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Clarification of Murli dated 24.06.68 (only for PBKs)

The morning *class* dated 24th June, 1968 was in progress. In the beginning of the middle portion of the first *page*, the topic being discussed was: our love is with the soul. Our love is not with the soil (*mitti*). This body is soil. Ours is an imperishable love. Soil is perishable indeed. The soul is imperishable. And nobody loves soil either. Now we cannot tell those who love the soil anything. Just as there is soil or there is a stone, what is the *Brahmtatwa* (element) as well? Just as there are the five elements of this world, earthmeaning soil, water, wind, fire and sky, similarly, the place of residence of the souls, the *Brahmtatwa* is also a non-living element. In fact it is nothing. It is just the place of residence of the souls. What will the sky be called? It is also a place of residence. So, how can it be called God?

Just as this sky is a place of residence, *Brahmtatwa* is a place of residence. The souls reside there and this world is a place of residence of the living souls (*jiivaatmaa*). The souls in the Supreme Abode are like non-living things. They will not be called *jiivaatmaa*. They will not be called living souls. When a soul comes in this world, it takes the body made up of the five elements; [then] it is called a *jiivaatmaa*. It cannot be called just a soul (*aatmaa*). The world does not know about these topics even a little. It is in the intellect of you children that *Brahmmahattatwa* (the great element Brahm) is the place of residence of us souls. And no scholar, teacher, *pundit* (sage) knows about these topics.

So many people come to you. What would they understand? Some understand to some extent and go back. Although many people come to you at the *centres*, what difference does it make just by their coming? There should be maturity in the journey of remembrance. And that will happen only when there is the complete recognition of the Father. Now you children rack your brains so much with the Sanyasis etc. but these people will say in the end that they all failed. For example, even *Maharshi* has said, I have failed. Well, in the path of devotion (*bhaktimarg*) there is a *history* of 2500 years. All are just *failures* [in it]. And you also have to explain that nobody has been uplifted by doing *bhakti*. The *mentality* of the world has continued to fall.

These topics are not in the scriptures, etc. because the scriptures have been written by human beings. The scriptures contain the directions of human beings. Now you know, we follow the directions of God. We don't follow the directions of any *manushya* (human being), the progeny of Manu. *Manuaa* (mind) is called Manu, the one whose mind is very inconstant (*calaaymaan*). And now we do not follow at all the directions of such ones whose mind is unsteady (*cancaal*), inconstant. Whose directions do we follow? We follow the directions of that One who always brings about peace and comfort (*aman-cain*). He is the One who controls the mind and teaches us to *control* the mind. We do not follow the directions of the deities either. The directions of the people of the world are demonic directions. The directions higher than that are the directions of the deities. But the deities are stupid (*buddhu*). So, why will we follow the directions of the deities?

Now take the case of the Confluence Age; who will be called deity souls [in this Confluence Age]? Those who were complete with 16 celestial degrees in the Golden Age will be called deity souls. Even now, those souls are going to become complete with 16 celestial degrees and play a *part*. There is just a little lack of knowledge. Who is the main deity among

those deities? *Arey*, who is the first leaf of the Golden Age world? Krishna who is complete with 16 celestial degrees is the first deity. What has not sat in his intellect, which prevents him from becoming a deity? He is definitely an angel, but he is not a deity. Only one *point* of knowledge is creating an obstacle: who is God of the Gita? There are the *sanskaars* of many births in that soul, to make this firm, that Krishna is God of the Gita, whereas many *shlokas* (verses) have been mentioned in the Gita, which prove that God of the Gita is incorporeal. But a point alone is not called incorporeal. He is also called incorporeal, viceless, and egoless [when He is in a body].

How will you prove a point to be viceless? How will you prove [a point] to be egoless? If a point does not have to take a body at all, then how will the ego of the body be proved? Actually, the one who is *Sada Shiv* (EverBeneficial), He too comes on this world and takes a body. And despite taking a body, He proves to be incorporeal and egoless in front of the world. And not just that, He also makes the children equal to Himself, i.e. incorporeal, viceless and egoless. He teaches knowledge, doesn't He? All the students cannot be alike. Some are hundred *percent*, some are less in percentage [in the studies]. So, the name of the *student* who achieves a hundred percent [complete] *stage* [in the studies] is suffixed with [the name of] Shiva. There are 33 crore (330 million) deities indeed, but none of their names is suffixed with [the name of] Shiva.

