

**VCD No.608, Cassette No. 1094**  
**Dated 3.2.07 at Jammu**  
**Clarification of Avyakt vani dated 18.1.2007**  
**and Clarification of Murli dated 11. 07.67**

Om shanti. The remaining points of the avyakt vani of 18<sup>th</sup> January 2007. This avyakt vani was read from the first page till the middle of 5<sup>th</sup> page. On the 5<sup>th</sup> page in the middle it is said: To the children merged in love and to the lovely children from all around – to both kinds of the children; to the children always accumulating millions on each step according to the shrimat of the father, full of knowledge, powerful, elevated; always lovely as well as having self-respect (*swamandhari*), and also giving respect to the others (*sammandhari*); to such victorious children who always sustain the shrimat of the father, to the children being easy yogis, who always, accumulate millions on every step of the father – BapDada's... but also the children of the advanced party, who are in the subtle world, today - every one has said this: Give also on our behalf remembrance and love to all, to the children from all around; and also give our message: We are waiting for you. Who spoke? Avyakt BapDada spoke. And on whose behalf did he speak? He spoke on behalf of the children of the advanced party. It means that BapDada always remains in the very intimate terms with the children of the advanced party and when the season comes he goes for some time to meet those in the basic party. For this reason, it was said that the children of the advanced party also gave the special remembrance and love. To whom? BapDada gave on behalf of the children – on behalf of the children of the advanced party. But he gave to whom? To those in the basic party. And he said: Those children of the advanced party are waiting for you. For whom? [Students: For those of the basic party.] Are they waiting also for those in the basic party, who are the root souls (*adharmurt*) of the other religions (*dharms*) or are they waiting only for those of the Moon Dynasty (*Candravashis*)? [A student is saying: For the Moon Dynasty.] Who are those in the advanced party invoking? Who are they waiting for? [Students are saying something.] They themselves are the Sun Dynasty (*Suryavanshi*). Who will be more advanced than those in the advanced party? Who will be more advanced than the Sun Dynasty children in the advanced party? [Students are saying something.] Will the Moon Dynasty be more advanced? Will those of the Islamic Dynasty (*Islamvanshi*) be more advanced? No. Those, who belong to the other dynasties (*vansh*) among the root souls (*adharmurt*)... the roots, which are shown below in the tree, are called support (*adhar*). The roots are the support of the entire world tree. And from among all the children seated in the roots - whom are they [i.e. advanced party] waiting for? [Students: For the Moon Dynasty.] They are waiting for the Moon Dynasty children. Why? Because the hint was given in the avyakt vani already before that, they have to invoke the *Vijay mala*. Which dynasty does the *Vijay mala* belong to? [Students: To the Moon Dynasty] To the Moon Dynasty? To the Moon Dynasty. To which dynasty does also the head of the *Vijay mala* belong? [Students: The Moon Dynasty.] Which dynasty will Radha belong to? [Students: To the Moon Dynasty.] To the Moon Dynasty – she is the main, isn't she? And all are *patranis*<sup>1</sup>,

<sup>1</sup> *Patrani* – the *royal wives*; in the spiritual language those who achieve the position of queens, who do high efforts, but when Maya attacks, they fall down to the ground (*pat me girnewali*). It means that their purity is broken to some extent in one way or the other. Only one Radha remains completely pure and hence she becomes maharani.

