

**VCD No.1846, Audio Cassette No.2332,**  
**Dated 10.01.04 at Surat**  
**Clarification of Murli dated 17.09.64 (Only for pbks)**

Today's morning *class* is of the 17.09.1964, Thursday. The *record* (song) played is: *Tu pyaar ka saagar hai, teri ek buund ke pyaase ham* (You are the Ocean of Love, we are thirsty for a drop of it). What kind of a song is it? He is in fact the **Ocean** of Love, but what is our condition? We are thirsty for every drop. Why is it so? The song which is sung on the path of *bhakti* is of which time? Of the Confluence Age? So, why are the Father's Brahmin children thirsty for every drop in the Confluence Age? (Someone: There is thirst for knowledge.) There is thirst for knowledge. For every drop. You don't dive into the ocean. Just as you dive in [the remembrance of] bodily beings, you don't dive [into the Ocean]. *Arey!* There is a little water in pits and ditches and there is immeasurable water in the ocean. He is the Ocean of Knowledge. He is the Ocean of Love, the Ocean of Happiness and Peace, the Ocean of Purity. Isn't it the case that you have started loving pits and ditches? If someone starts loving someone, what happens? Does his heart feel comfort by the other heart or not? So, if your heart starts loving the heart of pits and ditches, if your heart starts receiving comfort by their hearts, then will you suffer any loss or not? And it isn't about [just] one birth. It is about how many births? It is about 84 births. You have been giving your heart, haven't you? So, will all those with whom you have karmic accounts come to settle their accounts or not? They will. So, you will keep subtracting (losing) and you are unable to experience the attainment that you should experience. You experience incomplete [attainments].

We have been singing on the path of *bhakti* and we have been singing the glory of that Ocean of Immeasurable Love. The glory belongs to the Supreme Father Supreme Soul. Who? The Supreme Father Supreme Soul, or is it the Supreme Soul Supreme Father? The glory belongs to the Supreme Father Supreme Soul because that one is indeed the Ocean of Knowledge. Through whose body was this said? Where was He sitting? He was sitting just beside him, wasn't He? Then why did He say 'that one'? The speaker who is speaking, who is sitting beside, isn't He the Supreme Father? *Arey!* The Supreme Father, the Father of the souls, who doesn't have any father, He is the Father of the *hero* actor as well. So, sitting beside whom is He speaking? He is speaking [sitting] beside, isn't He? Then why was it said, '**that one**' is the Ocean of Knowledge? (Student: The Supreme Soul.) Huh! Is the one whose name is taken later on junior or senior? People say 'Shiv-Shankar'. Why don't they say 'Shankar-Shiv'? It is because the senior one is first, the one whose glory is greater is first and that one (the junior one) is later on. So, who is senior, the Giver? Is it the one at the first *number* or is it the one at the second *number*? The one who is at the first *number*; but that *number* one is sitting just beside Brahma. He is a soul, isn't He? Is it the soul that gives or is it the body? It is the soul that gives. The body is inert; it is a corpse. So, why did He make him distant by saying 'that one' (*vo*)? (A student: He indicated the Father's part.)

Yes, yes so, it is the Father of the souls Himself who is sitting in him (Brahma). (A student: He hinted towards the permanent chariot.) He hinted towards the permanent **chariot** (*mukarrar rath*)? The chariot is indeed inert. Prajapita is a *tamopradhan* soul. He is an inert soul. At the end of the Iron Age is he a stone *ling*, an iron *ling* or a golden *ling*? Does he have a stone-like intellect or a pure intellect? (Student: A stone-like intellect.) Did He indicate him? Did He hint towards that one? Towards the one who has a stone-like intellect? So, towards whom did He give a hint by saying 'that one'? (A student: The part of the mother

