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Clarification of Murli dated 23.08.68 (for Bks)

The morning class of 23.08.68 was in progress. The topic being discussed at the beginning of the second page was, 'birth after birth, since when...?' From the time sins started to be committed, [from the time] *vikarma*¹ started. At the beginning, you certainly come in the Ancient Deity Religion. What was said? In which religion (*dharm*) do you come first? (Students: the Ancient Deity Religion.) And later on? You *convert* in other religions (*dharm*). Do all of you *convert*? (Student: No, some are left out.) Is anyone left out? Is anyone left who does not go in other religions? (Students: those of the Sun Dynasty.) Are those belonging to the Sun Dynasty (*Suryavanshi*) left? Leave the topic of the *Suryavanshi*; the Sun to whom God gives knowledge after coming, when that Sun lays the *foundation* of the kingdoms of other religions, is he born there or not? So, what will be said [about it]? He indeed converts, doesn't he? (A student: he doesn't.) He doesn't? (A student: he doesn't convert in that very birth.) Yes, it is said *conversion* when someone is born in one clan and then he doesn't protect the honour of that clan and converts to another clan, he converts to another religion; he doesn't protect the honour of even the motherland. When some soul goes into another religion (*dharm*) and is born there, it is not called '*conversion*'. Leaving one religion and adopting another in the same birth is called '*conversion*'. Those special souls are so strong in [their] religion that [even if their] child converts, [their] grandson converts, it doesn't matter to them that they *convert*, but they (i.e. those special souls) don't leave their religion.

For example, Mahatma Buddha enters Siddhartha [and] Siddhartha converts. He leaves the ideas, the principles of the Ancient [Deity] Religion and starts spreading the principles of Buddhism.

His father Shuddhodhan, throws the child out of the house; he [even] expels him from the country, but he himself doesn't *convert*. His grandfather (*baba*), Bindusaar.... what was the name given? (Student: Bindusaar.) What does it mean? All the souls in the form of a point... the points are in the form of human souls, aren't they? [He is] the essence (*saar*) of 5-7 billion points in the form of human souls. Who is the essence of the tree in the form of the entire human creation (*sṛshṭi*)? Is there anyone or not? Who is he? He is the one who gives birth to that tree, the first father (*Adi Pita*). He is the essence of the tree in the form of the human creation. He was named Bindusaar. Is he the father (*bāp*) or the grandfather (*bābā*)? (A student: the father.) Is he the father? (Students: he is the grandfather.) Is he the father or the grandfather of Siddhartha who converted? He is his grandfather.

So, the Buddhist religion is established 300-400 years ago and when it was established, the grandson of Bindusaar, the son of Shuddhodhan converted; and he was even expelled from the country. '*Dharat pariye, par dharm na choriye*' (fall on the ground, but don't renounce the religion). The child is expelled from the country; he (the grandfather) remains firm (*āruḥh*) in his very religion. The child goes in the country and abroad and earns fame. He makes all the eastern countries acquainted with his ideas; he becomes renowned in China, Japan and all around; the Buddhist religion is established. Such a big *generation* of the world becomes crazy after Siddhartha. [His] fame does reach Bharat, doesn't it? That fame does fall in the ears of Bindusaar and Shuddhodhan, doesn't it? So, won't their heart be attracted towards the child? Whose blood he has? He has the father's blood, the grandfather's blood, [the one] who is gaining so much fame after going in the country and abroad. So, will the heart move towards the child or not? It does move. Their heart moves towards that child all their life, but they don't renounce their religion, because it is the principle of the Ancient Deity Religion, '*Dharat pariye, par dharm na choriye*'; as it is written in the Gita, '*Swadharme nidhanam shreyah, pardharmo bhayaavah*' (It is better to die in one's own religion; adopting the religion of the others is frightening). Well, their intellect kept going towards that child for all their life, so their destination will certainly be as per their final thoughts (*ant mate so gate*). Yes, the more there is intensity in the thoughts, the earlier those thoughts are accomplished and the slower the thoughts, the later they are accomplished. So, as per '*ant mate so gate*' when Buddhism is very much spread in the eastern religious lands after 300-400 years, both the grandfather (*baba*) and the father are bound together to establish kingship

¹ Actions opposing the shrimat.

in the Buddhist religion. It is because the father himself gives kingship; the grandfather's kingship is definitely received.