queens, gopis. But the *maharani* [empress] is only one – Radha. The purity of Radha can't be compared with anyone else. So, it was said: You have to invoke (*avahan karna*) the *Vijay mala* meaning the one, who is the head of the *Vijay mala*, for whom it was also said in the murlis – what was said? If one queen of the honeybees goes out, the entire hive goes behind it. Therefore, to invoke the *Vijay mala* means that if they invoked the head of the *Vijay mala*, the queen bee, it is as if they invoked all. So, those in the advanced party are waiting for her. Make arrangements (*intazam*) quickly! To whom was it said? [A student: To those in the basic.] It was said to those in the basic: Make arrangements quickly! Make arrangements very quickly! Specially, dear mother of you all, Didi, Bhao Vishv Kishor and all the companions, who went - in the advanced party – how did those people go? [A student: Leaving the body...] Having left the body, they are sitting in the subtle world (*virajman*) in the subtle body. But it is not like this that they remain always in the subtle world. Those souls for whom it was said: “inspiring<sup>2</sup> party”, are in the subtle bodies. They enter the corporeal souls of the advanced party's planning group. They enter and play their part. So, all the companions, who have gone, have given remembrance and love to all of you. It means that two types of the souls from the advanced party gave remembrance and love. One - those who went away from the basic having left the bodies. They became those in the subtle bodies (*sukshm sharir dhari*). The second – those, in whom those souls in the subtle bodies enter. They [first ones] are subtle, genuinely subtle. They don't have a corporeal body. Their account with the corporeal body was completed. And the second [type] are those [souls], who despite having the corporeal body have attained the stage of the subtle churning. Those souls of the “inspiring” party enter such “subtle-corporeal” children of the planning party and they are invoking all of you, means those in the basic party. Where are they invoking? Where should you come? To invoke means: Come! So come where? They are invoking: Arrive there, where BapDada is playing the practical role! So, they gave remembrance and love to all of you. Together with this your sweet mother said just this: Now having become victorious, having removed sorrows and pains, become the companions of the father very quickly in order to open the gate of the Abode of Liberation! Where will this gate of the Abode of Liberation open? Will it open in the abode above or will it open in the abode below? Hm? You, children, will bring the Supreme Abode (*Paramdham*) down to this world. What's the meaning? [Students: The abode below.] That down here, just in this world, some gathering of Brahmins has to be prepared, who will be in the seed stage. They will be in the incorporeal stage, without vices and ego. They will be in the thoughtless stage. Become the companions of the father in the gathering of such children, in order to make ready such gathering! Who should become the companions? It was said to those in the basic. Brahma the Father (*Brahma Bap*) is giving special love and remembrance from the heart also to you all, who have not seen the father in the corporeal. To whom is he giving remembrance and love? [Student: Who didn't see Brahma the Father in the corporeal...] To those, who are in the basic, but didn't see Brahma the Father in the corporeal. Which corporeal does it concern? The corporeal one left the body already in 69'. Is it the question of that corporeal? That one left the corporeal body. The body didn't remain; therefore, there is no question of seeing him. Now that corporeal

<sup>2</sup> Baba is saying “*inspiring*”. This word doesn't exist in the standard English, but it was used here, because “inspiring party” is used the term in knowledge.

Brahma, who having left the body has become *avyakt*<sup>3</sup> and subtle (*akari*), is playing the role entering [the body]. And the father as well... the father means? The father Shiva (*Shiv Bap*). He also is playing the role entering. The one, whom he enters and is playing the role, is the bodily being instrumental in opening the gate of the Abode of Liberation. One is the Abode of Liberation (*mukti dham*), one is the Abode of Happiness (*sukh dham*), and one is the Abode of Sorrow (*dukh dham*). There are three instruments of the three abodes. There are three levels (*tabakke*). How many levels are there in the universe (*brahmand*)? [Students: Three.] The Abode of Liberation, the Abode of Happiness, and the Abode of Sorrow. Who is the deity of peace (*shanti deva*) of the Abode of Liberation? [Students: Shankar.] Shankar is called the deity of the Abode of Liberation. *Dev dev Mahadev*. Which abode is the highest? [Students: The region of Shankar (*Shankar puri*.)] The Abode of Liberation. The chief of the Abode of Liberation is Shiva, but he isn't in the corporeal. The name of his point is Shiva. Then when he enters the corporeal and makes that corporeal equal to himself... Someone will be the first among those, who become equal to the father. The name of the one, whose number comes first, is joined with Shiva. There is only one deity among 330 millions deities, whose name is joined with Shiva. Just like they organize some company, they take the name and then they apply "& son's company". In the same way, this is the company of creating the new world. The name of Shankar is joined with Shiva in it. Those on the path of the religious devotion think... what do they think? Shiva and Shankar are just one. But we children know that they are two souls. What? There isn't one soul, there are 2 souls, but despite that there are 2 souls, Shankar, who is the second soul, becomes immersed (*lin*) in love and this is why he becomes one. What? It is not like this that a soul becomes immersed in the Supreme Soul. Not all the souls can become immersed in the Supreme Soul for ever. It concerns only the Confluence Age that as long the Confluence Age lasts, one soul plays the role having become immersed in love in the Supreme Soul the Supreme Father Shiva. For this reason they mixed the names Shiva and Shankar. So, Brahma the father is giving to all of you, who didn't see the corporeal father, the special remembrance and love from the heart. So remembrance, love and greetings (*namaste*).