And, are the [other] deities first or are the ones who transform directly from a man to Narayan first? You children transform directly from a man to Narayan. The deity souls do not transform directly from a man to Narayan. What do they become [first]? First they are born as a child, as a prince. Later on they receive the *title* of Narayan. And they do not receive that *title* of Narayan directly from God. From whom do they receive it? They did not receive the *title* of Narayan directly from God. They have received the *title* from the one who transforms directly from a man to Narayan. So, why did it happen this way? The deities of the first birth of the Golden Age are also complete with 16 celestial degrees, but they receive the attainments from *nar-Narayan* (the one who transforms into Narayan from a man). And *nar-Narayan* receives attainments directly from God the Father. Why is there this difference? It is the superiority of the intellect. The soul contains the *sanskaars*. Some are the *direct* intelligent children of the intelligent Father and some are not the *direct* children of the intelligent Father. That is why, it was said that the deities are fools. Otherwise, there is no need for them to study the knowledge for such a long time at all.

This is a very simple thing. It is something to be understood, should God of the Gita be incorporeal or corporeal? But it does not sit in their intellect at all, how the incorporeal One will be God. They think He is a point. They prepare a picture of the Point, of the *shivling* (oblong stone worshipped in all India). They draw 32 rays around it. They write virtues in those rays, the 32 virtues of God. Well, that point, whose name is Shiva, is it without quality (*nirgun*) or full of qualities (*gun*)? He is the one who is without quality. The virtues and bad traits are revealed only when He enters in a corporeal [form], when He plays a *part* in the corporeal form.

So, they have not shown just a point, they have also shown a *shivling*. The *shivling* is a memorial of the corporeal one and the point in it is a memorial of the Incorporeal One. But it does not sit in their intellect how the *shivling* is a memorial of the Incorporeal One. Certainly, he has adopted an incorporeal *stage*. An incorporeal *stage* in which there is no memory of the sense organs and the *karmendriyan* (parts of the body used to perform actions)

like the arms, legs, nose, eyes, ears. The attraction of those *indriyan* does not trouble [Him]. Despite being in a corporeal body, despite having *indriyan*, the soul remains detached from the pleasures of the *indriyan*. That is called being *sagun* (corporeal) despite being *nirgun* (incorporeal). This is why Tulsidas also said, *agunahi sagunahi nahi kachu bhedaa* (there is no difference between the Incorporeal One and the corporeal one). Why isn't there any difference? It is because that Incorporeal One without quality enters the corporeal one in a permanent form and He plays His *part* after entering. But He plays an incorporeal *part*. He plays a *part* of being without quality. Virtues and bad traits cannot touch Him. [The effect of] sins and noble deeds cannot touch Him.

So, now you know, we neither follow the demonic directions nor the directions of the deities. What do these so-called Brahmins think? Whose directions do they think they are following? They think that they follow God's directions, but in reality, they follow the directions of the human being Brahma. Or they follow the directions of the human beings, the human souls who have been sustained by Brahma and who convert into Islam, Buddhism, the Christian religion. But we do not follow the directions of the demonic human beings and we do not follow the directions of the deities either; we directly follow the directions of the One Father Shiva, who is *SadaShiv*. It is not that He becomes non-beneficial (*ashiv*) sometimes, even for a second. Although He enters in the permanent chariot as well as performs actions through the *karmendriyan*, but none of the actions performed [by Him] through the *karmendriyan* can prove to be harmful (*akalyankari*). He does enter, but no such wrong action is committed even through the vision, which may turn out to be a sin; He does not speak any such word which turns out to be a sinful action. So, our *Sadguru* is like this; we follow His directions.

All the human beings are *tamopradhan* (dominated by darkness or ignorance). It has not been said that all the deities are *tamopradhan*. Who? Why are human beings (*manushya*) *tamopradhan*? It is because human beings have a mind (*man*). It is said, *mananaatmanushya* (the one who thinks through the mind is called *manushya*, i.e. human being). Only those who think and churn are called human beings. They will think about the virtues as well as about the bad traits. When they receive an introduction about the deities, they will think and churn about the deities as well. They will think and churn about heaven as well as about the hellish world. They will churn about Ram as well as about Maya Ravan. The mind always remains inconstant. The mind cannot become concentrated. And when it becomes concentrated, then they are not called *manushya* (human beings). What are they called? What do they transform from a man to? They become Narayan. This is why, whatever actions are performed by Narayan will certainly be righteous. And whatever actions are performed in the form of a man (*nar*) certainly create hell (*narak*).

Man creates hell and those who remain in *swasthiti*¹ create heaven (*swarg*). This is the rule. Well, there are no human beings who live in the stage of the self now. So, how will heaven arrive? Certainly Shiva, who remains forever in the stage of the self, *SadaShiv* enters the permanent chariot and creates such vibrations, He creates such vibrations of the vision that the degraded (*tamasi*) elements do not spread their influence in that world of [His] vibrations. But there is a rule for that. The rule is that the one who changes from a man to Narayan should also become the one who creates such vibrations of 'one Shivbaba and no one else'. He should become the one who remembers Him alone. And it is not that just with the entry of Shiva he will become the one who remembers Him alone. Is a mango tree grown

¹Swasthiti (self) *sthit* (stage); the soul conscious stage

on the palm² ? He has to make *purusharth* (spiritual effort). And the Supreme Father Supreme Soul does not become anyone's helper in making *purusharth*.

