father has explained, prostitutes are the most inferior. They should come and understand properly. They certainly have to stay at their home anyway. It is not that we will feed them and make them live [here]. Just like they live at their home, they should live the same way. They should just take a leave and come to study. (Mu.24.04.69, end of pg.2)
- Baba keeps saying, you have to uplift the prostitutes as well. This is certainly a brothel. These ones themselves have disgraced Bharat as well. For this the main thing needed is the power of yoga. They are completely sinful. The journey of remembrance is required to become pure. Now there is very little power of remembrance. Uplift the prostitutes also by considering their souls, then you won't feel hatred [towards them]. All the souls have certainly fallen, but you feel hatred towards them. This one is *number one* sinful. Then he has to become *number one* pure again. At least this birth was good, still, he is *number one* sinful, isn't he? So you also have to uplift these *ganikas*, it is then that you will become famous. If you firmly consider yourself to be a soul and say that you explain to a brother, you won't feel hatred. But you don't have that stage. [...] You also have to uplift the *ganikas*, haven't you? There must be very good experienced mothers who go and explain [to them]. Maidens don't have any experience. Mothers will be able to explain, we too were like this. Now the Father says, become pure, then you will become the masters of the world. This world itself will become the *Shivalaya*. [...] It is not that the prostitutes can't reform. They will also come [to the knowledge]. You uplift them a little and then give up courage. You should invite the leader of the prostitutes [saying:] bring everyone. You can obtain a high position for 21 births in the Golden Age *Shivalaya*. There is so much sorrow here. [People] keep diving in the ocean of vices. There are many associations of them. Even among them, they (the prostitutes) are at different levels (*nambarvaar*). Some are very rich, they have very good houses. You can know everything from the *Government*. Explain to them (the prostitutes) too: the Father says, now take the vow to become pure. They will come up, but their body consciousness isn't destroyed yet. In order to purify such sinful, the sword of the power of yoga should also be very sharp. Perhaps, there is some time for it now. You should talk to the *Government* for the prostitutes. Those who explain are also *nambarvaar*<sup>93</sup>. [...] Prostitutes and *ganikas* will also come, who will become cleverer than you. They will start singing very *first class* songs [and] give speeches. They will make such *first class* songs that the mercury of happiness will rise as soon as you listen to them. If you explain and uplift such degraded ones, your name will also become very high. People will say, 'these ones even make the prostitutes so high!' They themselves will say, 'actually, we were *Shudras*<sup>94</sup>, now we have become Brahmins. Then we ourselves will become deities and then *Kshatriya*<sup>95</sup>'. [...] The prostitutes can also make *purusharth* and become the beads of the rosary, because they are very sad, aren't they? They will start making *purusharth* very intensely. In the future, you will see all these things. (Mu.31.01.74, end of pg.2, from the end to the beginning of pg.3)

<sup>92</sup> Those who sing praises of God but stay in the company of licentious people

<sup>93</sup> Capable to explain to a greater or a lesser extent

<sup>94</sup> Those belonging to the fourth and the lowest division of the Indo-Aryan society

<sup>95</sup> Warrior class

## PURITY - WITH REFERENCE TO THE CHILDREN

- Children are certainly pure. Baba also says, children are flowers. They don't have a vicious vision. When they grow up, they have a [vicious] vision. That is why a child and a great soul are said to be equal, rather, they are higher than a great soul. A great soul does know that he was born through a corrupt action. A small child doesn't know this. [...] If children keep getting knowledge from childhood itself, they can be very much safe. Small children are ignorant, but then [on going] outside, to the *school* etc. they are coloured by the company. Good company takes you across and bad company drowns you (*sang taare kusang bore*). (Mu.06.09.84, from the middle to the end of pg.3)
- The main thing is that you will become victorious over the world only by gaining victory over lust. It depends on [the capacity of] the children. Young people have to work really hard. Old women have to [work] less. Those in the *vaanprastha* stage have to [work] even less [and] the children have to [work] very little. (Mu.06.09.84, end of pg.3)