With the dadis. With Ratn Mohini Dadi and Dadi Manoharindra. You also have a look! It means that the other dadis can see this anyway, but you also have a look! Meaning Ratn Mohini Dadi and Manohar Dadi. You also have a look! You are playing all round part, aren't you? As much you could do – number one in the service. You have been number one from the beginning. Your name is in the heart of Brahma the Father. In the previous *avyakt vani* there was a special matter told about Manoharindra Dadi ...what?... that the one, who tells the true history of the yagya is Manoharindra Dadi. The rest tell also lies<sup>4</sup>. They tell according to their selfishness, but Manoharindra Dadi tells the true history. So, the Lord is pleased with the true heart. (*Sacce dil par sahab razi.*) The number one service is that of establishing the true land, isn't it? In this, you have been number one from the beginning. Your name is in the heart of Brahma the Father. Whatever may happen... What? Anyone may play any part in the drama... you carry on! Looking at [you] the others also become courageous. The others also become courageous

<sup>3</sup> *Avyakt* – literally meaning: not visible.

<sup>4</sup> Here it means that the others tell sometimes the truth sometimes lies.

having listened to the truth, which you tell with courage. Otherwise...? Otherwise they are afraid: Who knows what our condition will be like, if we say the truth. The one who gets things done (*karavanhar*) is together. With you... You are courageous. So, *himmate bacce madade bap*.<sup>5</sup>

With Dadiji. Which Dadi? Prakashmani. Very good! When you smile, all become happy. Now do one thing! Will you do it? Will you do it? Surely? Oh, Baba is doubting. Will you do it? Surely? Now eat the food in the proper way. What? When isn't the food eaten in the proper way? [Students are saying something.] No. In the daily routine sometimes, something happens like this that the food doesn't go into the stomach. Eat the food properly! Eat the food with the eyes opened! Don't close them! Because your eyes close, don't they? Then thoughts occur to everyone: Why did she do it? Why did she close the eyes? For this reason, eat the food with great love now. Now don't close the eyes! You will do this work, won't you? All of them will become very happy. If you eat the food with the open eyes, all of them will become very happy. Who are all of them? Yes, whoever are there in the basic, all of them will become very happy. You will say "Yes", won't you? It has to be done. It has to be done.

Dadi Shantamani. Oh, wah! You remember, don't you? BapDada gave you one special title. *Sacli kauri*. The true shell (*kauri*). Hm? What kind of a shell? [Students: True.] True? True means what? [Students are saying something.] Yes. The true shell. Not a false shell. One is a false shell. Someone might have used it. And one is the true shell. BapDada gave the special title. To whom? To Dadi Shantamani. *Sacli kauri*. Those days even a shell had importance. It is said about the old times of the beginning of the yagya. Those days even a shell had importance. Now a shell doesn't have any value. All become happy seeing dadis, don't they? What song do you sing? Wah, wah dadis, wah! And if they weren't "wah, wah", and if they weren't "wah, wah"... Who? [A student is saying something.] No. You sing songs, don't you? *Wah dadis wah!* If they weren't "wah, wah", you wouldn't be either. If who weren't "wah, wah!?" These dadis for whom you sing songs: *Wah dadis wah!* If they weren't "wah, wah", you wouldn't be either. What's the meaning? When, "are" you? When do you have an existence? [Students are saying something.] When the dadis exist. Meaning, when the king exists, the subjects have their importance. If the king doesn't exist, the subjects have no importance. For this reason, it was said: To which religion (*dharm*) one belongs... what will he do? [Students: He will accept that one.] He will accept only the words of that one. It is because he belongs to just that religion (*dharm*). To whom will he do: "wah wah!?" He will do "wah wah" to that one. For this reason it was said: All of you are happy seeing the dadis, aren't you? What songs do you sing? Wah dadis, wah! And if they weren't "wah! wah!", you wouldn't be either. That is to say: Your existence, your importance is as long as the dadis are. If they don't remain, your importance won't remain. And your world will be finished off as well. Which world is going to be finished off? Hm? [Students are saying something.] No. There is such a world of Brahmins, who are incomplete Brahmins, so they become incomplete deities, and so from the Copper age they go to other religions (*dharm*s). It was said for them. All right! Om shanti.

<sup>5</sup> If the children are courageous, the father helps them.