God does not show partiality to anyone, whether it is the *soul* of Brahma, i.e. Krishna, and whether it is the *soul* of Ram. Whether it is the *soul* of the *hero* or the *soul* of the *heroine* [of the world drama] everyone will have to make their own spiritual effort individually. This is why, it was made *clear* that we follow neither the opinion of the human beings... what will Prajapita be called? Will he be called a human being or a deity? (Someone said: A human being.) He is a human being. So, our eyes do not see Prajapita; what? They don't see the soul of Ram. Whom do they see? Our soul observes Shiva. Our *concentration* remains on Shiva. So, it was said, how will we seek the opinion of the *tamopradhan* human beings of this world? It is because the world is *tamopradhan*, firstly it is the Iron Age and even in the Iron Age... everything in the world passes through four stages. So, are there not four stages in every age? So, it is also the last stage of the Iron Age. A *tamopradhan* age is going on. So, all the human souls in it are *tamopradhan*. [From] A to Z.

We don't follow the direction of even Prajapita. What? Whose direction do we follow? We follow the direction of Shiva. Well, how will we come to know whether it is Prajapita's direction or Shiva's direction? There is one *personality* of both of them. There is only one personality, isn't there? Is there one personality or is it different? So, how will we come to know? For that Baba has said, always think that... who speaks? Shivbaba speaks. Shivbaba performs the actions. Then you will always be benefited. Even if some mistake is committed through this one, I am responsible for it. I have not gone back. Will I go back in between?

In the world as well, people say that good people either do not start a task or if they start it, they do not leave it midway. Well, who will be better than God? God is the Highest. It is not that He will play the *part* in the form of a mother through the body of Brahma, narrate the *murlis* and go back, He will return midway. No. The task for which He comes... which task? He comes to purify the sinful world; so, He will definitely purify it and go. Although the world becomes pure later on; because the world doesn't consist of just souls. What? This is a world of living souls (*jiivaatmaa*). And a soul is called *jiivaatmaa* only when it is with the body made of the five elements.

He is the Father of the souls. Will the Father of the souls reform the souls or will He reform the five inert elements? He comes and gives knowledge to the souls. The souls reform only through knowledge. The inert elements cannot grasp the knowledge. Moreover, until the five inert elements are reformed, until nature has become *satopradhan* (consisting in the quality of goodness and purity) from *tamopradhan* (dominated by the quality of darkness or ignorance), this world cannot be called *satopradhan*, pure. So, the Father of the souls, Shiva reforms the souls. And when the father of the living souls (*jiivaatmaa*) achieves the complete stage in [making] *purusharth*, he, along with the special souls of his *group*, who are the ones to remain helpful to him from the beginning to the end; he creates such an atmosphere, such a world [along with them], that Maya cannot attack that small world. The new world begins from here.

²*Hateli par aamjamaanaa*: lit. to grow a mango tree on one's palm; fig. to accomplish a great task quickly

The new world will no doubt be created, but in that new world, the souls will also be *satopradhan* and the five elements, although they will not be *satopradhan*, they will not any interfere either. This is why, it has been said that the bodies will be rotting, but the soul will continue to become *powerful*. According to the vibrations of the soul, despite being sinful, those five elements won't be able to cause any harm to those righteous living souls. They cannot *change* their *mentality* because the highest Father who *changes* [everybody's] *mentality* comes and changes theirs before going.

So, it has been said, how will we take the directions of the *tamopradhan* human beings? [We can't seek their directions] because we are in the Elevated Confluence Age (*Purushottam.Sangamyug*) at present. We are not the residents of the *tamopradhan* world. We are the residents of which place? We are the ones who live in the Elevated Confluence Age. We are not the ones who live in the Confluence Age just in an ordinary way either. Which word was prefixed? *Purushottam.Purush* means soul. This body is in the form of a *puri*(abode). [*Purush* means the soul] that rests; *shet* meaning sleeps in this bodylike abode (*puri*). No matter how much upheaval keeps taking place in the world, those souls will *change* their *mentality* in such a way in their complete stage of *purusharth* like Vishnu is lying on the bed of snake [named] *Shesh* (*Shesh-shaiyya*). Otherwise, everyone fears snakes. They run away just on seeing it and touching it. [But] they attain such a *stage*.

