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7th March, 1968. At the beginning of the second *page*, the topic being discussed was: the Father Himself comes and narrates the essence of all the scriptures. Scriptures are shown in the hands of Brahma. Well, it isn't about the physical hands. People took whatever is mentioned in the scriptures physically. For example, something is caught with a hand; similarly something is caught through the intellect. An *idea* is caught; a thought is caught; so it is about the hand like intellect. It isn't about the physical hand. Scriptures have been shown in the hand like intellect of Brahma and that memorial is also of the Confluence Age. The essence of those scriptures isn't in the intellect of Brahma either. If the essence of the scriptures were in the intellect of Brahma, then [why would] the Father ask, "Who is Brahma's Father?" And Brahma should know about his Father.

If he knew the Father, what would he have called the school? Prajapita Brahmakumari Vishwa Vidyalay. It wasn't named that. What was it called? The Brahmakumari Ishwariya Vishwa Vidyalay. It proves that although scriptures are shown in Brahma's hand like intellect, it is just showing-off in the path of *bhakti*, they don't understand anything. Brahma didn't understand either.

Then they think that Vishnu is the Supreme Soul. They don't consider Brahma to be the Supreme Soul. Had they considered this, they would have built temples, prepared pictures, prepared idols and worshipped him. The Supreme Father Supreme Soul explains through Brahma. Through which Brahma does He explain? There are many Brahmas. Many have the name Brahma, but the task of explaining is done through Prajapita Brahma. That is what will be said. They won't take the name of Vishnu. For what? [They won't take the name of] Vishnu [and say,] He explains.

It is the Supreme Father Supreme Soul Shiva alone who isn't reborn. Brahma as well as Vishnu are reborn. Only the One isn't reborn. Well, where did this Brahma come from? How is he born? Actually it is an *adoption*. The very meaning of Brahma is the senior mother. So, it isn't about being born. Certainly, it is the Father who adopted the Mother; and will there be *adoption* in a corporeal form or in an incorporeal form? There is *adoption* only in the corporeal form. Krishna was born through a mother's womb and Shiva is indeed incorporeal. Brahma is the name of the body. So, from whom was Brahma born? He is a bodily being, isn't he? A bodily being will be born only through a bodily being, but here it is about being a mouth born progeny¹. There is no description of these things in the scriptures at all.

The Father says, I enter in them at the end of many births. 'In them' means 'in whom'? There is not (just) one [person]. 'In them' means there are many who are named Brahma. You too have received the knowledge now. They will certainly be confused. Because of being confused about the name of Brahma, in one of the pictures, only Shiva was shown above the picture of Lakshmi-Narayan. Shivbaba created this heaven. He created these Lakshmi and Narayan as well. Well, Shiva is incorporeal. A corporeal person is called Baba. So, certainly the incorporeal One entered the corporeal one and created heaven. At that time, that picture was prepared for a short period.

¹ Progeny born through the mouth, the knowledge

This picture of Krishna is very nice, but when they see the story of the 84 births, they remove it because they consider Krishna to be God. How will God enter the cycle of 84 [births]? In the path of *bhakti* numerous pictures are prepared. Now you understand that these numerous pictures that have been made, they are not great. God alone is the highest on high. Then there are Lakshmi-Narayan and Ram-Sita. Is “the highest on high” and “the lowest on low” about the corporeal one or the incorporeal One? It is about the corporeal one. The question of ‘high’ and ‘low’ is applicable only in this corporeal world. In the Supreme Abode, all the point like souls are similar. Then who is the Highest on High God? The Highest on High God, then Lakshmi-Narayan, then Ram-Sita... So, who is the highest on high? (A brother: Shivbaba.) Shiva is the name of the Point and there is Brahma only for a short time, isn’t there? We also see that he left his body in 68. Is he the permanent chariot or a *temporary* chariot? He is present for a short time. So, you children should go to the temple of Ajmer and ask because there is a picture, an idol of Brahma there. Go and ask the priests. Those from Pushkar generally narrate just the scriptures because the scriptures are shown in the hands of Brahma. Those Brahmins do narrate scriptures, but they eat *shraadh* (food offered to the ancestors on their death anniversaries).