The murli that was going on was dated July 11<sup>th</sup> 1967. On the first page in it, the matter was being narrated: When there was the kingdom of these Lakshmi and Narayan, there was peace in the world. Now whose kingdom is there, so that there is restlessness? [Students are saying: Of Ravan.] When there was the kingdom of these Lakshmi and Narayan, there was peace. And today there is the kingdom of Ravan, the kingdom of many heads, so there is restlessness. That is to say, that if there is the kingdom of one there is peace and happiness. And if there is the kingdom of many, it becomes sorrow and restlessness. For example, there is a family. If all in the family accept the opinion of one head [of the family] there is peace and happiness. And if in one family one says one thing, the second says another thing, the third says third thing...? Just like it is seen in the today's families – one gives vote to the Congress, one is a devotee of the Congress, the second in a devotee of the Janta Party, the third is a devotee of the Samta Party, the fourth is a devotee of the Samajvadi Party. Everyone's opinion becomes different. All fight and quarrel. The vibrations keep destroying one another; the *drishti*<sup>6</sup> gets changed. So what is told to be the reason for peace? One opinion system (*mat*), one kingdom, one language, one clan. So, in the kingdom of Lakshmi and Narayan there was peace. It is called heaven, the deity world.

The second page. July 11<sup>th</sup> 1967. Over there 5000 years ago, there was peace in the world. There was peace in the entire world. It is not a question of just Bharat. What? There was peace in the entire world. What is called "the world"? Where there are worldly religions (*dharmas*). [A student: The world is in the Confluence Age.] All the countries of the world are present. No one else knows these topics. This is the main topic. All the souls meet and say: How would peace be established in the world? Now the souls cry out (*pukarna*) and here you children are making efforts. For what? [Student: So, that the peace would happen.] You are making efforts to become a soul - a form of peace. You are making efforts to establish the world of peace. You are making efforts to create the vibration of peace. Peace has to be established in the world. So speak: There was peace in Bharat, wasn't it there? There was peace in the Golden Age and there is restlessness in the Iron Age. Why is it like this? It is because there are many kingdoms.

It is the kingdom of Maya, isn't it? It is said: Maya, Ravan. Ravan has 10 heads, hasn't he? It is the kingdom of a system of ten opinions. There isn't just one opinion. Look, there is so much pomp of devotion! The devotion comes from this Ravan. And knowledge comes from the one father. Now this pomp and show increase day by day. This pomp and show increases within the last 100-200 years of the 5000 years drama, now at the final time it increases day by day, multiplies day and night (*din duna rat cauguna*). The human beings go to fairs and exhibitions. So, they think that certainly there will be merits from going there. So many people go there. Where is the foundation of these fairs and exhibitions laid? These fairs and exhibitions flourish (*bahut calna*) in the Brahmin world of those who have incomplete knowledge, among those in the basic knowledge. The fairs flourish, the gatherings flourish, the conferences flourish, the mega programs flourish – therefore the great crowd gathers. So what do people think? That there would certainly be some merits in going to those fairs and exhibitions. Now you understand that no one can

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<sup>6</sup> *Drishti* - the way of seeing the world, the others.