Shankar is also shown with snakes, isn't he? Snakes are shown around his arms as well as his waist. There is the snake in the form of the noose of attachment around the neck as well as a snake has also been shown on the head as the sign of ego. But just as there is a saying, '*candanvishvyaapatnahilipterahatbhujang*' (although snakes remain entwined around the sandalwood tree, their poison does not effect the tree). For example, although so many poisonous snakes remain entwined to the sandalwood tree; it (the poison given out by snakes) cannot affect the sandalwood tree. We children also should have such a peak stage of knowledge and there should be the peak stage of remembrance too that others should be affected by our vibrations, but others' vibrations should not be able to influence us.

So, how will we follow the direction of the *tamopradhan* human beings of this world? We are the ones who live in the *Purushottamsangamyug*. We have recognized the one who is going to become the highest (*uttam*) among the men (*purush*) in this Confluence Age. What? Why is it called *Purushottamsangamyug* and since when is it called so? (Someone said: since 76.) Why is it said to have begun since 76? Why not since 69? It is because we recognized the one who is the highest among the men through the third eye of knowledge in the year 76. The year 76 is the *time* of birth of these Lakshmi and Narayan. When were Lakshmi and Narayan born? It has been said in the *murl*: 'ten years less than 5000 years have passed, when Lakshmi and Narayan were born'. So, were those Lakshmi and Narayan born physically or is there any such specialty of the mind and intellect, that those souls who become Lakshmi and Narayan have a firm faithful intellect? Nobody in the world can shake them. Will the soul of Lakshmi be called Ram or will it be called Sita? (Someone said: It will be called Sita). There is only one No.1 Sita as well as there is only one [No.1] Ram. The one who delights in the intellect of the *yogis* is called Ram.

When the last moments of this world arrive, every human soul of the world, be it of Islam or the Muslim religion, they too believe in *Ramallaa* (the name of a place populated by Muslim people) and *Raamjaan* (a festival celebrated by the Muslims) in the path of devotion (*bhakti marg*). So, every human soul will recognize that Ram. And on whom is Ram

dependent? This is why, it is said Sita-Ram, Radha-Krishna; why? Why is the name of Sita and Radha pronounced first? It is because Ram cannot do anything alone. He needs Sita. He requires the number one Sita among all the Sitas. Sita means cool (*shital*). And she is not a cool soul of one birth. What? Among the 500, 700 crore (five-seven billion) leaves, there is such a leaf too, who maintains a deep companionship with only one soul from the first birth to the last birth. The deepest relationship is that of a husband and a wife. Which relationship comes to the mind the most? The relationship of a husband and a wife is very deep and in that deep relationship, that one soul, only one soul, [the soul of] Sita is No.1, who will come into relationship with only one [soul]. She will not come in relation, in *intimacy* with any other soul. This is why in the path of *bhakti* too it is famous '*varauShambhuna to rahukunvaari*' (I will either marry Shambhu (Shankar) or remain unmarried). Or else, she will remain as a *Sanyasi*. Even now, is she a *Sanyasi* in her *purusharthi* life (in the life of spiritual effort) or is she a householder (*grihasti*)? What are the Brahmakumaris? They are *Sanyasis*. Or [else, she thinks] 'if I marry, I shall marry only one [husband]'. Where were these *sanskaars* recorded? These *sanskaars* were recorded in the Confluence Age.

So, between these two souls, one is a knowledgeable soul, for whom Baba has said, the knowledgeable soul is especially dear to Me. He is the soul of Narayan. What was the name given? *Naar, ayan*; '*naar*' means the water of knowledge. *Ayan* means house. Where is his house? He always lives in the house of the water of knowledge. About when is it? Is it about the Golden Age, the Silver Age, the Copper Age or the Iron Age? Or is it about the Confluence Age? It is about the Confluence Age. Ever since that soul realizes his form, ever since he recognizes the life story of the Father Shiva; since then, not from the beginning, [but] ever since he realizes [Him], ever since the third eye opens, till the end of the Confluence Age, meaning till the end of this *kalpa* (cycle), he remains the one with an unshakeable faithful intellect. The faith of other souls goes up and down to some extent due to lack of knowledge. This is why it was said, we cannot take the directions of the *tamopradhan* human beings because it has sat in our intellect: we are the ones who live in the *Purushottamsangamyug* (Elevated Confluence Age). We have recognized the highest one among the men (*purushottam*) in this world. So, how will we take the directions of the *tamopradhan* human beings when the unlimited Father teaches us? 'Unlimited' does not mean 2, 4, 8, 10, 20, 50, 100, 200 crore³. It will be said about the soul of Christ that 200 crore (2 billion) Christians *follow* him. He is their father. But is he the unlimited Father? He cannot be called the unlimited Father.