Thus, those souls after leaving their body, according to **[their]** *sanskars* that pulled them so much and made them attain the destination as per their final thoughts, they go to the Buddhist religion and are born there and they become instruments in establishing the kingdom of Buddhism.

That is why it was said, at the beginning you certainly come in the Ancient Deity religion. Later on, because of attachment... the people of the other religions don't have attachment to the extent the residents of Bharat (*Bharatwasis*) have attachment to their children.

This Bharat is a country which gives preference to the mother. Because of being a country which gives preference to the mother (*matrupradhan*), there are more motherly feelings in this country. Because... from where does every religion originate? It is from Bharat itself. At the very beginning, there was the Ancient Deity Religion in Bharat. The people of the Ancient Deity Religion themselves became Hindus later on and then, they converted from the Hindu religion into other religions. So, it was said, at the very beginning, you were *Suryavanshi* complete with 16 celestial degrees. And later on? Later on, while experiencing happiness, the celestial degrees continued to decrease. Some went to other religions after being born there and some converted in the same birth. So, who will be called 'weak souls' (*kaccī ātmā*) and who will be called 'souls strong in their religion' (*pakkī ātmā*)? The ones who *convert* in the same birth are weak souls and the ones who don't *convert* in the same birth, who don't leave their religion because of attachment, but because of the attraction for the soul [of another religion], they go and are born in those religions in the next birth. It is also a kind of duty. What duty is it? It is the duty of the souls who are equal to the Father that they are the fathers of the people of all the religions, aren't they? Who? The *Suryavanshi*. So, they (those of other religions) receive their share of the inheritance of kingship through those [*Suryavanshi*] souls.

That is why it was said, at the beginning you were *Suryavanshi*, complete with 16 celestial degrees. Then, you have two celestial degrees less in the *Candravansh* (the Moon Dynasty). Then, due to decrease in the [number of the] celestial degrees, gradually, you are completely deprived of celestial degrees (*kalaheen*) at the end of the Iron Age. Now, how will you become complete with 16 celestial degrees again? Whether it is because of the conversion of religion in the same birth or because of the conversion of religion in the next birth, the colour of the company of the other religions is applied [on you], isn't it? The [level of the] celestial degrees of the soul decline, doesn't it? So, you continued to fall down. Now, how can you become complete with 16 celestial degrees? You will have to climb in the opposite direction; you will have to climb the ladder up, in the opposite direction. [You will have to] break the relationships with the others [and] create a relationship with the One. Over there, in the 84 births, we don't come to know at all, who that Bindusaar is, the highest on high father of the human creation in whom the highest on high religious Father, God Himself, enters. And now? Now, we do know it. So, we have come to know that with the company of the Highest on high we will become the highest on high according to the *purusharth* (spiritual effort) and we will become complete with 16 celestial degrees. So, to recognise that Bindusaar, know him and accept him is the main thing, so that we become *satopradhān* (consisting in the quality of goodness and purity), by remembering that father.

That father is not only the father of the human creation [but] inside him...who else [is] inside him? The Father of the souls, the Supreme Father Supreme Soul is also present in him. He is the permanent chariot (*mukarrar rath*). So, we will definitely become *satopradhān*, because the One who is present in him, who enters in him in a permanent way is *ever pure*, He is ever benevolent (*sadā Shiva*), He is always true. He can never be false (*asatt*) in any situation, in any problem, in any country, in the midst of any crowd of people. Who? The One who is ever benevolent. That is why it was said, just like you became *satopradhān* a cycle ago, you will become *satopradhān* in the same way even now by remembering Me alone. No others will become *satopradhān*. Only the ones who became *satopradhān* a cycle ago by remembering Me alone, they themselves will become *satopradhān*. There won't be the difference of even a single one.