become pure through these fairs and exhibitions. Whoever arrives to the fairs... God is actually not there. The father, who purifies the impure, is not there. Only the completely dirty are gathered [there]. Then how does the vibration become like? The vibrations become dirty. Both the *drishti* and the *vritti*<sup>7</sup> become impure and degraded (*patit*). No human being can tell the way to become pure. That is to say? Meaning? Who can tell the way to become pure? Only the one who is ever pure\* can tell the way of purifying the impure. And where the ever pure is not present... Where is he not present? One would have to make comparisons in the world of Brahmins. If he is present there, he will tell the sinful ones, the way to become pure. If he is not present, then that world won't be called the world becoming pure from impure. It is the world leading to the chasm of downfall. It is because there is only one father, who purifies the impure. There cannot be two [fathers]. Hm? He is only one and he comes only once. The father, who purifies the impure, comes only once. What does it mean that he comes? He is revealed. Didn't he come at the beginning of the yagya? He did but, he wasn't revealed, so no one knew. Then how would anyone remember him? No one could remember, no one could know, so they couldn't take the colour of the company either. The world is just one. It is just called new and old. In the new world, they say New Bharat and New Delhi. Certainly, New Delhi will be first in Bharat. Will it be in Old Bharat or in New Bharat? [Students: In New Bharat.] It will be in New Bharat. Every thing in the world first is *satopradhan*<sup>8</sup> – new, and later it is *tamopradhan*<sup>9</sup> – old. God comes in Bharat. So, is Bharat, where God comes, impure and old or is it new, pure? [Students: Old.] Bharat is old. It is *tamopradhan*. God, having come into the impure Bharat, makes it pure Bharat. When Bharat becomes *satopradhan*, then certainly the capital over there - Delhi - becomes *satopradhan* as well. First Delhi is a graveyard, later on Delhi is the land of fairies. When it is a graveyard, it is *tamopradhan*. When Delhi is the land of fairies, it is *satopradhan*. So, over there, in the new world everything is new. This *Mathura*, this *Vrindavan* and so on are not any new. Which? Those, which can be seen in the physical form in the limited world, where the devotees go on pilgrimages ... this *Mathura*, this *Vrindavan* and so on are not any new. They have to become new, where there will be the new kingdom then. Here in the old world there is the old kingdom. In the world, no one knows what is called the old and the new world. You know it. The new world - where there is the kingdom of one. And the old world - where there is the kingdom of many. Are there numerous subjects or kings? There are numerous subjects. Therefore, there is the kingdom of many subjects over many. It is called the kingdom of the subjects over the subjects. People think that after 40 000 years the world will become new. They are in the sleep of ignorance. Why? Right now, there is such sorrow that in this world no millionaire, multimillionaire is happy. No one can say that we remain always happy through the body, through the mind, through the wealth. Right now, there is sorrow. And there is such sorrow that 1% people say that we are always happy. The remaining 99% are all sorrowful. The poor become poorer, they become sorrowful and the rich become richer. They are in the sleep of ignorance regarding which world is peaceful and happy, aren't they? The happy world, which the father creates, is that where no one is sorrowful, no one is restless. Now you children know how much the path of the

<sup>7</sup> *Vritti* - the vibrations resulting from the quality of thoughts

<sup>8</sup> *Satopradhan* – the stage dominated by purity and goodness.

<sup>9</sup> *Tamopradhan* – the stage dominated by darkness and ignorance

religious devotion has spread. That is called ignorance. Only the father is the Ocean of Knowledge. The father doesn't tell you like this: Say Ram, Ram and rotate the *mala*<sup>10</sup> and so on. No! It is explained to the children. What? What is the meaning of saying Ram, Ram? They repeat someone's name on the path of the religious devotion, what's its meaning? What is the secret behind mentioning the name? The secret is that the one, whose name is mentioned, must have done some work. God is given many names. All those names have some meaning. He has done work according to the meaning. They mention the name: Ram, Ram. What work must have he done? [Students are saying something.] Ram delights. He delights everyone's heart. He makes everyone's heart happy. Just like they play games. Is there sorrow in playing games or is there happiness? [Students: Happiness.] There is happiness. Similarly, Ram who had the game of Raja yoga played, he had it played in such a way that every heart used to dance in happiness. For this reason, there are the songs praising the name Ram.

You know how the world history and geography repeats. You are receiving this education. Its name is the spiritual education – the spiritual knowledge. No one knows its meaning either. The soul is called the spirit. Except for the spiritual father, no one can give the knowledge about the soul. Only the father is called the Ocean of Knowledge. He is the spiritual father full of knowledge. You don't talk to the body. Whom do you talk to? You talk to the souls. You don't talk to the bodies. The spiritual spirit (*ruhani ruh*) teaches. In that world, the human beings talk to the body. They talk to the body conscious. And you? You talk to the spirits. It is the spiritual spirit (*ruhani ruh*) who teaches. So, the father talks only to the spirits. What was said? If some are body conscious, the father doesn't talk to them. Oh! It was said in the murli: I teach you children, I talk to you children, this one here just listens in between. Meaning? [A student: He doesn't talk to Brahma.] Doesn't he talk to Brahma? Doesn't he teach him? Why? [A student: He doesn't understand.] Because the bullock, which is shown in the temples of Shiva, is an indication of the nature of an animal (*janvariya*). Just like they say: To cast pearls before swine.<sup>11</sup> A bullock can't understand the core, the depth of such an elevated knowledge which the Supreme Father Shiva gives when he comes. For this reason, it is said: The animal-like intellect. So, I don't talk with him, I talk to you children. You children, who are 'you'? Those who are soul conscious. I am a soul – a point of light and my father is a point of light. Why? Why [is it said] like this for Brahma. It was said like this], because he has been saying for such a long time, that the biggest mistake happened because of which Bharat fell down. Which is that mistake? [Students: The God of the Gita.] Krishna is not the God of the Gita. Isn't Krishna the God of the Gita? And in which yuga does God come? [Students: In the Confluence Age.] He comes in the Confluence Age. So, isn't Krishna's soul the one, who is called Brahma in the Confluence Age? Does the corporeal Krishna exist in the Confluence Age? The corporeal Krishna doesn't exist. There is the soul of Krishna. Then, who is the God of the Gita in the corporeal? This issue doesn't sit