The Father of the unlimited souls is Shiva and the father of all the unlimited human beings, the human souls who are in the form of living souls is Prajapita. He becomes the highest among men. This is why we are residents of the *PurushottamSangamyug* and that highest on high Father teaches us. He alone gives us *shrimat* (the elevated direction). It is not so, that the sound of *shrimat* comes from a point. No. That point of light Shiva, who is the Father of the souls enters the father of the human world and gives us *shrimat*. The directions of the human beings is of the path of *bhakti*. And in the world of Brahmins too, those who are following the path of *bhakti* now, they are following the knowledge too, but if any of their *sanskaars* of the path of *bhakti* reaches hundred percent, they will have to leave their body because the path of *bhakti* is going to go down right now (*murdabaad*) and the path of knowledge is going to be victorious (*jindabaad*).

³Crore=10,000,000/ten million

The directions of the human beings will be said to belong only to the path of *bhakti*. Why? Why will the direction of all the five hundred crore (five billion) human beings be said to belong to the path of *bhakti*? It is because everybody's mind is unsteady (*cancaal*), inconstant (*calaaymaan*). If the mind does not become inconstant, you can think that the *purushaarth* is finished. If the vision does not become inconstant, if the vision becomes stable, then you can think that the *indriyan* have come under your *control*. The mind becomes inconstant the most. It is said for the vision that if the vision reforms, then what else is needed? If the vision improves, the entire world improves. But the vision (*drishti*) is still physical. This vision is a vision of the physical eyes, isn't it? This is physical (*sthuul*). And what about the vibrations (*vrutti*)? The vibrations are subtle. Are the vibrations created by the mind or by the *drishti*? Yes, it will be said that, when the *drishti* is concentrated, it becomes very helpful in concentrating the vibrations. It does not take time to concentrate the mind. This is why it has been said, the direction of the human beings is of the path of *bhakti*. It will not be called the direction of knowledge.

Nobody except the Brahmins have knowledge at all. And those who are the mouthborn progeny of Brahma are called Brahmins. They are definitely not the progeny of Brahma's womb or they are not the progeny of the womb of the Brahmakumar-Kumaris. Whose progeny are they? They are the mouthborn progeny. They are the ones who imbibe only the knowledge that Brahma narrated through his mouth. So, we should know whose directions we are following. Whose directions are we receiving? Certainly there must be someone who gives us directions. Or are we simply following [the path of knowledge]? *Arey*, someone is required to give directions in the day to day life. How will we leave such directions of God and follow the directions of human beings? Will we follow them? Although there are big *Shankaracharyas*, etc., we will say that they have become degraded in the path of *bhakti*. What? Their *drishti* is degraded as well as their vibrations are degraded. Their speech is also degraded. What is the difference between degradation (*durgati*) and true liberation (*sadgati*)? Degradation brings you down and true liberation will take you high.

So, the connection of the intellect of those *Sanyasis* like *Shankaracharya*, etc. is not at all with the Father. Why is it not [with the Father]? It is because they have not recognized the Father at all. But we have recognized the Father. It is not about recognizing the Point, the Incorporeal One. All the souls are points, even the insects and spiders, what are their souls too? They are points. But how can we know which soul is the Point that plays the part in the form of God, whose directions we have to follow? It is the Father Himself who comes and tells [us] this.

The Father Himself says, *vinaashkaalevipariitbuddhivinashyate* (those who have an opposing intellect [to the Father] at the time of destruction are destroyed). Those who do not recognize God the Father cannot remember Him either. When they cannot remember Him at all, will they undergo degradation or will they achieve true liberation? They underwent degradation for 2500 years because nobody recognized God the Father. You children recognize the Father now and follow His directions. So, your intellect achieves true liberation, the rest of the entire world is undergoing degradation. It will be said for everyone, *vinaashkaalevipariitbuddhi*. Against whom do they have an opposing intellect? They have an opposing intellect against the Father. If they recognize the Father, they can have a loving intellect [for Him]. And if they have not recognized the Father, then they have an opposing intellect [against Him].

Well, did those so-called Brahmins recognize the Father? They did not recognize Him. Will the rosary of victory (*Vijaymala*) emerge from among those so-called Brahmins or not? It will emerge. So, are they undergoing degradation or are they achieving true liberation? They are indeed undergoing degradation because those poor fellows are blind. But according to their actions of the past births and according to the actions of their present Brahmin birth, there is indeed such a section of Brahmins which follows Brahma's actions. Is there or not? It is present. Only the section [of Brahmins] which follows [Brahma's] actions will become the part of the rosary of victory, this is certain. But now they are under degradation. When will they achieve true liberation? When they obtain the Father's knowledge.