The ones who become *satopradhān* will keep coming. Where will they keep coming? They will keep coming to the Father, they will recognise Him and keep remembering Him. They become *satopradhān*. So, the ones who are *sato*, remain *sato* only. They are number wise (according to their *purusharth*), aren't they? Then, as they have come in the *drama*, they will come

exactly according to the *drama*. They will come and will be born. So look, the *drama* created is so wonderful! A great intelligence is needed to understand this *drama* in a proper way as well. But the ones who have a stone-like intellect can't understand it. *Arey!* Hasn't the One who transforms the ones with a stone-like intellect into the ones with a *Pāras*-like intellect come? (*Paras*: Philosopher's stone: hypothetical substance that the alchemists believed to be capable of changing base metals into gold). He has come, so they can understand, can't they? Why was it said that the ones with a stone-like intellect can't understand? Even the ones with a stone-like intellect will understand only when they keep the company of the *Paras*. If they don't, they won't become [those with a *paras*-like intellect], because they don't understand. A stone-like intellect itself means a dull intellect. Is a stone light or heavy? Their intellect remains heavy; as if lightness doesn't arise in it at all. The ones with a *paras*-like intellect have a subtle (*mahān*) intellect. The subtle intellect catches the depths of anything quickly.

The Father explains so well. Just like you have been falling down in the 84 births, in the same way you also have to climb up now. What? In the 84 births, in the 4 ages (*yuga*) you have been falling down, haven't you? In the *satopradhān* age (*yuga*) you went down slowly and in the *satosāmanya* age (age where there is ordinary goodness and purity) you went down faster. In the Golden Age, during 1250 years you went down two celestial degrees and in the Silver Age, during the same [duration of] 1250 years, how much did you go down? You went down three times [lower compared to the Golden Age]. Then, in the Copper Age? The speed of going down increased further. 8 celestial degrees were destroyed in 1250 years. By the time the Iron Age arrived, all [the souls] became deprived of celestial degrees (*kalaheen*). So, just like you have gone down, now you will climb up in the same way.

So, in climbing the ladder of which age (*yuga*) will you experience a lot of difficulty? In climbing the ladder of the Iron Age a lot of difficulty is experienced. Yet, the Father says, now, there is still time left. You also know that you will *pass* number wise (with a level according to your capacity). Then, you will descend number wise. Your *aim* and objective is to become *satopradhān*. **Yours**. This is not the *aim-object* of those of other religions. What will be their *aim-object*? They won't have the *aim-object* to become *satopradhān* like Lakshmi and Narayan. Lakshmi and Narayan can't be an example for them. They will *follow* only the other religious fathers who are the leaders of whichever religion and who come at their special *time*. It can't be said that all *fail* [or] all *pass*. Does it happen like this? They *fail* number wise and they *pass* number wise (according to their capacity). It (*satopradhan* stage) falls down from [the level of] 100... This '100' will be said for the completely *satopradhān* [stage]. Yet, they *fail* or *pass* number wise only. That is why they have to make a lot of *purusharth*. They *fail* in this very *purusharth*. In which *purusharth*? In which *purusharth* do they *fail*? *Arey*, they *fail* in this very *purusharth* to become *satopradhān*.