was being played through Brahma at that time.) Yes, it was being played when He spoke. Yes. (A student: I, Myself will play the part of the Father in future; this is why He gave a hint [by saying] ‘that one’ beforehand.) Yes. It was said: ‘that one’ is the idol [created by] nature and the Father of the souls is also present in him. The Incorporeal One [is present] in that corporeal one. He is definitely the Ocean of Knowledge. It wasn’t said ‘I Myself am [the Ocean of Knowledge]. The One who was speaking through the body of Brahma isn’t the Ocean of Knowledge. Why? The one who narrated the *Vedvani* through the body of Brahma - it is also written in the scriptures that the *Vedvani* emerged from the mouth of Brahma. *Vid* means information, the information of truth - so, wasn’t He (Brahma) the Ocean of Knowledge? (Students: No.) Why? You easily say, ‘he isn’t [the Ocean of knowledge]’, then answer why he isn’t. (A student: That wasn’t the nectar of the knowledge of the Gita.) Yes. *Amrit* (nectar) [is that] which is churned to bring out the essence, [it is that which] gives power. Today, there are so many religions in the world. There are so many scriptures of those religions, which are called *dharmashastra* (religious scriptures). And the Indians have many, but the Gita is the crown jewel among all the scriptures. So, was the Mother Gita called the Ocean of Knowledge? She wasn’t called that either. The *Vedvani*, the murli which emerged from the mouth of Brahma isn’t the Ocean either. Why? It is because it wasn’t understood by anyone at all.

The Brahmakumar-kumaris will say, ‘How is it that you don’t understand it? We do understand the murli. You people are fools; that is why you are unable to understand it’. Then, if they are asked, ‘What did you understand? ‘Who is the Ocean of Knowledge? Can we call Brahma that? If we call Brahma [the Ocean of Knowledge], where is he? If he is the Ocean of Knowledge, the Ocean of Truth, then what does he establish through that truth? Truth should establish the Land of Truth. Where is the Land of Truth?’ They will say, ‘The Abode of Peace is the Land of Truth. Come on, let us show you *Shanti bhavan* (building of peace)’! *Arey, Shanti bhavan...* Is peace established through a *Shanti bhavan* made of bricks? Is peace physical or subtle, the most subtle? (Students: Subtle.) The mind and intellect should experience peace. Does it experience peace in palaces made of bricks? Had it been so, then very beautiful buildings that kiss the sky have been built in foreign countries. Is there peace there? (A student: No.) Why? A lot of people from *India* are running there. Aren’t they running [there]? Aren’t the big thinkers, scholars, selected students, who have acquired high *degrees, scholarships* in India running towards the foreign countries? (Someone said: They are.) Why? (A student: To earn money.) To earn money? Don’t they see an ocean of happiness there? Don’t they find peace there? Hadn’t there been peace, hadn’t they seen happiness there, why would they run there? (A student: [To earn] dollars.) To earn dollars? Will they receive happiness and peace if bundles of notes, *dollars* are filled in their stomach? (Student: Baba, they are going there for that very reason, dollars.)

No. The peace [and] happiness of the mind, isn’t outside. What? It isn’t outside. It is inside. What does Baba say? Peace is a necklace. You can put it around the neck, wear it whenever you wish. It can’t be found by going to foreign countries, by earning dollars in foreign countries. It can’t be found in *multistoried buildings*. Buildings of 100-200 floors have been built; reach the top by a *lift* and look from there! *Aha!* People are enjoying [the view] from such a great height. ☺ If there is happiness there itself, are *suicides* committed there or not? (A student: Many suicides are committed.) There are suicides (*jiivghaat*). Does anyone commit suicide in peace? It proves that the ocean of peace can’t be experienced by building abodes of peace and happiness of bricks. And you don’t obtain peace by reading paper murlis. Baba Himself has said for those murlis through the mouth of Brahma... What?

Now, it won't be called the nectar of the knowledge of Gita, that you may feel immortal after drinking the nectar [and] experience happiness and peace forever. Then what are those murlis? Aren't they sung by God? *Arey!* Aren't the murlis narrated by God? They **are** narrated [by God], but that form of God is the form of the Mother. It isn't the form of the Father. The Father is the seed and the Mother is the earth. To whom will you give importance? (A student: The Seed, the Father.) The Seed is called the Father.