There are two kinds of Brahmins in the path of *bhakti*; one kind is those who eat *dhaamaa* (feast organized at the end of Hindu rituals) and the other kind is of those who narrate stories. They are the ones who narrate the scriptures. So, the Father explains all these things. What? Where is the *foundation* of those who narrate [scriptures] and those who eat [*dhaamaa*] laid? (Student: In the Confluence Age.) How is the *foundation* laid in the Confluence Age? Those (one kind of Brahmins) are the ones who eat *dhaama* and the other ones are those who narrate [scriptures]. They neither understand nor explain. So, the Father explains all these things: the Brahmins who narrate [scriptures] are different and those who eat *dhaamaa* are different. You are Brahmins. Brahmins means those who are born through the mouth of Brahma. You are not *kukhvanshaavali*² Brahmins.

Mainly it is explained: Two Fathers are essential, one is *lokik* (of this world) and the other is *Paarlokik* (from the other world). This entire *drama* itself is *wonderful*. Does the idea of two fathers pertain to the entire *drama* or to one birth or just to the Confluence Age? (Student: To the entire drama.) How? The subject of the two fathers. In the entire *drama*... there are two unlimited fathers, one is the *lokik* father and the other is the *Paarlokik* Father. In the entire *drama* nobody knows [them] at all. And the deities don’t know anything at all. Even in the Copper Age and Iron Age, the *lokik* father whom we know is a limited father; he is certainly not the unlimited Father. So, in the Confluence Age you come to know who the two unlimited fathers are. One belongs to **this** world. He isn’t *alokik*, meaning he isn’t a subtle world dweller. He is called Prajapita. And the other is the *Paarlokik* Father, whose intellect doesn’t remain in this world. Although that soul comes to this world, His intellect isn’t attached to this place. He is the *Paarlokik* Father.

We don’t remember the Father in the Golden Age. What? We neither remember Prajapita nor the *Paarlokik* Father. Now you experience these things in practice. That is the hearsay of the scriptures. Prajapati’s name is mentioned in the scriptures, but nobody experienced [being with] Prajapati. Why was he called Prajapati? The Father has mentioned Prajapita. Nobody knows the secret behind this either. Is there a father first or is there a husband first? First there is a father. It is about the past birth. That soul leaves his body. After leaving his body, he has another birth and becomes a Brahmin. Then the same soul gains

² Progeny born on the lap, meaning physical affection

victory over the entire world. So, he is called *Vishvapati*, the one who protects the entire world.

So, is the praise in the scriptures a praise of the complete *stage* or is it a praise of the incomplete *stage*? (Students: The complete stage.) Is the complete *stage* associated with the name and task of Prajapita or with [the name and task of] Prajapati? Prajapati has the complete *stage*; this is why those topics about the complete *stage* are written in the scriptures. Now the Father says, it involves hard work to understand the hearsay of the scriptures. First, you should yourselves understand it completely and then explain it to the others. For this you should leave even the consciousness of the body. Until when won't you understand it? Until there is the consciousness of the body, you won't understand the topics completely. Why won't we remember the unlimited Father? But Maya makes us forget.

You shouldn't think about something that has become the past. Why? Shouldn't we think about the past incidents? If we don't think about the past at all, then how will we derive benefit through the experience? If something has become the past, we know that we suffered such harm by performing that task and if we don't remember that experience at all, then will it bring benefit or harm? (Student: Harm.) Then why was it said that you shouldn't think about whatever has passed? ['You shouldn't] think' means that you shouldn't think about it for a long time. Once it has sat in the intellect that doing like this led to this, so reap the benefit from the past once. But churning about it, thinking deeply, spending a lot of *time* on it and then thinking about it: I didn't want to do this, but it happened like this... You shouldn't think of the past. That is why you are cautioned at every step. If you keep thinking about the past, then this will also become a problem. We anyway face many problems. So, what should we do? You should obtain experience from the past and progress ahead.

Why don't we remember the Father from whom we obtain the self-sovereignty (*swarajya*) of the world? Why don't we remember Him? (Someone: We forget Him.) Why do we forget Him? The One who was the Master of the world, the Master of the entire world... He was pure and we also know that we too have to definitely become pure. The sins of our many births are still pending; and are those sins connected only to us or are other souls also connected with those sins? (A student: We are alone.) Are we alone? Is a sin committed alone? If a sin is committed, then as a *result* of that sin, does someone experience sorrow or not? If we commit a sin, when will it result in a sin? If we gave sorrow to someone, a sin is committed. If we gave happiness to someone, we receive good wishes; we accumulate merits (*punya*).