## PURITY – AS IS THE BEGINNING SO SHALL BE THE END

- Actually, those parents give the inheritance of poison. Look, the *Government* also filed a *case* on poison but they (the judges) themselves become confused [thinking:] what should we do? These [women] say that they want to become pure and make Bharat pure, then how can we tell them to become impure? We will be blamed. They themselves become confused. No *judge* will say, 'you certainly have to use the dagger of lust.' Nobody can give this *judgement*. His conscience will prick within. Such a *case* was brought; later on, it was left midway. *Collector* etc. said Baba, 'Dada! Tell them to give poison, otherwise, there will be a lot of commotion. [People] will kill you, they will do this', but how will Baba say [this]? But [yes], Baba used to say that [the children] shouldn't have the inner nature of attachment. (Mu.22.06.73, beginning of the middle part of pg.4)
- [Children] are entangled in the public honour and the honour of the clan a lot. They say, 'Baba, what should we do? Everyone puts pressure (*lehnat*) immediately [saying], you have made your daughter sit at home. Send her out'. *Arey!* The Unlimited Father says, 'don't throw her in a *gutter*'. [Shiv]Baba entered him and had everything done through him, didn't He? He didn't bother about anyone. He tolerated so many bad words and so on. It was neither in his mind nor in the intellect [to surrender so many maidens and mothers]. While walking down the road, the Brahmin was entangled. When Baba made him a Brahmin, he started receiving bad words. The entire *Pancaayat*<sup>96</sup> was on one side and Dada was on the other side. The entire *Pancaayat* of Sindh [Hyderabad] said, 'what are you doing?' [Baba said], *arey!* God has said in the Gita, 'lust is the greatest enemy', hasn't He? If you gain victory over it, you will become the masters of the world. Actually, these are the words of the Gita. (Mu.08.08.75, beginning of pg.3)
- In the beginning, Baba used to say very strict words. He used to say words like '*dog in the manger*'. Neither you yourself drink nectar nor do you let others drink it. Very big people used to visit. Baba narrated the *vani* (words spoken) very forcefully. [People] created a lot of commotion because of not getting poison. They started telling Baba in the *court*: 'tell them (maidens and mothers) to give poison'. [Baba said:] '*Arey!* I narrate the great sentences of God, 'lust is the greatest enemy'. You have to become pure. These are the words of the Gita. What should I say?' They said, 'no, tell them [to give poison]'. [Baba replied:] 'Alright, I will tell them'. He felt within [that] the daughters also understand. They won't agree simply. We have to create stratagems to rule. (Mu.21.04.69, beginning of pg.4)
- Look, in the beginning, when you went for service after [performing] *tapasyaa*, [people] used to see you all in which form? They considered you as female deities (*deviyaan*), didn't they? The ordinary form wasn't visible to them; the form of a *devi* was visible to them. [They thought:] *devis* have come, not *kumaris*. (A.V.06.04.95, middle of pg.207)
- From the establishment in the beginning till now, obstacles have arisen just for purity only because the *foundation* of purity is the *foundation* of the 21 births. (A.V.14.11.87, end of pg.132)
- When the father Brahma became the instrument in the beginning, why did he bear bad words? Because of purity, isn't it? Otherwise, even an elderly person didn't have the courage to raise a finger

<sup>96</sup> A village council (consisting of five or more members)

on the *past life* of the father Brahma. He had such a *personality*. But he had to bear bad words because of purity and the newness of this knowledge of the Supreme Soul itself is purity. (A.V.16.11.95, beginning of pg.24)

- Some quarrel a lot for poison. They don't even delay to remove [those who maintain purity] from the community (*biraadari*). This quarrel has continued from the beginning. In the beginning also they (the maidens and mothers) were asked to come after taking the permission [saying:] we go to drink the nectar of knowledge. Everyone immediately wrote and gave the letter. They didn't know they will stop receiving poison. [...] There have been commotions just for this here and there. They think, drinking the urine [of lust] is stopped by going here. (Mu.06.04.69, end of pg.1)
- This news spread till the foreign countries: he wants 16108 queens. He has found 400 out of them, because at that time, 400 [maidens and mothers] used to go to the spiritual gathering (*satsang*). Then first of all a female sweeper (*mehtaraani*) was enchanted. There was uproar: 'even a female sweeper has been enchanted'. (Mu.12.09.84, beginning of pg.2)
- The Father says, 'become pure while living in the household life'. Troubles are created just for this. [People] used to say, 'this knowledge creates disputes between husband and wife, because if one of them becomes pure and the other doesn't, there will be beatings. All these have received beatings, because something new happened suddenly, didn't it? Everyone was surprised [thinking:] what has happened that these many people run [there]? Human beings certainly don't have knowledge. They said this much, 'there is some power'. [...] Earlier, there was no restriction to go to any spiritual gathering and so on. They went anywhere they wanted. Here, obstacles are created because of purity. (Mu.20.09.89, middle of pg.3)