<sup>10</sup> *Mala* – garland, rosary ; here: the memorial in the form of the rosary of the 108 souls; it is used in many religions for prayers and worship.

<sup>11</sup> *Bhains ke age bin bajana*. – literally meaning is: To play *the vina* before a bullock. *Vina* is a kind of instrument.

<sup>11</sup> Baba uses the word “automatic”. Many words in Hindi borrowed from English change their meaning. It applies to this word too.

in the intellect of the bullock's intellect. Why doesn't it sit in it? Why doesn't it sit in it? It doesn't sit in it for the reason that the soul, who has been continuously hearing for 63 births that the God of the Gita is Krishna, and is himself the soul of Krishna. What will sit in his intellect? Is it just I who is the God of the Gita or someone else? He himself became the God of the Gita. It can't come into his intellect that the God of the Gita in the corporeal can be some other person. Neither this issue sits in the intellect nor can he make this issue sit in the intellects of the others. It doesn't matter that the picture was made "Show the contrast". What contrast was shown? On one side, they showed the lingam of Shiva. And what was written on it? The God of the Gita. And on the other side, they showed the picture of Krishna. The incorporeal God of the Gita and the corporeal God of the Gita. But it didn't sit in the intellect whose memorial is presented in the picture of the lingam in reality. Is it the memorial of the point (*bindu*) or is it the memorial of the corporeal form? Such a corporeal form whose organs haven't been shown. The hands, the legs, the nose, the eyes, the ears haven't been shown. Only the lingam has been shown. And in the lingam a point has been shown. So, whose memorial is the point? [Students: Of Shiva.] The point is the memorial of the incorporeal point of light Shiva, who is called God or *Bhagwan*. And the one whom that point enters in the form of a lingam, is the corporeal form - the one, who forgets the consciousness of his organs. The stage of forgetting the consciousness of those organs is shown in the lingam. For this reason in the first temple which was made in Bharat - the Somnath temple - a diamond was inlaid in the centre of the red stone lingam. It is proved by this that the scholars, the teachers, the sages who were there at the beginning of the Copper Age, who had got that temple built through king Vikramaditya... They had in their intellects that issue... What? That incorporeal Shiva enters someone's body and plays the part. And he plays such a part as if he had the eyes yet he didn't see, had the ears, yet he didn't hear, despite having the organs it becomes the same whether he experienced or he didn't experience the pleasures of the organs. He is called the one beyond the experience (*abhogta*). It is not like this that having entered the corporeal body, having entered the ordinary body, he wouldn't perform the action. He enters the ordinary body, so he must perform the ordinary actions. Just like the world does. But the soul doesn't cling (*limpayman hona*) to those actions. Just like the lotus flower. If the lotus flower would be put into the mud and taken out, not even one drop of mud will remain. He plays such a part. For this reason, he was shown in the form of the lingam. The depth of this matter doesn't sit in the intellect of the one who plays the role in Krishna's last birth's form - Dada Lekhraj Brahma. For this reason it was said... it is shown on the path of the religious devotion - whom do they show in the temple of Shiva? They show also the bullock. Towards which side is that bullock shown? [Students: Outside.] No, it is shown outside as well as inside. Where there is the *jaladhari*... the bullock is shown towards that side, towards which the mouth of the drain (*nali*) is. Meaning what is the intellect of the bullock engaged in? It is engaged in the female body. For the reason of having the body conscious intellect, he can't recognize the essence (*marm*) of knowledge. And the moment when this topic sits in the intellect that the God of the Gita is not Dada Lekhraj Krishna, it is not Krishna alias Brahma... Who is it? It is Shiva-Shankar Bholenath... In that very moment, Brahma becomes Vishnu. Right now, the moment of becoming Vishnu from Brahma hasn't arrived. So, it was said: The spiritual father talks with the spirits. He doesn't talk with the body conscious bulls ...