So, that Father who is indeed the Ocean of knowledge is the Supreme Father Supreme Soul, who is praised the most on the path of *bhakti*. And there is certainly *bhakti* in all the religions. He is glorified in all the religions. For example, on the path of *bhakti* there is another kind of praise. All these festivals that are celebrated are also the praises of God alone. These are praises of which time? These festivals etc. which are celebrated are praises of the time when God comes in this world. Can there be a similar glory of any human being or any sage, saint or *mahatma*? They can't be praised as God is praised on the path of *bhakti*. Then, is Brahma praised or worshipped? (Students: He isn't.) Why isn't he [praised or worshipped]? The *connection* of worship is with what? The more purity is revealed in the *purusharthi* life in the Confluence Age, what will be the *result* on the path of *bhakti*? He will be worshipped as well as praised [to this extent]. His idols will be prepared, pictures will be prepared. If there isn't *purity*, then neither will he be worshipped, nor will he be praised nor will his idols be prepared. Even if they (the idols) are prepared, the people of the world won't give importance to them. *Accha*, you heard very easily, you didn't oppose. Will the BKs listen to it? Will they accept it? (Student: No.) Why won't they accept? Why won't they accept? Can you oppose [them]? *Arey!* If they don't accept, can you "*cross-question*" (prove them wrong with your questions) them? What will you do? How will you *cross-question* them? [You can say:] that Brahma didn't have the *power* of purity; this is why he isn't worshipped. The basis of worship is purity in life. How will you *cross-question* them? How will you explain to them? (A student: Why aren't so many temples built for Brahma?) (Baba expressed his disapproval.)

That has been explained, hasn't it? There are no temples, no memorials [in his name], it means, the *power* through which all the tasks of the world are accomplished, that *power* of *purity* isn't proved to be in Brahma and the so-called Brahmakumar-kumaris who *convert* to other religions. They will oppose you on these topics. What will you answer? (Someone: Purity comes through remembrance.) This is the **very** question: how will you prove that Brahma didn't have purity? (Someone : He didn't recognize the Father.) Yes. How does purity come in someone's life? From where does every human soul get the *power* of *purity*? Where does peace come from originally? Where does happiness come from? You haven't grasped that origin, that seed. Even Brahma didn't grasp it. Didn't Brahma recognize the Father? (Someone: He did recognize Him...) This one says he recognized [Him]. (Student comments.) You are contradicting yourself. Brahma didn't recognize the *practical* form of the Father; if someone *fails* in the *practical* [exams] and passes the *theory*, will he be considered to have passed? (Students: No.) Did Brahma *fail* in his *practical* life in establishing heaven or did he *pass*? (Everyone: He failed.) As such, Gandhiji also used to say: I will bring the kingdom of Ram. Then, did the kingdom of Ram arrive or is the kingdom of Ravan created within the *Congress Government* on a large scale? Similarly, did heaven arrive through Brahma or did it remain hell? It continued to become an even worse hell.

So, where does that *power* of *purity* come from? What is the reason that even among the children, it is the eldest son who has been receiving the kingship in *history*? What is the

reason? There is long term *purity* in the mother and the father. The first child is born through the *power* of that *purity*. Because of that *power* of *purity*, the intellect is also pure and all the tasks of the world are accomplished through a pure intellect. Similarly, the Supreme Father Supreme Soul, the seed of this human world, if you don't recognize that Seed Father who is praised in all the religions... people of all the religions do believe in Him, although they don't know Him. Do they believe in [Him] in reality or do they consider Him to be formless<sup>1</sup>? *Arey*, do the people of Islam, the Buddhists, the Christians recognize his *practical* form or do they consider Him to be formless? Do they consider Him to be the Point, the Incorporeal or do they believe in the corporeal one, the *practical* one? They consider Him to be incorporeal. Why do they consider Him to be incorporeal? Why didn't they recognize the corporeal one, the *practical* form of the Supreme Soul Father who comes in reality and establishes heaven in practice? What is the reason of not recognizing Him? They were sustained in Brahma's lap; they didn't wish for the Father's lap at all; they gave preference to Brahma all their life and they kicked the Father in the beginning of the *yagya*. So, a question arises, as is the beginning... (Students: ...so is the end.) They kicked Him in the beginning, then in the end of the Confluence Age, when the Father is revealed in the entire world, will they kick Him or not? People of all the religions kick Him. So, what is the *result* that comes? (Student: They will be deprived of the attainment.) They didn't recognize the Father. They don't attain the 100 *percent* Golden Age which the Father establishes because of not recognizing the Father. The subtle seed form religious fathers who come from above don't receive [this attainment] at all; the *follower* souls which come after them don't receive [this attainment] either. They are firm in their religion. Their root form and seed form souls, are even those seed form souls *numberwise* or are all of them alike? (Students: *Numberwise*.) The seed form souls as well as the root form souls are *numberwise*.