And there are two kinds of souls who receive the Father's knowledge. One kind is those who listen to the knowledge directly and become knowledgeable. They will listen to the knowledge through the mouth of someone or the other. The other kind of souls is those who imbibe purity for many births. Even in this *last* birth when they are Brahmins, they are leading a pure life like Brahma. They do not have a sharp intellect. Although they are not knowledgeable souls, they are such righteous devotee souls, they are Sitas of the number one category, to whom the Father gives visions. The Father keeps this key to visions with Him. When they (such souls) have visions again and again, regarding who will become Narayani (Lakshmi), who will become Narayan, will their connection of the intellect [with God] break or will it become constant? Will happiness increase or decrease? (Everyone said: it will increase). When they have visions, they certainly keep receiving temporary happiness. Permanent happiness is received only through knowledge. But visions bring temporary happiness. And that temporary happiness does not become an obstacle in the path of making *purusharth*. It makes them move forward in their *purusharth*.

Although they do not have knowledge, it will be said that since the year 76, those kind of souls, the righteous devotee souls, what are they like? Are they adulterous devotees or unadulterous devotees? They belong to the category of the unadulterous devotees. They have visions. Despite not having knowledge, those souls remain joyful from within. They remain happy. Well, they cannot have that *kaapaarikhushi* (the joy which rises to the top of the head). Which joy? The one that they receive after obtaining knowledge. Every soul, when it comes in the basic knowledge, when it obtains knowledge in the beginning, it experiences the *satopradhan* stage. Similarly, when a soul enters the path of advance knowledge, at first it experiences the *satopradhan* stage. So, what is the reason that some souls *maintain* the true (*satvik*) stage from the beginning to the end and some souls are unable to *maintain* the true stage?

For example, as soon as the *second* Narayan of the Golden Age completes the 21 births of the Golden and Silver Ages, he becomes so *tamopradhan* (degraded) in the beginning of the Copper Age, meaning in the last birth of the Silver Age itself that the *soul* of Abraham, which comes from above, enters him. Why did it happen? Why does he not enter the 3rd, 4th or 8th Narayan? There must be some reason. What is the reason? The reason is that when Abraham comes from above (the Soul World), he makes the onewhom he enters the most adulterous through the *drishti* and the vibrations. And the *sanskaars* of many births in the 63 births keeps being recorded in it. The same soul goes to become the *second* Narayan. When it became the *second* Narayan, it became so in the Confluence Age itself, did it not? What degraded *purusharth* did it make in the Confluence Age that it becomes such a *second* Narayan and the religious father enters him from the very beginning of the Copper Age?

Arey, these are karmic accounts, aren't they? What actions must he have performed? (Someone said:he must have made them turn their face away from the Father.) No. He indulged in adultery through *drishti* in the world of Brahmins. He did imbibe physical purity, but he started the adultery of the *drishti*. So, the *sanskaars* of this adultery of *vision*, the *sanskars* of adultery continues to be recorded [in that soul] in the Brahmin world. Although he becomes a deity, those *sanskaars* of adultery *merge* (remain subdued) as well, but as soon as the dualistic Copper Age begins, the *sanskaars* of adultery emerge. The other Narayans did not perform such action to the extent that Narayan performed it and made others perform it, in the Confluence Age.

So, where is the *foundation* for this deep dynamics of karma laid? It is laid in the Confluence Age. There are some children who accept this soon after coming in the *advance*[knowledge]. What? [They accept] that the world (*srishti*) does reform through vision (*drishti*, the power through looking with the eyes), but the world reforms through the *drishti* of the most righteous One, God. The world does not improve through the *drishti* of human beings. Some Brahmins accept this soon after coming in the *advance*[knowledge]. Then there are some who do not accept this. So, those who do not accept it in their mind will become the seed souls of which religion? They will still become the seedsouls of Islam. Despite the knowledge being so *clear*, it does not sit in their intellect quickly. This is why it has been said, we are the Brahmins of *PurushottamSangamyug*(the Elevated Confluence Age). We have recognized the *Purushottam* (the highest among men). What? We are not the ones who are entangled in the influence of the other Narayans. How will we take their direction when the unlimited Father teaches us? He alone is giving us the *shrimat*.

Nobody except the Brahmins has knowledge at all. And they, who *follow* Brahma's directions, who *follow* the versions that emerged from the mouth of Brahma, are called Brahmins. If they follow and accept the directions of other human beings, they will not be called Brahmins. So, how will we leave such directions of God and follow the directions of human beings? How will we follow the directions of the *Shankaracharyas*⁴? Their intellect is not at all connected with the Father. They do not recognize [the Father] at all.