It is indeed easy to do *service*. You will be able to explain to the others to the extent you understand. The way in which they teach in the *museum*; by looking at their teaching in the *museum*, by looking at their way of teaching, it is known how much they have studied. It is about which *museum*? In the basic knowledge, in the physical *museum* we come to know about the basic knowledge and in the advance knowledge, the living *museum* is also prepared. When the teachers explain about the special *satopradhān* members [in the form of] *mūrtis*² in the living *museum*, we come to know how much respect they have towards those *satopradhān mūrtis*, with how much belief they present them in front of others. So, we come to know about their method of teaching. The *head teachers* will certainly see (i.e. check). What? What will they see? [They will see] how their method of teaching is. If they see that this one (teacher) doesn't explain properly, she herself will go and explain. She won't allow them to explain wrong things. If she is a good *teacher*, will she listen to the defamation of the good ones? She can't listen. She will come and help. One or two such guards are assigned who keep checking whether the teachers explain properly or not; whether they become confused, when someone asks something, whether they answer with confusion. You also understand that the *service* in the exhibition takes place better than the *service* in the centre. How? (A student is saying something.) Then, only exhibitions should be held [and] opening centres should be stopped if the *service* takes place better in the exhibition itself. What was said? (A student is saying something.) Yes, it is about the living centres and it is about the living exhibitions. When the moving pictures of the exhibition are ready, they will keep doing *service* wherever they go. Subjects will be created by just looking at them; there won't be the need to explain extensively either. So, better *service* takes place in the exhibitions than that in the

² *Mūrti* – here a living person who becomes an example to be watched and followed, so it becomes like a living statue.

centres and better *service* takes place in the *museum* than that in the exhibitions. What is the difference between the *museum* and exhibition? The pictures in the *museum* are permanent in one place. After being gathered, they will create such an atmosphere in one place that the souls attracted from faraway places will keep coming to just one place; and what is it in the case of the exhibition? The exhibition is movable. Those pictures don't have so much power that if they sit in one place, the souls are automatically attracted and come from all around. The *museum* presents itself well. Then, those who see it and go [back home], they will keep telling the others about it too. This will continue till the end. What? What will continue till the end? Will the *centre* continue till the end, will the exhibition continue till the end or will the *museum* continue till the end? The *museum*, the service of the *museum* will continue till the end. The physical *museum* or the living *museum*? The service of the living *museum* will continue till the end. And this name '*museum*' will also change. What? What will happen? The name '*museum*' will change. The name '*museum*' will change? Then what will it become? *Arey!* Doesn't it come to your mind at all? (A student: the name Adhyātmik Ishwarīya Vishwa Vidyālaya will be given in the end.) Yes, the word (name) '*God Fatherly World University*' (the World University of God the Father) is good. This name will be given. Where will it start from? (Students are saying something.) From the Golden Age? Finally, [the use of] the name '*God Fatherly World University*' will start from somewhere or will this name be given [for the museums] in the entire Hindustan together? The name Adhyātmik Ishwarīya Vishwa Vidyālaya that has been given, will it be used together [for the museums] in the entire Hindustan or will it start from some place first? From where? It starts from Banaras (a place in Uttar Pradesh.). What? From the place where the ready-made juice of knowledge (*gyān kā banā-banāyā ras*) is ready; it doesn't even need to be rubbed (i.e. churn in order to extract the essence).

There isn't the name of any human in this [name]. In the previous name, Prajāpita Brahmā Kumāri Ishwarīya Vishwa Vidyālaya or Brahmā Kumāri Ishwarīya Vishwa Vidyālaya, there is a name. Whose? Of a human being. But in this one there is no name of human being. What is the name? '*Adhyātmik*'; '*adhi*' means 'inside', '*ātmik*' means 'in the soul'; it means [that] if someone has to know all the *details* of what is in the soul, how many parts of how many births is recorded in which souls, where will he have to go? He will have to go to the Adhyātmik Ishwarīya Vishwa Vidyālaya. God teaches spiritual knowledge. He is the Father of the souls; He isn't the Father of the bodily beings. To know what parts are filled for many births in the souls who are the children of the Supreme Father Supreme Soul, it will be necessary to go into spirituality. No human can teach this spirituality. *Spirituality* is not something to be taught by humans. Who teaches it? *Spiritual God the Father* Himself teaches this knowledge.