### **PURITY - HOW [TO ACHIEVE IT]?**

- To take a vow (*vrata*) in the form of any kind of firm thought means to transform our attitude (*vrutti*). A firm vow transforms the attitude. That is why in [the path of] *bhakti* they a vow as well as observe fast (*vrata*). To take a vow means to create a thought in the mind and to observe a fast means to abstain physically. Whether it is the abstinence of food and drinks or conduct and behaviour, the aim in both is to transform the attitude through the fast. You all also took the vow of purity and made your attitude elevated. What attitude did you create for all the souls? The souls are brothers, [there is] *brotherhood*. You become a Brahmin, a great soul just through this attitude. This vow of everyone is firm, isn't it? (A.V.23.12.93, beginning of pg.76)
- The definition of *purity* is extremely simple for you children because you have remembered that the real form of [your] soul is certainly ever *pure*. [Your] eternal (*anaadi*) form is [of being] a pure soul as well as the form in the beginning is [of being] a pure deity and the last birth now is also a pure Brahmin life. With the help of this remembrance, you experience it very easy to make a pure life. (A.V.14.01.79, end of pg.211, beginning of pg.212)
- We all are the children of the One Father, [we are] spiritual brothers. If you have this remembrance of *alokik* vision, the very seed of the vision of a bodily being, meaning *lokik* vision because of which vices are produced is destroyed. When the seed is destroyed, the tree of many kinds of vices in the form of the expansion is destroyed automatically. (A.V.05.06.77, beginning of pg.213)
- Every brother is Mahaviir (the bravest) [and] every sister is *Shakti*. Mahaviir belongs to Ram and *Shakti* belongs to Shiva. While looking at any bodily being, always look at the soul, [look] towards [his] forehead. [...] The eyes should just go towards the gem of the forehead (*mastak mani*). Then what will happen? Because of looking at the soul [of everyone] you will automatically become soul conscious. (A.V.27.04.83, middle of pg.167)
- Do you see [others] through the divine eyes or through these eyes of the skin? Just the divine form will always be visible automatically through the divine eyes. The eyes made of skin see the skin. Whose job is it to look at the skin, to think about the skin? (A.V.27.04.83, end of pg.166)

### **PURITY AND GIVING BIRTH TO CHILDREN**

1. Human beings don't even know how the children will be born in the Golden Age without [indulging in] vices. Many people will say, there are definitely vices there but not much. Just like here also the Sanyasis, the gurus explain: indulge in lust once in a year or once in a month. But the Father says immediately, this lust is the greatest enemy. You have to gain victory over it completely. You have to become completely vice less. There isn't Ravan there, so there is no question of vices at all. The Sikhs also say, '*haraamkhor*<sup>97</sup>'. They are dirtied by the urine [of lust] aren't they? This is [like] eating dirt. (Mu.09.04.72, middle of pg.1)
2. That was certainly a *vice less* world. There you don't become vicious. [People] say, then how will children be born? *Arey*, they will be born according to the tradition there. Children are certainly born, but that is a completely vice less world. Think that they are born through the power of yoga. First they (the parents) have a vision. There is love through the mouth. That is why [the children born] are called *mukhvanshaavali*<sup>98</sup>. These are very deep topics. You shouldn't involve new [souls] in these topics. (Mu.28.11.73, beginning of pg.3)
3. Now it is thought that everyone is born through corrupt actions. So they ask you children, how will [children] be born there? Tell [them]: there aren't the five vices there at all. There is certainly the power of yoga there. You can purify the entire world through the power of yoga; you can become the masters of the world through the power of yoga, then why won't the children be born [through it]? [The parents] have a vision beforehand, that the child is going to come then. There is no question of becoming naked at all. In fact, those who become naked are called Dushasan and Draupadi. At this time, both of them call out. These ones (Draupadi) says, 'Baba, Dushasan disrobes me'. Those ones (Dushasan) says, 'Baba, this Draupadi disrobes [me]'. There are many *cases* like that too. Both write a *report*. They call out at this very time because it is the Confluence Age. Certainly not everyone becomes pure. (Mu.14.01.71, middle of pg.3) Mu.13.01.69
4. These Lakshmi-Narayan certainly won't be called the ones who are dirtied by the urine [of lust], will they? They are indeed called completely vice less. Children will certainly be born, won't they? It is not that they will be born from some [kind of] grass, is it? (Mu.05.07.75, end of pg.2)
5. The deities can never have a vicious vision. Then the vision itself transforms through knowledge. It is not that they won't love [each other] in the Golden Age. They will *dance*, hug each other etc. They will love [each other], but there won't be the odour of vices. [People] have indulged in vices for many births, so that elation goes away with great difficulty. (Mu.27.06.74, end of the middle part of pg.2)
6. Nobody becomes naked in the Golden Age. [...] There are no vices at all. The child will certainly be born from where it has a birth. The soul comes and enters [the womb], so at that very time it is completely *pure* in the womb. (Mu.13.04.73, beginning of pg.6)