The Father Himself says, they are going to be destroyed as they have an opposing intellect [to the Father] at the time of destruction. What was said? There are not *Shankaracharyas* just in the outside world. They are present within the world of Brahmins as well. There are such *Shankaracharyas* in the world of the '*basic*' Brahmins (i.e. BK) as well as in the world of the '*advance*' Brahmins (i.e. PBKs), who open their separate shop in the end. They are sitting [having opened their own shop even now]. This is why it has been said that eight kingships will be clearly visible in the end. Eight kingdoms will be visible in the Brahmin world. Those who have an opposing intellect at the time of destruction do not recognize Me at all. Had they recognized [Me], they would not have opened separate shops. They keep insulting [Me]. What was said? What was mentioned as the indication [to recognize them]? Insults keep emerging from their mouths. You children can also listen to those insults. What? They belong to the Brahmin world itself. They are no doubt present within the *basic*[knowledge], they are no doubt present in the outside world, but they are also present in the world of the *advance*[knowledge] and they keep insulting [the Father]. So,

⁴Referring to the Sanyasis, the followers of Shankaracharya

make sure that such ones with an opposing intellect... what is going to happen to them? They are going to be destroyed.

What is meant by 'being destroyed'? Will the body be destroyed? The body will not be destroyed. (Someone said:the knowledge will finish). No. Being destroyed means, 'those with a doubting intellect will be destroyed'. They completely lose faith on the Father. It is '*Bhagvanuvaac*' (words spoken by God). It is '*Bhagvanuvaac*', but they do not know God at all. They do not understand at all. So, because of not knowing and understanding, a world of difference emerges. How much difference arises between those who know God, understand God through their intellect and those who do not understand [God]? A world of difference arises (like between day and night).

Now it is *Purushottamsangamyug*, isn't it? In this *Purushottamsangamyug* you have to gain victory [based on] only one subject. What? You do know that the task of establishment has to definitely take place now. Nobody can stop it. And it is also definite; the establishment [is done] through whom? The establishment [is done] through Brahma. The mothers open the gate to heaven. What was said? The mothers open the gate of heaven and [it was said] the establishment through Brahma. Aren't both these topics contradictory? Brahma, who plays the number one role of tolerance had a beard and a moustache. He was not a mother. And he has even left the body. (Someone said: they accept only him as the mother.) They accept him [as the mother], but when he is not present at all, how will he open the gate of heaven?

(Someone said:he will enter). Yes, actually, this Brahma is the Jagdamba of you children, but the body is of a male. Because of having a male body, all those who have a male body are *Duryodhans* and *Duhshasans*. This is why they are not fit to open the gates of heaven. But when Brahma with a beard and a moustache leaves his body, he enters a mother who is revealed in the world as Jagdamba. She herself is *Aadi Brahma* (the first Brahma). What? The one who becomes *Purushottam*, the one who becomes Narayan becomes a Brahmin by listening to [the knowledge from] whom? Does he become a Brahmin or does he become a *Purushottam* deity just like that? He becomes a Brahmin. He becomes the first Brahmin. How did he become a Brahmin without listening from the mouth of Brahma? He will become a Brahmin only when he listens first.

So, there was a mother in the beginning of the *yagya* as well, through whose mouth Brahma heard the secrets of his visions. Although the mother who played the *part* of that Brahma did not understand the secrets of those visions herself, she just narrated it. So, because of narrating it she became the mother and he became the Brahmin who heard it. She became Brahma and that Brahmakumar [who heard the visions through the mother] became Prajapita. He becomes the first Brahmin, the first deity, the first *Kshatriya* (warrior), the first *Vaishya*⁵ and the first *Shudra*⁶; then he becomes the [first] Brahmin again. So, it was said, make sure that the establishment has to take place only through Brahma. The gates of heaven will open only through Brahma.

Who is the main mother among the mothers? Jagdamba. So, when does the establishment take place and through whom does it take place? Certainly the Brahmins will

⁵ A member of the merchant class

⁶ A member of the fourth and the lowest division of the Indo-Aryan society

be born through Brahma, won't they? It is because Brahma is not the creator. Is Brahma the creator (*racaytaa*)? Is the father the creator or is the mother the creator? Prajapita will be said to be the creator. And what will Brahma be called? He will be called the creation (*racnaa*). So, certainly the Brahmins will be born through Brahma. And it is also definite that Brahma is not the creator. Then who is the creator? Only one incorporeal Shivbaba is the Creator. What? When it is said that 'there is only one'; will He be in a *personality* or in the form of a point? A *personality* is required. When the name Shivbaba has been given, the Point is called Shiva and the corporeal one is called Baba. The combination of the Incorporeal One and the corporeal one is called Baba. So, he is only one.