Where are those root form souls (*aadhaarmuurt*) and the seed form souls (*bijruup*)? The root form [souls] are in the *basic* [group] and the seed form [souls] in the *advance* [group]. Do all the seed form souls in the *advance* [group] recognize the Father? (Student: *Numberwise*.) Yes. It will be said they recognize Him *numberwise*. *Accha*, are there more *failures* among the *numberwise* or are those who *pass* many? (Students: [There are more] failures.) Divide them into 9-10 parts; among them the true *Suryavanshi* and the *Candravanshi*, and even among the *Candravanshi*, those who *convert* to *Suryavanshi* in this very Brahmin life recognize Him and the remaining 80% don't recognize Him. Why don't they recognize Him? It is [because of] the same topic that was being discussed now. (Students comment.) Baba shook his head. Give Me the main reason. Brahma didn't recognize Him either. (Someone: He kicked the Father.) Why did he kick the Father? (Someone: Impurity.) Yes. He didn't recognize the Father who is the Ocean of real Purity and who plays that *part* in the *practical* life. Because of not recognizing Him, he kicks Him. So, it was said that he isn't praised [or] worshipped; his memorials are not built. When the devotees (*bhakt*) sit and sing, they praise that one. Not this one; whom? They don't praise Brahma; whose praises do they sing? 'That one' refers to whom? Why did He make Him distant by using the words 'that one'? *Arey*! It is a *vani* of [the year] 64. The topic of the one who was being praised in 64 wasn't playing a *part*; a hint was given for the future for that Father, the Supreme Father Supreme Soul who is praised, glorified in the path of *bhakti* [by saying], He is the Ocean of knowledge. We will depart from here if we get a handful of water. Why will they dive in a handful of water? How will they dive in it? Then, we can't live here. Where should we live? Where should we go then? Will you go to the Abode of *mukti* (liberation) or

<sup>1</sup> *Hava* means lit. air but Baba is talking about the formless one

to the Abode of *jiivanmukti* (liberation in life)? Will you go to the Abode of *mukti* after bathing in a handful of water? Will you go to the Abode of *mukti* by bathing in ditches and ponds?

This is called *jiivanbandh dhaam* (an abode where life becomes bondage). Why? Why is this world called the Abode of sorrow? Why is it called *jiivanbandh dhaam*? It is called so because all those who give knowledge here are ditches and ponds. People bathe in those ditches and ponds and don't recognize the Father. There is glory of only the One, but they don't know that One. Hum? He is speaking through the mouth of Brahma himself and He is speaking in front of the senior *didis* and *dadis*. What? That they don't know the One Father. And Brahma's ears are big; so, he is listening too. Then do they apply this point to themselves? Why don't they? They don't apply it [on themselves] because they believe the Incorporeal One to be the form of God. What? They don't believe in the corporeal *practical* form of God. Just like the Muslims say: Allah *miyan* made *jannat* (heaven), Allah *miyan* made the Earth, Allah *miyaan* made the sky; Allah *miyaan* made the Sun, the Moon, the stars. They say this, don't they? If they are asked: How did He make them? (They say:) Allah *miyaan* said this. How did He speak? Where did the sound come from? Did the sound come from the sky? Well, this can't be possible. Only you children know that Supreme Father Supreme Soul who plays His *part* in a corporeal form in practice by coming to this world. Also in that case, Baba says, doesn't He? - You know [Him] *numberwise* (more or less) according to your *purusharth*. You don't know Him alike. When someone becomes a father's child, he becomes the child of only one mother and father or does he become [the child] of two-four parents? So, did you become the children of only the one Mother and Father or is there still a margin left to make two-four [more parents]? For example, in the path of *bhakti*, people make one guru [their own], then they make another guru [their own], then they make a third guru [their own]; they keep abandoning the old guru and make a new guru [their own]. Similarly, will you keep changing your parents, too? When someone becomes the child of only one mother and father, then only that father remains his father.