### PURITY AND POTAMAIL<sup>99</sup>

- Baba can't tell anyone, you are my *follower*. When they give a *guarantee* to become pure then it is something great. You will have to take a vow for this. They themselves write and send [the letter]: 'Baba I fell'. They don't write, 'Baba, I fell in the *gutter*. I have blackened my face'. They feel ashamed to write this. This is a very great wound. Then they can't have a connection of the intellect with the Father. We hate sinful people a lot. Sinful means *bhilani* (a Bhil<sup>100</sup> woman). They lift dirt and eat dirt as well. Poison is dirt, isn't it? So, they eat dirt. The Father says, 'those who eat dirt are very bad'. (Mu.28.11.71, end of pg.2, beginning of pg.3)
- They *guarantee* that they won't indulge in vices. This is the oldest enemy. You just have to gain victory over it. Some write: 'Baba, I was defeated'. Some don't even tell [the truth]. Firstly, they defame [the Father], they defame the *Satguru*, so they bring a loss to themselves. (Mu.06.06.77, middle of pg.2)
- When they fail in this (purity), they say: 'Baba, today, I did this'. Many fall. They even hug [each other]. Then some [among them] write the truth: 'I made this mistake', [and] some don't tell the truth. (Mu.29.11.74, middle of pg.3)

<sup>97</sup> The one who lives on money wrongfully earned or obtained; a good-for-nothing

<sup>98</sup> Progeny born from the mouth

<sup>99</sup> A letter to Baba containing the secrets and weaknesses of one's body, mind and wealth

<sup>100</sup> Name of tribal people of central India

- Baba says, ‘narrate your horoscope. If you don’t narrate it to the Father, it (the mistake) will increase. Falsity can’t succeed. Your attitude will be spoiled gradually. By narrating [the truth] to the Father, [the attitude] will be restrained to some extent. You should tell the truth, otherwise you will become extremely sick. (Mu.16.07.74, middle of pg.3)
- Baba always says, ‘write your life story and send it to Baba’. Some write the complete truth [and] some also hide [some things]. They feel ashamed. They do know that by performing bad actions the fruits that they obtain will also be bad. (Mu.16.04.75, end of pg.1)
- If a child goes in the bad company of someone outside [and] the Father comes to know it, Baba will immediately say: [you are] a lustful dog, curse [on you]. The Unlimited Father also writes. If someone indulges in vices and don’t tell Baba [about it], they bring a loss to themselves. Because of not narrating, that disease will keep increasing, [the child] will keep falling. When [the children] write the news to Baba, I write [to them], ‘you have disgraced the clan. Because of indulging in vices, you can’t call yourself a deity. You have slapped yourself’. (Mu.19.01.74, beginning of the middle part of pg.3)
- You have to take care of yourself. You never tell the truth to the Unlimited Father either. You keep making mistakes at every step. If you see [anyone] with that *criminal* vision even a little and make a mistake, *note* it down immediately. You would certainly be making 10-20 mistakes daily, until you become *abhuul*. But nobody tells the truth. (Mu.23.07.89, beginning of the middle part of pg.2)
- You should also (write) in the *chart*: which *karmendriya* deceived me today, in the entire day? The greatest enemies are these (eyes). So, you should write, ‘I saw such and such [girl], my vision went [towards her], I had the desire to touch [her]’. [...] The sensible children should *note* in their *dairy*: when I saw such and such [girl], my vision went [towards her]. Then punish yourself. In the path of *bhakti* as well, if the intellect goes in another direction at the time of worship, they pinch themselves. (Mu.20.05.71, beginning of the middle part of pg.1) Mu.20.05.76
- The Father says, ‘children, no matter what sinful deeds you have performed, I am an imperishable Doctor ( *vaid*). If you narrate [the sinful deeds] to the  *Surgeon*, you will become light’. (Mu.14.01.71, end of pg.3)
- The *criminal eyes* of this particular person haven’t been removed yet. Secret news are received now. In the future, they will write more accurately. They themselves will also *feel*: ‘we have been speaking lies, [we] have been falling for a long time. The knowledge wasn’t set in the intellect completely. This was the only reason why we didn’t attain [a high] stage. We used to hide [the truth] from the Father’. (Mu.26.07.89, end of pg.2)
- We should perform such actions, which don’t become wrong actions (*vikarma*). Because of performing wrong actions, the heart certainly feels. [The children] do come and narrate [things] to Baba. In that too, that main thing that Baba asks is: ‘have you performed any vicious act? If you became naked, tell Me about it, because lust is the greatest enemy, isn’t it?’ (Mu.09.12.90, end of pg.2)