[Students: ...doesn't talk.] Who is called a bull? [Students: A bullock.] A bullock is called bull. Those topics, about which the spiritual father talks with the spirits, are not mentioned in any scriptures. It is because they inserted the name of Krishna in the Gita. So how would people understand who gave the knowledge of the Gita? You children understand that the spiritual father teaches us this spiritual knowledge. The spiritual knowledge is not in the scriptures. Who are those who write the scriptures? [Students: Human beings.] Human beings. And are the human beings vicious or are they without vices? [Students: Vicious]. The human beings are certainly vicious. So, will the vicious human beings be body conscious or will they be souls conscious? [Students: Body conscious.] Body conscious. Certainly, the body conscious human beings will tell others only the knowledge which makes body conscious. They can't give the spiritual knowledge. This you receive from the father. What? The spiritual knowledge. The knowledge about the spirit (*ruhani knowledge*) is called the spiritual\* knowledge. Only the spiritual father has the spiritual knowledge. No other human being has that knowledge that he has. Why? The human beings are born from *Manu*. Whose progeny are all the human beings? [Students: Of *Manu*.] The progeny of *Manu*. Who is called *Manu*? The one, whose mind is very powerful. And does the raja yoga which the father teaches when he comes, make the mind peaceful (*aman*) or does it make the mind unsteady (*cancaal*)? The soul should become such that the mind would get merged\*. Will the mind of deities move? The mind of the deities is not unsteady (*cancaal*). And now, our human mind is unsteady. The unsteadiness of the mind should come to an end completely. I – a soul, a point of light. My father – a point of light. Even if he has come into the corporeal. The one in whom he has come, is also a point of light. He is also incorporeal, without vices and ego – equal to the father. When one's stage becomes like this, then one isn't called a human being. His mind became peaceful (*aman*) – as if there isn't a mind. Baba is the spiritual father, the spiritual spirit (*spiritual ruh*), the supreme spirit. You children know that the soul is a point (*bindi*). That point teaches us. The father teaches us, souls. The father of the point-like souls. It isn't in your intellect that Dada Lekhraj – Brahma teaches us. All right, even if knowledge emerged from his mouth, but who teaches? [Students: Shiva.] The father Shiva teaches. Those, in whose mind it got fixed that the bodily being teaches, remain completely ignorant. They become body conscious. And those in whose intellects it comes: "I go to the lap of the spiritual father, I learn from the spiritual father, I am the mouth born progeny, I am not anyone born from the womb (*kokhvanshavali*) – the womb born progeny..." The lap is called the womb. The lap is a part of the body. So, this knowledge doesn't sit in the intellect of those who are body conscious. I don't talk with body conscious ones.

I talk with the soul conscious ones, those who understand that the one who teaches me is not any bodily being – the one who teaches me is? Who? The point. The point of light Shiva. So, one shouldn't forget. What shouldn't one forget? That the one who teaches is the spiritual father. No bodily being – whether Ram or Krishna – teaches us. Who teaches us? The spiritual father. That spiritual father becomes the father. That spiritual father becomes the teacher too. He also becomes the true guru (*sadguru*) and he becomes the mother as well. All the relationships are certainly with that father. But the relationships are maintained through the corporeal body. The relationship (*sambandh*) means? *Sam*