But as regards this topic of body consciousness and soul consciousness, only that *loki* father will be called body conscious. What will that *loki* father be called? Body conscious. It means, the soul doesn't remember the body conscious fathers of many births. Who comes to the mind? The one who always remains the Soul. If He is in the Supreme Abode He is a soul as well as when He comes to this world He is a soul and He remains in the soul conscious stage while performing actions, too. It isn't that... you find it difficult [to be in soul conscious stage] while performing actions through the *karmendriya*. Again and again... What? Do you remain in the soul conscious stage while performing actions? You forget. What does Brahma Baba say? I eat one morsel, then I forget. That is about the mouth. Well, which *karmendriya* is the most difficult to *control*? We make mistakes again and again regarding this. It makes us forget [the remembrance] again and again. No matter how much we *practice*, body consciousness isn't removed quickly at all. For this it is said, what? You conquer the world by conquering lust; by conquering the *indriya*... by conquering which *indriya*? Is it the ears? Is it the eyes? Had it been about the ears and eyes, is Brahma Baba ahead of everyone else or not? Don't see evil, don't hear evil, don't speak evil. He gained victory in the case of these [sense] organs. Then? Then, why isn't he worshipped? He conquered those *indriyan*. Arey! He conquered the sense organs, still, why isn't he worshipped? Think about it. It is praised in the scriptures. What? It is the glory of only the One and that is a glory of the *practical part*. Which *part*? It is the *practical part*. The one who conquers lust conquers the world. He burnt the deity of lust (*kaamdev*) to ashes. So, the soul that has body consciousness doesn't



remember the Father. Those who give the body... what? They remember those who give the body. No? *Arey?* (Student: They do.) Do the wife and the husband give their body to each other or not? They do, don't they? So, they remember those who give the body.

The soul has forgotten its Father. Well, this is the root cause, isn't it? This is the main mistake that the soul has forgotten its Father. Generally, nobody has forgotten himself, but the sanyasis or the scholars make people forget the soul. Do they make you forget or not? (Student: They do.) How? How do **they** make you forget the soul? Don't they say that you are a soul? Do they teach that you aren't a soul, you are a body? Then? (Student: They make us forget the Father.) They say, 'A soul becomes the Supreme Soul. We souls become the Supreme Soul and you souls also become the Supreme Soul'. It means, all the souls are the Supreme Soul. So, will you remember the One or will you remember everyone? Will you be able to remember everyone? Won't you forget? *Arey!* What is easier? Is it easier to remember the One or to remember everyone? (Students: Remembering the One is easy.) So, who made you forget? The ones who said that a soul becomes the Supreme Soul. They didn't say which *particular* soul is the Supreme Soul. What? Did they tell you this? They didn't. They didn't say even this, which *particular* soul isn't the Supreme Father but the supreme soul. *Acchaa*, they will say it if they themselves know about it. Don't they know it themselves? (Someone replied.) Don't they know it? Why? Doesn't anyone call Ram God? (Student: Ram of the Silver Age.) Ram of the Silver Age? Isn't Ram of the Silver Age present in the Confluence Age? Does he vanish? Is he present or not? And isn't he the supreme actor? Is that Ram of the Silver Age the supreme actor in the Confluence Age or not? Isn't he the hero actor? Or is Shiva that? Is Shiva the Supreme Actor, the Hero Actor or is it Ram? (Student: Ram.) Isn't Shiva that? Shiva can't be compared with stones. He is the *hero*, meaning he is the diamond. And Shiva neither becomes a diamond nor a stone. He is the most unique. He can't be compared with any soul. So, what do these gurus make the others do because of not knowing about that *hero* actor? They make them forget. Whom do they make them forget? They make them forget the actor playing the *part* of the Supreme Father Supreme Soul. They make them forget the soul and call themselves the Supreme Soul.

On one hand the soul doesn't recognize itself completely. Do all the scholars, pundits, teachers, sanyasis, religious fathers recognize the *part* of many births of their souls? They don't. They don't recognize their own *part*. Then how are they giving the introduction of the Supreme Soul Father? How do they easily say for Him "the soul is equal to the Supreme Soul"? They say: Definitely, we are *jiivaatmaa* (a living soul). What are we? *Jiivaatmaa*. They say, don't they? Don't trouble the soul much. Don't trouble my soul much. Does *jiivaatmaa* become happy or sorrowful or does the Supreme Father become happy or sorrowful? It is the *jiivaatmaa* that becomes happy or sorrowful. The *jiivaatmaa* in whom the Supreme Father enters, after the entrance [of the Supreme Soul] in his *purusharthi* life... Can the *jiivaatmaa* in whom [the Supreme Father] enters become happy and sorrowful or not? (Someone : It can.) It can, fit tone but the Father says, the Father of the souls says, 'When I come, I make you children equal to **Myself**'. What is meant by equal to **Myself**? Just as I experience **Myself** to be a soul forever, [just as I experience **Myself**] to be incorporeal, viceless and egoless, you children will also experience the same. Some will experience it for a longer time and some will experience it for a short period. Because, it is the soul that is troubled. Does the Supreme Father Supreme Soul become troubled and sorrowful? (Students: No.)