Now, who inaugurates it? One thing is to inaugurate. The inauguration takes place first and the establishment takes place later on. So, who inaugurates it? The Father inaugurated it. [He inaugurated] what? The Adhyātmik Ishwarīya Vishwa Vidyālaya. This is [a point] for the recognition of the Father. What? No one else can inaugurate it. Can't anyone from among the 5-7 billion humans inaugurate the Adhyātmik Ishwarīya Vishwa Vidyālaya? Why? (A student: they don't have the power at all.) They don't have the power at all? Why don't they have the power? They are all souls. It is because only the One who has the power to enter the soul can inaugurate the Adhyātmik Ishwarīya Vishwa Vidyālaya; the One who has the power to enter every kind of soul to its bottom. How many seeds of all the human beings of the entire world, of the humans of all the religions are there? *Arey!* How many seeds are there in the *total* of all the human beings in the world? (Students: 108.) So the 108 are the ones who gain kingship. There is the class of subjects as well. It is the praise of the *number* one kingdom only; it is not the praise of other kingdoms: as the king, so are the subjects. Is this praise 'as the king so are the subjects' fully applicable to the kingdom in today's world? No. The kings have become millionaires, multimillionaires; they are depositing money in foreign banks and the subjects are starving. So, this is not the praise of the government, of those human generations at the end or middle. This praise is 100% applicable to which *generation*? The praise, 'as the king so are the subjects' is applicable to the very first *generation* of the world. So, the **Father** has inaugurated this Adhyātmik Ishwarīya Vishwa Vidyālaya.

You have it (the inauguration) performed by some important person. So, you think that many people will come because of their fame. What do you Brahmins do? When you get a *centre*, a school of the Gita (*Gita Pathshala*), a *museum* inaugurated or when you get an exhibition inaugurated, through whom do you have it done? You have it done through the ones who are considered to be important in the worldly way. And through whom does the Father have it done?

The Father – meaning the *Supreme Soul* Father – Himself doesn't do anything. Does He do anything or is He *akarta* (the one who does not act)? He is *akarta*. However, He has things done. Through whom does He have them done? Should the one through whom he has things done be corporeal or should he be incorporeal? He should be corporeal. He is also the father of the unlimited human creation (*manushya sṛshṭi*) and he is revealed only when the *Supreme Soul* Father enters him. So, you know that if you have an inauguration performed by an important person, many will see him and come following him. So, what is the trick of the unlimited Father too? What is the trick? *Arey*, does the unlimited Father want to call (invite) many or not? He will call many of which *category*? Will He call many people belonging to the class of subjects or the ones who are to receive kingship? A handful of souls selected from among the souls of the entire world emerge [who receive kingship]. How should those handful of souls be collected? Who is needed to *collect* even those kings? A king [of those kings] is needed. That is why it was said that Prajapita is the highest in the human world. How many are there in *total* in the human world? How many humans are there in *total*? There are 5 billion human beings. As such, there are 7 billion, 7.5 billion [souls] too, but they cannot be put in the *category* of humans. (Sound of a mobile phone.) Look, I also have a *mobile* [phone]. Do the others, who are above [the count of] 5 billion, belong to the *category* of human beings? Do they? They don't. To which *category* do they belong? (Students: insects and spiders.) They aren't the souls who think and churn. They won't think and churn even a little. Therefore, those 2 billion are added later on. First of all, 5 – 5.5 billion are mentioned, who unveil various births of their soul through thinking and churning. The number of such ones who think and churn is 5 billion. All of them will know their various births, but they are number wise (according to their *purusharth*); some [will know] 100% [of it], some [will] not even [know] 25% [of it]. [But] yes, if the one chief of those humans who think and churn is caught, one day all the humans will go following him. There are lots of human beings. That is why Baba has written in Delhi to print the opinions of the important people. Why was the name of Delhi mentioned? *Arey!* Aren't there other big cities in this big world? There is New York, there is Washington, there is London, there is Tokyo... there are big cities. Why weren't their names mentioned? It is because the souls of every religion haven't ruled in all the other big cities in the world. Delhi is the only city in the world, where the souls of every religion have ruled on its lap, like a child rules on the mother's lap. So, it was said, print the opinions of the important people in Delhi. If we look with a limited vision, if we look with a body conscious vision, those important people will be the collectors, ministers, directors. And if we look with a soul conscious vision, will they be the important people from a worldly point of view or will they be the important people from a spiritual point of view? Not even one among the ones who have been invited for an inauguration till now can be considered as important people from the spiritual point of view, the ones with an elevated *stage* from among those who think and churn, who think and churn about their various births on the basis of God's knowledge and find out new things and recognise their various births at first; even before that they should recognise the Father.

