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Dated 06.12.09, at Dental (Haryana)
Clarification of Murli dated 11.09.68 (Only for Pbks)

Do you want to listen to a murli or an avyakt vani? (Students: A murli.) A murli! (Asking the mothers:) The mothers? (The mothers: A murli.) A murli? (Brothers: Yes Baba, a murli.) Then the *balance* is more [on the murli]. Om Shanti. The murli discussed was the morning *class* [dated] 11.09.1968. We were discussing the topic in the end of the middle part of the first *page*: who inserted the name of Krishna in the Gita? Someone will certainly have inserted it. Who will have inserted it? (A student said something.) Who? (Student: His followers.) His *followers* will have inserted it? Won't the guruji have inserted it? (Ironically:) Yes, yes, the *followers* are more sinful. Who will have inserted it? Who will have put the name of Krishna in the Gita? (Student: The soul of Krishna.) Ah! You jumped on that very one. Just as there is *chathi*¹, isn't there? So, everyone is certainly named on *chathi*, aren't they? The Father is just called Shiva. He has no other name; He is the Father of the souls. His Point Itself has a name. Then, just the name of the Point is said to be Shiva, meaning beneficial. Compared to Him - He is 100 *percent* beneficial for the entire human world, for all the souls - then who is 100 *percent* harmful? You souls come in [the cycle of] birth and death. So, the name of the body keeps changing. I just don't come in the cycle of birth and death. So there is no question of changing the name of My soul at all. The very name of My soul is Shiva. And He is *Sadaa Shiva* (always beneficial). What? It isn't that sometimes He is harmful and sometimes He is beneficial. When it is written 'the Point', it is said, Shiva, the Point. Well, the soul is extremely subtle. And even if [someone] has a vision of the soul, they say, nobody understands this. In the path of *bhakti*, many wish to have a vision. It is called *naudha bhakti* (nine types of devotion). What does *naudha* mean? (Student: Of nine types.) Just like there is *naudha bhakti*, there is *naudha* knowledge and *naudha* yoga. The *naudha* devotees will even give up their body for a vision. They will just become happy having a vision of the *devi* (female deity). *Acchaa*, what happened after having a vision? Do they attain anything? There is no attainment. Now they don't understand the meaning of vision at all. Call it sight (*darshan*), call it vision, what does it mean? One thing is to see in the mirror, one thing is to see in dreams and one thing is to see the visible form (*saakshaat*). Is there any difference or not? What is the difference? The sight in practice, means to have complete knowledge. There shouldn't be any kind of ignorance left about the one whose vision was experienced. Otherwise, there is harm. If [someone] just saw but didn't understand anything, he doesn't attain anything at all. Mira had visions; did she attain anything? Did she recognize whether Krishna is God or not? What is attained from God? They don't understand the meaning at all. That is called the path of *bhakti*. It will be said that they just did *navadha bhakti*. '*Dha*' means types, *navadha* means nine types of *bhakti*. *Naudha gyaan*, [means] nine types of knowledge. *Naudha* yoga, [means] nine types of yoga.

They have a vision, they have a sight [and] just become happy by that. Their wish is fulfilled for a short time. They don't achieve anything forever at all. Well, if they have complete knowledge, they will have complete attainment, won't they? They should attain liberation in life, liberation. Liberation means they should be liberated from sorrow, from

¹ The sixth day after the birth of a child (when ceremonial observances, incl. the naming of the child, are performed)