means equal, *bandh* means a tie (bond) (*bandhan*). If one would be a point and the other would be corporeal, will the tie be formed, will the relationship be formed? It can't be formed. Just like in this world (*laukik duniya*) – one is a street beggar, he is completely penniless, he doesn't have any house. The other is a millionaire. So, will that millionaire be able to build the relationship of his children with that poor one? And even if that relationship would be formed, will it be able to go on? It can't go on. So, the relationship (*sambandh*) means the equal tie (bond) (*saman bandhan*), the complete tie (bond) (*sampurn bandhan*). *Sam* means complete, *sam* means equal. It is in the corporeal. That father having come, that father - the point of light – just like it is written in the Gita: “*Praveshtum*”, I am capable to enter (*main pravesh yagya hum*).... So, having entered, he maintains all the relationships with the children. But what should be in the intellect of the children? That the one with whom we maintain the relationship - any relationship - that relationship is maintained with the incorporeal or are we maintaining [the relationship] with some corporeal being? [Students: With the incorporeal.] We are maintaining it with the incorporeal through that corporeal machine. For example, some lecturer speaks – he speaks through a loudspeaker. The voice comes from a loudspeaker. So, is the loudspeaker talking to us? Who talks? A soul. It is not a machine. So, the bodily being, whom that machine belongs to, doesn't teach us. Who teaches? [Students: The incorporeal.] The Supreme Soul incorporeal point of light Shiva. So, one shouldn't forget this matter. The principal fact is this, that he is our Supreme Father, who doesn't have any father. Who? Shiva the Supreme Soul. Even Prajapita can't be his father. He is the father of Prajapita, but the Supreme Soul ... [Students: doesn't have ...] ...any father. He is the father of the fathers. He is also the teacher of the teachers. He is the Supreme Teacher. Prajapita is a teacher. But he also has some teacher. Ram and Krishna also have some teacher. Who is he? Shiva. I don't talk with those in whose intellects Ram and Krishna are fixed, in whose intellects Prajapita is fixed and into whose intellects no higher personality comes. Whom do I talk to? The spiritual father talks to the spiritual children. We give to the other souls the knowledge which we souls receive. This knowledge will remain in the intellect when we consider ourselves to be souls and we remain in the remembrance of the father of the souls. In remembrance, many children immediately come into body consciousness. Now the practice of becoming soul conscious (*dehi abhimani*) must be done. Then this practice will not take place in any other birth. Which practice? Of considering the self to be a soul. The deities don't do this practice either. Their stage remains just naturally<sup>i</sup>, but it won't be called “practice”. No religious guru makes this practice in any birth starting from the Copper Age till the end of the Iron Age. What? That we are points of light and our father is a point of light as well. Only in this life and it is for a little time that this issue gets into your intellects. So, we souls do all the work. I-soul make a deal with him, I-soul do business. There is benefit just in considering the self to be a soul and remembering the father. The soul has the knowledge about itself that “I am on pilgrimage”. One just has to perform the action. What? As long as there are organs of the action, the flow of action will go on. No one can stop himself from the flow of the action. But what can he do? He can make the mind peaceful while performing the action. Don't let the mind become unstable (*calayman*). From remaining in whose remembrance won't it be unsteady? The one who is always in the state of a peaceful mind. Who is in the state of a peaceful mind? Shiva. He is beyond experience. He is always beyond experience. He

comes to this world, he enters the corporeal body, yet he is... [Students: ...beyond experience.] Yet he is beyond experience. He remains in the company of the corporeal body in the corporeal form, yet he is beyond experience.

You children have also to sustain children and so on. You also have to work and so on. But even at work you have to practice to remain in the remembrance “I am a soul”, “I am doing business with souls”. This issue is very difficult. What? That I –soul am doing business with souls. The father says: Never do any opposite (*ulta*) work [i.e. opposite to the shrimat]. Some say: Baba we have to tell lies. We take four instead of two. Baba says: This is not any great sin. What? This is the occupation of the today’s world. In the false world, all the occupations are just false. You will have to do this work. These are minor things. What is important? All right, even if you take four instead of two but, do what? This remembrance should remain that I-soul am doing business with this soul. The today’s world is false. The greatest sin is that of vice (*vikar*). Which? [Students: Of vice.] *Kar* means the action and *vikar* means the opposite action. Which opposite action? Performing the action that the father hasn’t mentioned. One has to perform the action. But the father has told us which action should be performed, which mustn’t be performed. Such messages come to Baba, they write [them]. If you listen to those messages, you will be surprised. They come to the centres in order to understand. They come to the centres in order to understand knowledge, to get to know the soul and the Supreme Soul. Then they become devoted (*fida*) to the teacher who teaches them. Oh? You came to do what? And what did you start doing? They go and tell them: Will you marry me? That teacher got angry. She slapped him (*thappar marna*). In this way they go to another centre. They got slapped there, and then they go to other centres. They become lustful, then angry and then they become damn fools\*. Having been slapped in one centre, they go to another. In this way, if there is any strong mother, she would give such a smack that the cheek would turn red. The marks would be left. If a young woman (*kanya*) gives a smack, it will be felt slowly. If there is some sturdy fatty mother, she would give (strike) such a smack... ☺

The third page of the vani of July 11<sup>th</sup> 2007. She should strike such a blow that the cheek would turn red, he would run away and never come back. Om shanti. You should go to other centres, and also over there in the same way you should strike a blow and turn them out. You shouldn’t give up. Om shanti.

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\* words which Baba uses in English