So, it is good to print the opinions of the people who are important in the unlimited point of view of you unlimited children. Those important people should think and churn and find out new things. There is no question of magic etc. in it. That is why Baba writes repeatedly, publish a book of opinions and publish that book of opinions here as well. It should specially be distributed here. Even if the publishers keep publishing it, distribution should definitely take place here. Those who are your enemies... what? Do the *Suryavanshi* have enemies or not? That book of opinions should definitely be published and given to your enemies; because people indeed make up a lot of stories. They know how to make up stories, but they don't know how to perform the acts they narrate through their mouth, in practice. According to the previous time, Vyas will still be said to be *rajoguni* (the one who is dominated by the qualities of activity and passion). Did Vyas think and churn or not? Who thought and churned the most in the world? It will be said that no one wrote as many scriptures as Vyas did. Yet, Vyas was a thinker in which *stage*? There are four *stages* of thinking and churning; *tamopradhān* (dominated by darkness or ignorance), *rajopradhān*, *satosāmanya* and *satopradhān*. Vyas was in which *stage*? He was a thinker in the *rajopradhān stage*; he did the thinking and churning of the *rajopradhān stage*; and he didn't do the thinking and churning of the *satopradhān stage*. In all the *puranas*³ and so on which are written, the *Vedas* and scriptures that are written, there is no description, no history of the *satopradhān* age (*yuga*) and the *satosāmanya* age, the Silver Age and the Golden Age at all and whatever there is, all that is false. [It is mentioned that] there is Ram in the Silver Age and along with Ram there is Ravan. The Silver Age is complete with 14 celestial degrees; then, how did Ravan go there? Is Ravan

³ A kind of old Indian scripture.

tamopradhān or does he have a *satopradhān* intellect? He has an adulterated intellect. They have shown Hiranyakashyap, they have shown Prahlad in the Golden Age. *Arey*, how will devils like Hiranyakashyap go to the Golden Age? It is totally out of question. The entire *history* is written in a confusing way in the *puranas*. So, it will be said that he (Vyas) has created scriptures in the *rajopradhān* age. In what age? The *rajopradhān* [age]. Why was it said '*rajopradhān*'? (Students are saying something.) The Copper Age? What happens in the Copper Age that it was called '*rajopradhān*'? (A student: there are 8 celestial degrees.) There are 8 celestial degrees? So, it should be said the *age* of 8 celestial degrees. Why was it called 'the *rajopradhān* age'? It was called 'the *rajopradhān* age', because all the women start menstruating (*rajasvalā honā*) then. Why do they start [menstruating]? (Someone said something). Yes, because duality starts at that time. One is the truth and when the second one enters forcibly in between the first [two] ... is *number* two considered as good or will it be bad? [People] say, these are '*number* two goods' (duplicate goods). It is the dualistic age, so it is called 'the age of the *rajopradhān* quality'. There can't be trueness (*sattvikta*) there. There isn't a *satosāmanya* quality either. So, what does the human intellect become like? The intellect becomes *rājasi*⁴. What? The intellect becomes *rajopradhān*. Where does the intellect of all the men focus?