bondages. They should attain liberation forever. They should attain liberation while living in [this] life. But they aren't [liberated] at all. So it will be said all that is the path of *bhakti*. They just had vision [but] didn't attain anything. And this is the path of knowledge. Knowledge means when they know God the Father, what do they get from the Father? The unlimited inheritance is obtained from the Father. He is the Unlimited Father, isn't He? So the unlimited inheritance is unlimited happiness and unlimited peace. It is just obtained from the Unlimited Father. If it isn't obtained, if they just have vision, [they had vision] of Ganesha, Hanuman or any female or male deity, they think that they have a vision of God and Goddess. Well, what do they attain from them? So it will be said, all that is the path of *bhakti*. Here, it is the path of knowledge. After knowing, understanding what the attainment is, what the non-attainment is, after knowing the complete depth, they step ahead. Here, they often have visions of Brahma. 'Here' means where? (Student: In the basic [knowledge].) Yes, it was said about that time: those who come here, they often have visions of Brahma. Then? Then of whom? *Arey*, when they come here, will they just come after having a vision of Brahma? If someone has a vision of Brahma, meaning Dada Lekhraj, will they come [here] just after having this vision? It was said, here, they first have a vision of Brahma and then a vision of Krishna. Second *page* of the *vani* of the 11.09.1968. So they will understand, they will say, go to this Brahma, then you will go to *Shri Krishna puri* (abode of Shri Krishna), heaven (*vaikunth*). And then they can also have a vision of Lakshmi-Narayan. But it isn't that if they have visions, it means they attain liberation **in life**. From the beginning of the *yagya* itself, many had visions of Brahma, of Krishna, of Lakshmi-Narayan; did anyone attain true liberation? No. They just got a hint: go there. Just by going [there], the topic of attaining liberation and true liberation isn't proved. And it is also said that very few have had visions [till] now and in the future **many** will have visions. Along with that they will also receive directions: go there, do this. Your Trimurti is also published in the newspaper. What is published? (Students: The Trimurti.) Yours? What does it mean? Your Trimurti, our Trimurti, their Trimurti! *Acchaa*, if it is published in the newspaper, what will happen? (Student: They will recognize the three personalities.) Yes, the entire world will have visions of the three personalities (*trimurti*). They will have the vision through the intellect that it is sung in the country of India: *vijayi vishva tiranga pyaaraa*². It is the flag that gains victory over the entire world. Three cloths are shown. Who are these three cloth like bodies who enable [us] to gain victory over the entire world? This is the flag of you, the residents of India. If you raise it, popularize it, there will be sounds of victory for you in the entire world. But how? When it is published in the newspapers, it goes in the *media*, it is broadcasted on *radio* and *television*, [when] the entire world comes to know the truth of those three personalities. It isn't just about having visions. The entire world should come to know about their *biography*.

Then the name Brahmakumar-kumaris is also given. So, who is the head of Brahmakumar-kumaris? Brahma, the first personality. The green cloth that has been shown below in the flag is the remembrance of what? Who is the personality in whose mind there was a 100 *percent* green revolution, with determination? He became the one with a firm intellect full of the faith that he definitely had to go to heaven. He left the body, still, the faith of that soul remained firm, [he had] a firm intellect full of faith. And as is the chief, as is the

² Our beloved tricolour flag will gain victory over the world

elder one, the younger ones will also see the elder ones and do the same. So all those who followed him, they all had a firm intellect with faith. What? That though they have to leave this body, where will they be born in the next birth? They will go to the new world and be born there. So, many will also come to know about the visions of Brahma, [they will know] that by going to him, they will get the knowledge to become the *prince* and *princess* of heaven or they will have a vision of Vishnu [or] Lakshmi-Narayan. Just like Arjun had a vision of Vishnu and destruction. So, the Father sits and explains these topics of visions. No one else can explain it. He says, you have to become pure like this, [like] the lotus flower. But you don't remain stable. You don't remain what? You Brahmins don't remain stable like the lotus flower. You keep moving up and down. This is why these decorations of the lotus and so on have not been given to you in the pictures, in the scriptures. To whom has it been given? To Vishnu. Otherwise, where is the need of decorations on these deities [like] Vishnu and so on? Whatever is heard and narrated through the mouth is called sound (*dhvani*). So, the conch that has been shown with Vishnu is the remembrance of what? It is the remembrance of the sound that spread in the entire world when it came out and the battle of truth and falsity was declared. There was a revolution in the entire world. Which is that mouth? *Arey*, certainly someone will be the first. Otherwise, these sounds of the mouth have been coming out for 70 years. Sounds came out through the mouth of Brahma, through the mouth of the Brahmakumaris, through the mouth of Saraswati. Sounds did come out, didn't they? Was the conch blown in the entire world? It wasn't. Was there a revolution? There wasn't. Did the voice spread? It didn't. So finally, somebody will certainly have become the instrument or did the voice of the sound of the conch simply become the instrument in the lotus like hand of Vishnu? And that too, the lotus like hand is of the higher *stage*. What? The lotus flower is certainly in the lower lotus like hand, but what about the conch? It is above, though it is on the *left side*. It isn't on the *right side*. What? It is on the *left side*. Why? What does the *right* [hand] do and what does the *left* [hand] do? Harm is also brought about to some extent through the *left side* and nothing harmful is brought about through the *right side*. Good and just good tasks are performed. When they give donations and so on, they give it through which hand? Through the *right hand*. So, this blow of the conch establishes the truth and then it is also the reason behind the destruction of falsity.