### MISCELLANEOUS POINTS RELATED TO PURITY

- The Father certainly comes in the country of Magadh<sup>101</sup>, which is a very degraded country, it is very sinful, the eating and drinking habits are also very dirty. (Mu.05.09.89, end of pg.2)
- The Father explains: ‘both, Radhe and Krishna were fair. Then they sat on the pyre of lust and became dark. It can’t be that one is fair and the other is dark. Krishna is called Shyam-Sundar (dark and beautiful). Why isn’t Radhe called Shyam-Sundari? Why is there this difference? [The two in] the couple should certainly be alike! (Mu.01.05.72, end of pg.2)
- God gives the sovereignty of heaven but you will have to become pure. You remain pure while living in the household life and set an example. The Father says, you have become impure for 63 births. Now you have to become pure for at least one birth. It is said, one among crores. Though they listen to the Father, they are entangled in bad company somewhere. When Bharat was vice less, it was very happy

<sup>101</sup> The province in between the rivers Ganges and Yamuna

like a diamond. This is the world of scorpions and spiders, male and female snakes. (Night class mu.24.05.72, end of the murli)

- If someone steals [something], lies or is influenced by any vice, which is called as the thought or action of impurity, it just happens in solitude. If you always experience yourself to be along with the Father, these deeds won't be performed at all. (A.V.31.05.72, middle of pg.296)
- Krishna was fair, then how did he become dark, nobody knows this. It is said that a snake bit him. Actually, it is about the five vices. Because of sitting on the pyre of lust, they become dark. (Mu.04.06.72, beginning of the middle part of pg.1)
- It is certainly good to become pure, isn't it? Children won't be born. I come and take up the *contract* of purity. We will prove ourselves by making a pure world within five years. In every *kalpa* we call the *Contractor* Himself [saying]: 'O Purifier of the sinful, come.' There is no other *contractor* like this. Sages, saints etc., nobody can say anything. We have found just this one *Contractor*. I alone will make a pure world. I come in every *kalpa* and complete My *contract* too. [...] The Sanyasis still have received the *contract* of restraining Bharat. (Mu.28.11.71, beginning of pg.3)
- Human beings go to pilgrimage places to destroy their sins. They think that [the river] Ganges is the purifier of the sinful. [Ask them]: *acchaa*, then why do you go to Amarnath, Badrinath, Rameshwaram<sup>102</sup> etc.? (Mu.22.06.73, end of the middle part of pg.1)
- The Father says, when you don't follow My (direction) and become sinful, you accumulate hundred times punishment. They defame Me, don't they? If they go to the herons, they (herons) will certainly become happy. So, such one receives a lot of punishment. A birth of *caandaal*<sup>103</sup> is also required, isn't it? (Mu.30.04.74, beginning of pg.3)
- You can ask Baba, many do ask [Baba], 'Baba, my child has fallen in love [with someone]. Now, what should we do? They want to do *love marriage*'. The Father says, 'if it is so, there is no need for you to spend money. It is their *love marriage*. Why do you spend money? [People] even give [their daughters] just in a single *sari*. They know [what to do for] each other. In this situation, you shouldn't give them medical treatment either. It is very difficult to become free from them. Then there are many quarrels also at home. There are quarrels in every situation. [There are] quarrels for lust. (Mu.30.04.74, middle of pg.2)
- The speech of the rich is good. [On listening to them people] will think that purity is certainly good. You should explain: the *characters* also improve through purity and then the human world won't increase either. It will become a handful. The newspapermen will also publish [in their newspaper]: this was explained here. This destruction itself is the instrument, the reason of *peace*. (Mu.29.11.74, end of pg.2)
- Now [people] say Mahatma Gandhi. Actually, you shouldn't call him *Mahatma* (a great soul). The one who himself calls out, 'O Purifier of the sinful! Come and make us pure', how will he be called *mahatma*? Then, you don't bow your head in front of a sinful person! The head is bowed in front of [someone] pure. (Mu.14.07.74, middle of pg.3)
- This knowledge is for 21 births but you suffer a great loss by falling in the *gutter*. Then there will be a loss every *kalpa*. The Father says, 'children, don't blacken your face', still you blacken your face! There are many who blacken their face and go and sit stealthily [in the class]. They will never be able to digest [the knowledge]. They will have indigestion. They can't narrate [the knowledge] to anyone through the mouth. God says, 'lust is the greatest enemy'. You have to gain victory over it. When they don't gain victory over it themselves, how will they say [this] to others? They will feel within, won't they? They are called [the ones belonging to] the demonic community. [First] they drink nectar and then eat poison, so they become hundred times darker. Every bone breaks. The gathering of you mothers should be very good. (Mu.07.09.75, end of pg.1)
- Pictures have been shown in Puri<sup>104</sup>. The *dress* is of deities but the pictures that have been put are very dirty. They are pure down (on the walls); then it is depicted above how the deities went to the left path. They don't know when they went [to the left path]. (Mu.17.04.69, end of pg.3)