Firstly, the one who has knowledge, the one who has immeasurable knowledge like an ocean, will he be able to *cut* sorrow through the power of knowledge or not? (Students: He will.) It has been written in the Gita as well: *gyaanaagni dagdh karmaanaam*. [It means] the sins of many births can be burnt through the fire of knowledge immediately, at once. The knowledge came to the intellect and that sorrow was overcome. There is no reproach or complaint. Will he be sorrowful? He can't be [sorrowful]. When a soul suffers punishments in the *jail* like womb, they have a vision of the body there. Then, they experience [sorrow]. Otherwise what can someone do to a soul? Does a soul become sorrowful in the womb or not? (Student: It does.) Why does it become sorrowful? Is it a perfect soul or an imperfect soul? It is an imperfect soul. Is it a subtle bodied being or is it free from even the subtle body? The soul that takes on a subtle body has entered. It entered with subtle *indriyan*. So, will a subtle bodied being be called perfect? He can't. Sorrow is felt only when there is consciousness of the body, when there is a body. So, does the soul that enters the womb have a body or not? It has a body but it is a subtle body. He (God) will give them visions of the physical body, won't He? He won't give them visions of the subtle [body]. Only then do they *feel* that they are experiencing sorrow. [They say,] 'Send us out of the womb'. They cry out in despair to come out of the womb.

Now the children have been explained: first of all *practice* that when we are with the body, this one becomes our maternal uncle (*maamaa*), this one is our paternal uncle (*kaakaa*, *caacaa*). When do they become [our relatives]? When we are with the body, there is the maternal uncle (*maama*), the younger paternal uncle (*caaca*, *kaakaa*), the elder paternal uncle (*taau*). And what if we go beyond body consciousness? There is no *kaakaa*, no *maama*, no *caaca*, no *taau*. *Acchaa*, will there be the father or not? *Arey!* If a soul becomes detached from both the physical body as well as the subtle body, will there be [the relationships] *kaakaa*, *naanaa*, *maamaa*, *caacaa*, *taau* or not? (Students: No.) What about the father? (Students: No.) Won't there be even the father? There will certainly be the father. *Acchaa*, which father will be present and which one won't be present? (Student: The *lokik* one won't be present. The *alokik*, the *paarlokik* one will be present. The father who gave birth to the body will go out of the intellect but the *alokik*, the *paarlokik* one will be in the intellect.) The *alokik* father will be in the intellect. (A second student: The Father of the souls will be in the intellect.) *Arey!* Someone says that only the Father of the souls will be [in the intellect], and the other one says, not just the Father of the souls but the *alokik* father will also be [in the intellect]. Ultimately, how many fathers will be in the intellect? (Student: There are two unlimited fathers, aren't there?) Yes. There are two unlimited fathers. The Father of the souls and the father of the body. One cannot exist without the other in this world. For example, if there is a soul, the body will be acknowledged; if the body is living, the soul will also be considered to be present. So, what happens to the other relationships [like] *naanaa*, *caacaa*, *maamaa*, *kaakaa*, *taau*? They are finished when there is no body consciousness, when there is no body. Nothing is present when there is no body because there is the knowledge of the soul. When isn't anything present?

*Arey!* "Jar-jangam jahaan lagi manu jaai, so sab maya jano bhaai." (Non-living or living, wherever your mind goes, consider all that to be Maya) Why was it said so? *Jar* [is about] all the non-living (*jar*) things that are visible in this world, whether they are the biggest mountains, oceans, the small things or big things, be it any non-living thing. *Jangam* means living. It can be any insect, spider, elephant, human being; what are they all? They are living things. '*Jahaan lagi man jaai*', does the mind remember these things or not? So, wherever the mind goes is all Maya. They are influenced by Maya. If they are influenced by