Their intellect becomes stuck at the site where the blood of menstruation (*raj*) comes from. Their intellect doesn't rise above that, no matter how great scholars they are, no matter how great thinkers and churners they are; they will certainly add those *rājasi* things in the scriptures. It is because the intellect is *rajasi*. So, Vyas will also be said to be *rajoguni*. There won't be any such scripture from among his scriptures which is free from the *rajopradhān* things. Every scripture contains topics connected to *raj* and *vīrya*⁵. The human intellect becomes like this. He (Vyas) sat and created scriptures at that time. The atmosphere of the entire world itself becomes like this, when everyone's intellect becomes *rajopradhān*. The *rajoguni* humans... *rajoguni* humans have created these scriptures, so will they be false or will they be true? The scriptures are so false! So look, when they have created such false scriptures, what is it that the *tamopradhān* humans can't make false? That is why, it is sung day after day, '*jhuti maya, jhuti kaya, jhuta sab sansaar*' (i.e. 'false Maya, false body, the entire world is false'). Why was Maya's name mentioned first? Nature's (*prakriti*) name wasn't mentioned; whose name was mentioned? What is called 'Maya'? The 5 vices are called 'Maya'. Alright, in the world, the souls who are 100% full of 5 vices, aren't they the form of Maya-Ravan? They are. Does a man become the form of Maya-Ravan first or does weakness arise in a woman first? In whom adulteration arises first? Adulteration arises in the minds of men at first. The mother in the form of nature has an inert intellect. She can't recognise at all, what is truth and what is a lie. She can't decide. That is why, all those who have been the ones to *define* truth and false in the world, call them judges or call them kings, are they men or are they women? They are men. Yet, why was it said, 'Maya-Ravan'? Why doesn't Baba say, 'Ravan-Maya'? It was said [like this], because... '*Ma*' means 'not', '*aya*' means 'came'. What? [It means] hadn't it come, it would have been good. [If] what hadn't come? It would have been good if the form of Maya hadn't come.

Which form? The body conscious form, and there is not as much body consciousness in men as in women. That is why Maya is placed first. There is the vice of lust in men; desire (*kāmanā*) arises [in them]. As soon as they see a female form of Maya (Maya *rūpinī*), a desire arises in them. So, it was said that this saying is popular in this world, in the world of falsehood... What? False Maya, false **body**... even this body... just as there is the praise for Ram, 'Ram is the highest among the men following the highest code of conduct' (*maryādā purushottam Rām*); no one's body, neither of women, nor of men remains like that of Ram, in the dualistic *rajopradhān* age. Which is the main part in the body that produces pollution? The eyes. The Copper Age arrived and since the very beginning of the Copper Age, since the arrival of the souls of Islam, adulteration started and first of all the eyes started to practice that adulteration. Whose eyes are more attractive? [The eyes] of women or of men? Whose eyes attract more? (Students are saying something.) The men's? Women will say that men's [eyes are attractive]; men will say that women's [eyes are attractive]. But what is the reality? There is more softness in the parts of the female body; there is beauty [in them] while there isn't so much softness and beauty in men. There is harshness in him. That is why the very name given to him is; what? '*Purush*'. *Purush* means harsh (*kaṭhor*). He is harsh through the mind as well as he is harsh through the intellect and he is

⁴ *Rājasi* – same as *rajopradhān*.

⁵ *Raj* – the female potential, sexual power; *vīrya* – the male potential, sexual power

harsh through the *karmendriya*⁶ too; he is harsh through the power of the body. That is why he is called '*purush*'.

So, Baba said that 'false Maya, false body, the entire world is false' isn't a saying in the Golden and the Silver Ages. Even the *kāyā* is not false there. *Kāyā* means body. No organ of the body, even if they are the eyes, they too are not false. Krishna exchanges gazes [only] with Radha [and] Radha exchanges gazes [only] with Krishna and not just for one birth, it concerns how many births? It concerns 21 births. That *corruption* can't arise in the *sanskars* at all. So, all the topics are included in 'false Maya, false body, the entire world is false'. Om Shanti.

⁶ *Karmendriya*-organs used to perform actions