<sup>102</sup> Different pilgrimage places in India

<sup>103</sup> The one who cremates corpses

<sup>104</sup> A place in Orissa

- Now you should also tell someone this secret; you should explain to the *family planning ministers*. Tell [them], ‘the *duty* of the *family planning* is just of the Father, according to the *canon* (rule) of the Gita. Everyone does believe in the Gita. The Gita is certainly the scripture of the *family planning*. The Father sits and establishes the new world through the Gita itself. (Mu.21.04.69, beginning of pg.1)
- It is shown in the scriptures that the very throat [of Shankar] has become black by taking everyone’s vices. (Mu.04.09.84, middle of pg.3)
- Krishna himself is called Shyam-Sundar. It is not that he became dark when he was bitten by some *Takshak* snake<sup>105</sup>. Here, the human being becomes dark because of climbing the pyre of lust. Rama is also shown dark. Who bit him? (Mu.14.08.91, end of the middle part of pg.2)
- Bharat was a resident of heaven. It was in the abode of Krishna. Now it is the resident of hell. So you children should give up vices very happily. You have to give up drinking the urine [of lust] immediately. You can’t go to heaven while drinking the urine. (Mu.09.11.74, end of the middle part of pg.2)
- This one also was sinful. He remained sinful the entire age, [for] 60 years. (Mu.14.01.71, end of pg.3)
- If someone doesn’t remain pure himself [and] tells others [to remain pure], then he is a pandit. (Mu.02.09.84, beginning of pg.1)
- How are the *characters* of the deities spoiled? When they go to the left path, it means [when] they become vicious. Such pictures of [the deities going to] the left path have been shown in the temple of Jagannath<sup>106</sup>. [...] They climb the pyre of lust, then the colour changes gradually [and] they become completely dark. They don’t become dark immediately. (Mu.05.08.84, end of the middle part of pg.1)
- You invite Me: come in this sinful world of Ravan. [...] He will certainly come in the household path. (Mu.03.08.84, middle of pg.3)
- You have all the relationships with the Father but the experience and the attainment of every relation is different. So, remain engrossed in the experience and attainment of all the relationships, then you can easily remain detached from the atmosphere of the old world. You can experience different relationships at the time of every task and through the help of that very relation, you can experience constant yoga [with the Father]. (A.V.05.12.79, end of pg.84)
- What is called surrendering everything? The consciousness of this body is also included in everything. If you take the body [of someone], you will also have to give [your body to the one whose body you take]<sup>107</sup>. But you have to break the consciousness of the body and surrender. (A.V.25.01.69, beginning of pg.27)

## OM SHANTI

**E-MAIL: a1spiritual1@gmail.com, WEBSITE: www.pbks.info**

**YOUTUBE: Adhyatmik Vidyalaya or AIVV**

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<sup>105</sup> Name of a poisonous snake

<sup>106</sup> A temple in Puri, Orissa

<sup>107</sup> Here, it is related to indulging in vices