The Father alone explains the secret of the lotus flower as well. He says, you Brahmins **have to** become like this, [like] this lotus flower. How? Like the lotus flower. What does it mean? Just like even if the lotus flower is put [or] drowned in mire, when it is taken out, not a single drop of mire will be smeared on it. It remains unstained in this way. Such should be the Brahmin life. What? How? (Student: Like the lotus flower.) What is the meaning? The *purushaarth* (spiritual effort) should be so intense that you appear completely in the world of mire, in the colour of the company just now and the next moment if you wish, the intellect should become detached from the world of mire in a *second*. [You should be able to] remain detached as long as you want. If you wish, you do the thinking and churning of the world of mire [and] go in depth and if you don't wish [to do so], you don't do [that]. If you wish you take out and bring diamond [and] jewel like gems of knowledge despite going in the world of mire. But you shouldn't be influenced by mire. The intellect should remain completely detached. So, you have to become like a lotus flower in this way. A representation has also been made. What representation has been made? (Student: Lakshmi on the lotus flower...) Lakshmi is also shown to be like the lotus flower, to be sitting on the seat of a lotus flower. If Lakshmi sits on a lotus flower, won't Narayan sit [on it]? There will be Narayan as well. Then, if there is Narayan, will there be any *practical* form who makes Narayan into Narayan or not? Won't there? Will there be in practice some form of the Sadguru, who makes a man

into Narayan and a woman into [someone] like Lakshmi or not? Narayan is certainly not called Sadguru. Who will it be? He is called Shiva-Shankar *Bholenath*³. He is also shown [on] a seat. Which seat? The seat of the lotus flower. It means that the *purusharth* of all the three souls... he (Shankar) even makes the one who leads a life like the lotus [into] his seat and sits on him. Where is his seat? On the lotus. For example, some skin is also shown, on which Shankar sits. What is that skin? (Student: Of a tiger.) It is called *baagh ambar*. *Ambar* means cloth; it is worn. Just like he (Shankar) is also shown to be the one who wears the skin of an elephant (*gajcarmadhaari*) for some time in the scriptures. He wrapped the skin of an elephant around himself. But the skin on which he is shown to be sitting and doing *tapasyaa*⁴, what is that skin? (Students: The skin of a deer.) Yes, it is called *mrigachaalaa*. So, a deer is the symbol of what? Which [animal] is a simple animal? The deer. And what about running? It runs very fast too. It is an intense *purusharthi* (the one who makes spiritual effort) but is very innocent. He controls such ones. It is as if he becomes [their] king and sits. He doesn't *control*, doesn't rule those who have a sharp intellect, who are cunning, who are very shrewd and clever. Whose *nath* (controller) is he? He is called *Bholanath*. Similarly, he has been shown to be sitting on the lotus flower. There is some special innocent soul, it is so innocent that despite living with the Father the entire life, she is unable to recognize the Father out of innocence. Who is she? (Students said something.) She is misled by others. How is her life? She is in the world of mire, not in the Brahmin world. What? Where do the householders live? Do they live in mire or do they live in the pure atmosphere of the ashram? They live in mire. In comparison to her, where does Lakshmi live? She lives in a pure atmosphere. So look, such a difference is created! What difference is created? The difference created is that, one [of them] is the rose flower, the queen of the flowers and the other is the lotus flower. The beads of the *Rudramaalaa*⁵ are which flowers? They are lotus flowers. Otherwise, **if** the petals on some flower are dipped in mire and [then] taken out, all the petals fall out. But the lotus flower is so strong that it doesn't scatter [its petals]. So, the couple of *Jagatpita* (World Father) and Jagadamba (World Mother) is such, its example is given as which flower? As the lotus flower. So, the Father narrates the secret of the lotus flower: you have to become like this. Who has to become [like this]? Not those Brahmins, not these Brahmins. What? **You** children have to become like this. Which children? The children who sit face to face with the *practical part* of the Father, **they** have to set an example by leading a life like the lotus flower in practice. It isn't that just like the lump of soil, they receive a slight blow of Maya and scatter.