Not everyone can be Shivbaba in the human world consisting of 500-700 crore (five-seven billion) [human beings]. He cannot be omnipresent. There is only one permanent chariot. As for the rest, there are numerous pictures of the path of *bhakti*. You should not even remember those pictures. Why are pictures prepared? Pictures are prepared only to remember them. Why is someone photographed? For remembrance, so that memorials remain. And here it has been said, you should remember the One. You should not remember many [souls]. So, there are numerous pictures of the path of *bhakti*. But [only] one picture should remain in our intellect. There are different kinds of pictures of human beings as well as of deities. Are all those pictures corporeal or incorporeal? All of them are those with a corporeal *stage*. Was Dada Lekhraj Brahma a human being or a deity or was he God? He was a human being. Look at his picture as well. You can find thousands and hundreds of his pictures. But are they pictures of an incorporeal *stage* or are all of a corporeal *stage*? All have a corporeal *stage*.

So, nobody understands the meaning of incorporeal either. What? Do the so-called BKs understand the meaning of incorporeal? What do they infer from incorporeal? Incorporeal means a point. Well, which point should we remember? Baba says, remember [the] One. So, a vast difference emerges [in the mind],[about] which point we should remember. Will it do if we remember the point (soul) of an insect or spider? Then we will have to become an insect or spider. We shall become like the one whom we remember. Our final thoughts will lead us to our destination.

So, they feel that incorporeal means nothing at all. And you explain that the Incorporeal One does not have a subtle or corporeal form. Neither does He have a subtle angelic form with a subtle body just as Brahma has a subtle body, nor is His form corporeal. 'His' refers to whom? 'His' refers to whose? When he indicated 'his' [while saying], 'nor is His form corporeal', it refers to whom? The Father. He does not have a corporeal form either, meaning the body which He enters, that body also takes a subtle form first. And then from a subtle⁷ form, what does he change to? He becomes incorporeal. But when he reaches the complete *stage*, he does not remain subtle and he does not remain corporeal either. What will be the effect on whoever keeps his company, whoever sees him? They will also attain an incorporeal *stage*.

Many say, when we [receive a] *phone* [call], while talking [to Baba] on the *phone* we forget everything. We think a lot [beforehand], we will talk about this, we will talk about that. [But] we forget everything. Why do we forget? It is because as soon as the [Father's] vibrations *attack*, everything...for example, do we remember anything in the Supreme

⁷The stage of thinking and churning

Abode? We don't remember anything. But not everybody will have the same stage. Who will have such a stage? The souls who are going to become the Father's children have such a stage. Only the souls who have 84 births will have such a *stage*.

So, the Father says, those who reside in the subtle world are called *aakaari* and those who live in the physical world are called corporeal (*saakaari*). It means those who always keep flying through the connection of the intellect, what will they be called? [They will be called] subtle. And those who do not keep flying, those who do not fly in a high *stage*, but their intellect always remains busy in the corporeal [world], in some or the other corporeal [being], either in their own body or anybody else's body, if their intellect remains busy in the body, what will they be called? Will they be called subtle? Or will they be called incorporeal? Or will they be called corporeal? They will be called corporeal.

So, those who live in the physical world are called corporeal. Those whose intellect remains busy in the corporeal world, in the world of the five elements are called corporeal. Those whose intellect remains busy in the subtle *stage*, those who think and churn the knowledge, those who think and churn about the new world, those in whose intellect the *points* of service, the topics of service generate in the intellect and the other topics, the worldly topics don't generate in their intellect, what will they be called? They will be called *aakaari* (those having a stage of thinking and churning). Then we also reach such a *stage* where we are neither corporeal nor *aakaari*. The *purusharthis* who experience such a *stage* are *numbervaar* (they have a higher or lower stage). Some experience it for a *second*, some do not experience it even for a *second*. Some experience it for a long period as well. What? The incorporeal *stage*. There is no [other] thought. [Only the thought that] I soul am a point; my Father is a point of light. That is all.

So, who will be the first one to achieve such a *stage*? That one alone will be the first [to achieve that stage], for whom it has been said in the *murli*, 'you will remember only the point when the word 'Baba' is uttered'. Although this knowledge has sat in the intellect, that a combination of the corporeal one and the incorporeal one is called Baba. This knowledge has been given, hasn't it? Leave aside the topic of the others, but in **your** intellect, when the word Baba is uttered, however much anyone may keep uttering 'Baba-Baba', who will come to your intellect? No corporeal one will come to your mind. Who will come to your mind? Only that Point will come to your mind. So, he is anyhow the seedform soul. He is the seed of the entire world. So, this is not a big thing. Om Shanti.