Maya, are they subjects of Maya or not? (Students: They are.) *Acchaa*, nature, the nature of the five elements, which is non-living, the collective form of earth, water, wind, fire, sky, is it Maya or not? Isn't it? (A student: It is.) Is it Maya? It means, what Shankaracharya said, "*sarvam khalu idam Brahm*" (whatever is seen in this world is definitely the form of Brahm), is it true or false? Is it false? '*Khalu*' means 'definitely', '*sarvam*' means 'everyone or everything'. This is definitely Brahma. "*Gau gocar jahaan lagi manu jaai, so sab maya jano bhaai*".<sup>2</sup> What did he say for Brahm as well? (Students: Maya.) Is he also Maya? What about *Parambrahm*? (Students: He isn't.) Isn't he Maya? (Student: Shiva is sitting in him.) Shiva is sitting in him. What about the time when He isn't sitting in him? (A student: He is Maya.) ☺ It is because He doesn't sit in him forever. He sits [in him] only for a short period in the Confluence Age. Even then, does everyone recognize Him? They don't even recognize Him. So, the One who is called *Parambrahm*, the One who is called the Sadguru... Is the Sadguru corporeal or incorporeal? What is He as well, the One who was called Sadguru by the people of the world? (Students replied.) He is Maya when the *Supreme Soul* isn't present in Him. Or when he hasn't become the perfect form for the *Supreme Soul*, what is He even then? He is Maya.

This nature with five elements is also Maya. It is also influenced by whom? It comes under the influence of Maya. When there isn't the body, there isn't anything. There is the knowledge of the soul. Don't think that nobody has the knowledge of the soul. You children can explain very well: nobody is called a great Supreme Soul. Is anyone called so? (Everyone said: No.) Why? Why isn't anyone called a great Supreme Soul? It is because He is the only One, He can't be compared with anyone else, His greatness can't be compared. A soul is offered *bhog*, isn't it? If someone dies, their soul is invoked. It won't be said that his Supreme Soul is invoked. Ancestors are invoked in the path of *bhakti*, they (people in *bhakti*) prepare delicacies and offer it to them (the ancestors) to eat. So, do they offer *bhog* (food) to the Supreme Soul? No. You have been explained in many ways that under no circumstance can a soul be called the Supreme Soul. It can **never** be called the Supreme Soul. Why? Under no circumstance can a soul be called the Supreme Soul? Can't it be called so even in the Confluence Age? (A student : it is called [the Supreme Soul] when it becomes equal to the Father.) Then is it a soul or the Supreme Soul? (Student: The one who plays the supreme *part* among the souls is the Supreme Soul.) Then, it can't be called the soul. Why? It is because it is beyond the cycle of birth and death. It is also beyond the cycle of unlimited birth and death of faith and doubts. It is anyway said that the Supreme Soul is certainly beyond birth and death. A soul continues to be reborn. The children have understood this well, that the souls who are present first of all are the deities. What? Who are deities? (Student replied.) No. There are five billion souls, is everyone first? Who are first? Who are the first deities? No one is present before them. (Student: The *Suryavanshi*.) *Arey*, the *Suryavanshis* are 450 thousand. (Someone said: Suryanarayan.) Suryanarayan? (Students: Lakshmi-Narayan.) That's it? Are just Lakshmi and Narayan first of all? Isn't there anyone else? *Arey*? Is there a family with just two of them? (Student: The eight deities.) Yes. Will the new world be created just with two? [The cycle of] 84 [births] is also famous here in India; [it is famous] that there is the cycle of 84 [births]. They also sing many songs on the cycle of 84 [births].

Now the children have realized **well** that the Ocean of Knowledge is sitting face to face with them. How did He say this? Now. 'Now' refers to which time? *Arey*! Now the children

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<sup>2</sup> All that the *indriyaan* can perceive and the extent to which the mind can go, all that is Maya



have realized **well** that the Ocean of Knowledge is sitting face to face with them. *Arey!* It is about which time? *Arey!* This is a *murli* of which time? (Students: 64.) It is of 64. Were there such children at that time who realized [who the Ocean of Knowledge is]? Who were such children? (A student: He *emerged* the future.) Yes, the children who had been emerged were sitting in front of Baba. It was said for them that now, these children have come to know, they have realized **well** that the Ocean of Knowledge is sitting face to face because the Purifier of the sinful will definitely be called the Ocean of Knowledge. The One who is called knowledgeable is the Father Himself. He is called Gyaneshwar. Whose *Ishvar* (Lord)? What does Gyaneshwar mean? The Lord of the knowledgeable ones. What does *Ishvar* mean? (Students: The One who rules.) The *Controller*, the Ruler. *Iish* means the One who rules. *Var* means elevated. The One who is the most elevated one among the rulers. It means that there is knowledge only in *Ishvar* (God). All the others are numberwise (more or less) [knowledgeable]. And there are many of such people in the world who call themselves... What? Ishvarchand. Don't they keep such names? (Students: They do.) Ishvarchandra Vidyasagar. Om Shanti.