The mace is [the sign] of gaining victory over Maya in the form of the five vices. The weapons are also of many kinds. There are some weapons which are very sharp, edged and some weapons aren't edged. What? Can even a foolish person use a sword or will just a clever person use it? The one who is intelligent will use the sword. Otherwise, it becomes the example of the monkey. A monkey saw some man shaving his beard. That man went to some other place for some time. It (the monkey) also took it up and used it (shaving blade) this way (Baba mimics the act of shaving beard), [and] its entire face was cut. So, the intellect is necessary to use a sword. A sharp intellect is needed. If [the one who uses the sword] has a sharp intellect, the sword will work well. If he is foolish, he will just bring harm to himself

³ The Lord of the innocent

⁴ Intense meditation

⁵ The rosary of Rudra

with the sword. So, those who are foolish, those whose intellect is a bit dull, they are shown [with] a mace. What? This is why in the picture of Vishnu, the lower weapon, [the weapon] of the lower arm on the *right side* is shown to be a mace. Did Arjun have a sharp intellect or did Bhimsen have a sharp intellect? Arjun had a sharp intellect. God narrated the knowledge of the Gita to him. Otherwise, was Arjun elder or were Bhima and Yudhishtir elder? (Students: Bhima and Yudhishtir.) They were elder, [God] should have narrated [the Gita] to them; [but] God didn't narrate it to them. Whom did He narrate it to? He narrated it to Arjun. Why? Because Bhimsen had an intellect a bit dull. Whether it is Duryodhan or Karna, those who have a dull intellect, a mace has been shown in their hand in the scriptures. They can be expert in a fight with the mace. So, a mace has been shown in Vishnu's lower hand on the right side. When there is an attack of any vice among the five vices, what did he (Brahma Baba) use to do? There is the mace of the *drama*, isn't there? How is this *drama*? Round and round. The mace is placed on a stick. It may be any vice, that's it! (A student: Drama.) Yes, the shield of *drama*. Is the shield too of a thick skin or a thin skin? (Students: A thick skin.) There is a hippopotamus, isn't there? The skin of the hippopotamus is very thick. The attack of any sword doesn't work at all on that skin. So, it was shown about the mace that when any vice attacks, Brahma Baba used to face that vice with the help of the mace, through the attack of the mace. So the Father gives the solution. What? What does a mace indicate? If you want to gain victory over the five vices, move the shield of *drama* in front [of you] in the remembrance of Baba (Shivbaba), then you can gain victory over the vices. And along with it your sinful actions will also be burnt to ashes. Because you use the mace in the remembrance of the Father, don't you? Remember the Father, the Purifier of the impure on shrimat. Don't remember Him on the opinion of your mind. What? Otherwise, there are many who apply the opinion of their mind in the remembrance. How? They say, the soul of Ram and the soul of Shivbaba aren't different souls. The soul of Ram itself is the soul of Shiva. Now, is this the opinion of the mind or is it a Divine opinion? This is certainly the opinion of the mind. Had the soul of Ram itself been the soul of God (*Ishwar*), had he been Shiva, then ... hasn't the soul of Ram been passing through the cycle from the previous births? (Student: It has.) Why didn't it set an example by doing those tasks in the previous births? What was the reason? The soul of Ram is the soul that passes through the cycle of birth and death and Shiva is the soul who doesn't pass through the cycle of birth and death. They aren't able to understand such a small thing. Only the One who Himself has never become impure can be the One who makes [others] pure. He alone can make [others] pure, though He has to take on a body to make [others] pure. He comes in an impure body. But as long as He is in the impure body, anyone from impure to pure ... what? Can anyone become [impure to pure] or not? Until the *Ever Pure* comes in the impure body, can anyone become pure from impure or not? They can't. When can they become [pure]? The impure body in which He comes should first of all become equal to the Father, he should become [so] capable [that] Shankar's name can be added to that of Shiva. Then the *machinery* of making the impure into pure becomes fast, in a minute a *motor* will become ready. This body is also in the form of a *motor*, isn't it? Everyone is impure in the impure world and everyone is pure in the pure world.

So it was said, except the One, the Purifier of the impure there is no one else who makes [others] pure. The Father says, you certainly call Me to liberate you all from this body and take you to the pure world. What? By liberating you from which body? [They say:] liberate [us] from the bondage of this impure body and take [us] to the pure world. So what do I do? What do I do? (Students said something.) Do I take [everyone] in the form of a point? Do I perform the task of liberating [everyone] from the impure body and taking [them] to the pure world in the form of a point? (Students: In the corporeal form.) I will take

[everyone] to the pure world, the Supreme Abode, then will I take [everyone] by becoming a point? (A student: Through this very body...) Yes, a subtle body is also present in the physical body of everyone. Will the subtle body become pure first or will the impure body become pure [first]? First, the subtle body should become pure. And in order to make the subtle body pure, the one who makes [it pure] should also be a point or a subtle bodily being? He should certainly be a subtle bodily being. This is why it has been shown in the picture of the [Kalpa] tree that when the souls are going to the Supreme Abode after becoming pure, the picture of Shankar has been shown in between. Human beings die, then it is said that they went to heaven. They do say [this], but does anyone go to heaven? Do they go to heaven or do they keep diving in hell itself? If everyone keeps going to heaven in this way, then the world of hell will become empty. But is the world of hell increasing or is it becoming empty? It is increasing. This proves that nobody becomes the resident of heaven. In fact, in order to become the resident of heaven, they will have to die from the body and the relations of the body. So, it isn't about dying physically. The Father comes and teaches you to die while being alive. He teaches you to die in such a way that you do remain in the body and while remaining in the body itself, whenever you want, you remain as a pure soul that controls the soul in the form of the mind and intellect, all the ten *indriyaan*⁶ and the eleventh [*indriya*], the mind. This body, the physical body should appear separate and the subtle body should become separate. You should experience [yourself to be] a complete angel (*farishtaa*). *Farishtaa* means there shouldn't be any attachment for the people of the world on the earth (*farsh*). If any dear relative of the world on the earth suddenly leaves the body and [you] have tears in the eyes, then will you be called a *farishtaa*? (Student: No.) Certainly not. Why? It is because it proves that there is *attachment*. If [someone] goes to heaven, the soul runs, doesn't it? It will leave the world of hell [and] run where? It will run to the Abode of Happiness. The Father alone comes and makes all the souls pure from impure. Then the pure soul runs in the high *stage*, otherwise, the intellect doesn't rise high at all because of body consciousness. The impure souls can't go to the Father's Home or heaven at all. What? The more the soul is impure, what will be its identification? First, we should identify ourselves: am I an impure soul [or] a pure soul? How will we identify ourselves? *Arey! Arey*, somebody speak up! What? (Student: From the activity.) From the *activity*? *Acchaa!* What *activity* should we do? Should we jump? If we jump high, we are a pure soul? (Student: Unity.) Will we come to know through *unity*? As regards *unity*, it is about many. I am just talking about ourselves. How will we come to know? How will everyone come to know within the self: have I, the soul become pure, am I becoming [pure] or am I impure? Did I become pure to a *percentage* or am I impure? (Students said something.) No. When the soul becomes pure, it will become practiced to stabilize in the incorporeal *stage*, in the Supreme Abode. The extent to which our *practice* of staying in the incorporeal *stage*, in the *stage* of the Supreme Abode for a longer period increases, think that we souls have become pure up to that *stage*, to that *percentage*. Otherwise, we try again and again to stabilize in the *stage* of the Supreme Abode, to remember the Home [and] the intellect goes down again and again. So the impure souls can't go to heaven or the Supreme Abode. The Father says, you have to become so pure that your intellect stabilizes in the Abode of Happiness for a long *time* and the intellect stabilizes in the

⁶ Parts of the body used to perform actions and the sense organs

Soul World, in the Supreme Abode, in the *Nirvandhaam*⁷ for a long time. What? What should you do for that? Consider yourself a soul and remember Me, the Father.

Your sins will be destroyed gradually just through remembrance. These sins are rust. What? There is the rust of sins on the soul. If it is removed, when the rust is removed from the needle, the magnet will attract it automatically. We wish to go near the Father, to stay [with Him] or experience [Him] and continue to coat ourselves with rust, then will the needle like soul reach close to the Father or will it remain far? It will just remain far. I *guarantee* that your sins will continue to be destroyed through this remembrance. They do call: O Purifier of the impure! Come. What? And after coming don't just make us pure ... what? Alright, get aside, You have made [us] pure. (Student: Take us to the pure world.) Yes, one thing is: **'come'**. Yes, after coming make us **pure**. He came in Brahma but nobody became pure. The first *stage*, the *stage* of becoming pure itself wasn't experienced. They aren't experiencing *purity*. What is famous for *purity*? A *slogan* has been given. (Student said something.) No. (Student: Purity is the mother of happiness and peace.) Yes, purity is the mother of happiness and peace. Where there is purity, there will be an increase of happiness and peace. It won't decrease. The soul should experience [itself] to be an embodiment of peace. It shouldn't become restless in small things. Whichever soul is impure to whatever extent, it will create commotion to that extent and *disturb* others too. It will itself be agitated and will make others agitated too. So, the first thing is that they call Me, for what? 'Come'... they call [Me]: 'come'. *Arey*, He should come for what? Come to make [us] pure. Then? Is that enough? Come to make [us] pure and the task won't be completed just by this. Make [us] pure and take [us] to the new world. What? Take [us] to the new world. Take [us]! Take [us]! *Arey*, the one who himself goes to the pure world, to heaven will take [us there]. Does Shiva go to the new world? He doesn't; then how will He take [us there]? (Student: The one whom He makes equal to Himself...) Yes, the one whom He makes equal to Himself, the one whom the Father makes equal to Him after coming, he becomes the *media*. We will experience heaven along with him in this very world. As regards the new world, when the entire [old] world is destroyed, it will come at its time. It isn't an *everlasting pure* world. Why? Will there be ascending celestial degrees there or will there be descending celestial degrees? There, the descending celestial degrees will begin. Which will be the *everlasting pure* world, the new world? Where will it be? It will be **here**; and the one who takes [us] to that new world is required in practice. So they call the Father and along with calling Him, what do they wish? Make us pure and after making us pure, take us to the new world. So, how will they go? How will they go to the pure world? Will they go by remembering the Point? The religious fathers remember the Point, do they go [there]? Brahma and the souls who followed Brahma [and] became the ones who remembered the Point, no matter if it is Saraswati, did they go to the pure world? Will it be said that they became pure? (Student: They didn't go [there] while being alive through the body...) Where did they go? (Student: At present, they are here itself...) *Arey*, this itself is being discussed [about when they say] come, make [us] pure and take [us] where after making pure. Take [us] to the pure world. So those souls who remember the Point, who are or were in the *basic* [knowledge], did they become purer compared to you or not? Did they become more intelligent or not? They didn't. Make [us] pure and along with making pure take [us] to the new world. And the sketch of the new world itself doesn't sit in

⁷ The Abode beyond speech

their intellect completely at all. Does the sketch of the new world sit in their intellect? It doesn't. So the first condition to go to the new world is that they should recognize the new world. So, how will we go? He asked. He says such a simple thing.

Nobody else can narrate such easy *knowledge* like the Father. Nobody else can say such a simple thing at all. He says, remember Me while doing the work. They sit and remember, they clench the mind and intellect so that they attain an incorporeal *stage*, [so that] they don't remember anything. So, is it difficult or easy? It became difficult. Actually, easy remembrance is when we remember easily while walking, moving around, standing up, sitting and while doing work as well. It will happen only when the complete recognition of the Father sits in the intellect. You may do a job and so on. What? Why does He use 'may' in such places? (Student: If you wish you can, if you don't, then don't.) ☺ You may do a job and so on. Prepare food. He didn't use 'may' in this. ☺ You may do a job and so on, prepare food; still, do it while being in remembrance. Then you will become pure gradually. Your food will also become pure. This is why it is said that even the deities wish [to have] *Brahma bhojan*⁸. Which [food] is *Brahma bhojan*? The food which is prepared in the remembrance of the Father is *Brahma bhojan*. In the remembrance of the Father; it is *Brahma bhojan*! Arey, is it *Brahma bhojan* if it is prepared in the remembrance of Brahma or is it *Brahma bhojan* if it is prepared in the remembrance of the Father? (Students: In the remembrance of the Father.) Then why was it named *Brahma bhojan*? The name is given based on the task performed, isn't it? (Student: The Father Himself has created Brahmins.) He has created Brahmins? The name of Brahma has been mentioned; it isn't *Brahmin bhojan*. The name isn't *Brahmin bhojan*. (Student: Baba, pure food.) Pure food? No, we will prepare [the food] after bathing, bring pure water, bring pure grains [and] prepare pure food; it won't become impure. (Student: But there won't be the remembrance of the Father.) Yes, if [it is prepared] in the remembrance of the Father it should be *Bap bhojan*, shouldn't it? Why was [the name] *Brahma bhojan* inserted? (A mother: Baba comes in the body of Brahma, doesn't He?) Baba... yes... *mataji* (the mother) is saying that Baba used to come in the body of Brahma, didn't He? The Father Shiva used to come in the body of Brahma, didn't He? This is why it is *Brahma bhojan*. (A mother: The body in which I come will have to be named Brahma.) Yes. When the name *Brahma bhojan* has been given then certainly the one who is remembered, who is that corporeal form? Brahma. Without Brahma you can't even remember. You can't attain anything without Brahma either. There isn't just one Brahma. Many have been given the name Brahma. Brahma with five faces, with four faces is famous in the scriptures. So it isn't that when the word 'Brahma' is said, you just remember Dada Lekhraj. No. When it is said Brahma, Prajapita is also Brahma. And where [the word] Prajapita is inserted, that Brahma is certainly also present. The very name is 'Prajapita Brahma'. This is the household (*pravritti*). What? There isn't the household of Brahma but there is the household of Prajapita. There is just one soul who is 100 percent firm in the household path (*pravritti maarg*). This is why our remembrance is also of the household path. So the deities also wish [to have] *Brahma bhojan*, the food prepared in such remembrance which contains the remembrance of Brahma as well as the remembrance of Shiva. These daughters also take *bhog*⁹. Where do they take it? There is a gathering (*mahfil*) at the place where these daughters take the *bhog*. Whose gathering? The place where they meet is called a gathering. Whose

⁸ Food prepared and eaten in the remembrance of the Father

⁹ Food offered to the deities

gathering? There is a gathering of Brahmins and deities. The deities enter those Brahmins. So it is a gathering, isn't it? It is the gathering of Brahmins as well as the gathering of deities, the deity souls. These daughters take the *bhog* there. It is not that there is the subtle world somewhere above where they take the *bhog*. The *sandeshis* (trance messengers) take the *bhog*, bring the news, narrate the message, it is the remembrance of where? It is the remembrance of the gathering of the meeting of you Brahmins and the deity souls. There is a fair (*mela*) of Brahmins and deities. *Mela* means meeting. For example, the biggest deity is Mahadev. There is the meeting of which deity in him? (Student: Brahma.) Yes. There is the meeting of such a deity soul, who is the first leaf among all the deity souls in the Golden Age who are complete with 16 celestial degrees. It unites [with Shankar]. Similarly, there are the other Brahmins. They come to accept the food. Who? Who comes? Those deity souls come to accept [the food], then do they accept [it] through the subtle body? Through whose body do they accept [it]? (Student: Prajapita Brahma.) That first leaf, the deity who will become the first leaf of the Golden Age enters the body of Prajapita, the first Brahmin [and] then accepts the food. Those *sandeshis* who take the message (*sandesh*) don't know this secret. If they come to know this secret, will they run away [saying:] 'it is the Shankar Party, it is the Shankar Party', will they hate [the Shankar Party]? No. When the Brahmins have a meal, they recite this *mantra*: '*Brahma devataay namah* (I bow to deity Brahma)'. The sanyasis will just be remembering Brahma. What was said? When they offer *bhog*, whom do the sanyasis remember? They just remember Brahma. It is about when? It is about the Brahmin world. All the white robed sanyasis, who wear white dress for 24 hours, to which religion do they belong? They belong to the Sanyas religion. ☺ They are sanyasis. This is why it was said, when the great sanyasis come [in the knowledge], you children will gain victory. Now this is a different topic that they may belong to the clan of Ganga or they may be *Candravanshi*. Om Shanti.