So, the *connection* of sin is not just with us. So, [the sin that is committed] with someone, the sin that leaves an effect or brings reactions, is it necessary for that sin to be finished or not? It is. That sin will end only when that soul comes and clears its karmic account of the sin with us. Either that soul should clear the karmic account of that sin or we should clear that karmic account through the remembrance of the Father. So, those sins have to be cut. [If we wish,] we may cut them through remembrance or those karmic accounts may be cleared when they come in the form of Maya.

The Father says: Children, may you live long! What? Your occupation is to cut the sins. The Father's remembrance was certainly mentioned, but don't entangle yourself in the sins to the extent that you lose faith and die. If you leave the body, your income will be lost. Until this body exists there is an income and when the body is lost, the income ends. For example: Brahma Baba, as long as his body existed... or in the case of any Brahmakumar-

kumari who are leaving their body in the *Basic knowledge*, until their body exist, they are making *purushaarth* (spiritual effort) and when the body is lost in between, their *purushaarth* ends. Then their income will be limited to the extent they have made *purushaarth*. Some make *purushaarth* [to become perfect] with 16 celestial degrees. Some are able to make *purushaarth* [to reach the level] of fewer celestial degrees. When the income is lost, then it sits in the intellect: *Arey*, we wasted our *time*. So, the Father says, “A lot [of time] has been lost, a little [time] remains and very little out of the little remains”. Now we should remember Baba at a fast pace. The intense and nice *purushaarthi*³ children will certainly make *purushaarth*.

Many mistakes are committed even in the relationship of brother and sister. Nothing will happen by seeing [someone] as a spiritual soul. This is a sister; this is a spiritual soul. They will just see that this one is a soul. How long will they see [the others] this way? Will they see for 24 hours that this one is a soul? First make this firm: I am a soul. What? Is it easier to see the others or is it easier to observe ourselves? (Student: The self.) First look at yourself as a soul. This *foundation* should be made strong.

So, the Father says: You may look at each other as brothers but it involves effort. You should become soul conscious. What? Which [stage] should we reach to observe each other as brothers? First, we should consider ourselves to be a soul. If we are brothers, we will obtain the inheritance from the Father. When will we obtain the inheritance? Does a sister obtain the inheritance? In the path of *bhakti*, did the sisters obtain the inheritance of the parents or did the brothers obtain the inheritance? The brothers obtained the inheritance. So, from where has this tradition of the path of *bhakti* been going on? This tradition has been going on from the Confluence Age, [the tradition] that when the Father comes, those who become brother like souls, those children who become brother like souls obtain the *direct* inheritance of the *Supreme Soul* Father. Does the *soul* of Brahma obtain the inheritance directly from the Father? (Someone said: No.) Does Saraswati obtain it? (Student: No.) She doesn't obtain the inheritance directly from the Father. Why? (A student: She isn't a *Suryavanshi*.) Why did they become *Chandravanshi*? It is because they couldn't strengthen the *stage* of being brother like souls.

So, we must make this *purushaarth* firm. Which *purushaarth*? The *purushaarth* to consider each other as brother like souls. Now this *subject* keeps becoming deeper. What? This deepness is increasing. When the *subject* keeps becoming deeper, the effort involved also increases. The children feel, first we consider ourselves to be souls and then we consider them [to be souls]. First you should consider yourself to be a soul; then you should consider them to be souls, but how will the one who doesn't belong to this family even listen to these topics? If he remains body conscious, then these topics won't fall into his ears at all. He will listen through one ear and leave it through the other. There are many topics in the path of *bhakti*. In the path of *bhakti* there are many topics and here, there is only one main topic. What should you consider yourself to be? Consider yourself to be a soul. Only when you consider yourself to be a soul will you become worthy of obtaining the inheritance. Otherwise, if it is the last time - whether there is the destruction of the world, that last time or the last time for leaving the body - if the soul conscious stage isn't firm, then you won't obtain the inheritance from the **Father**. You won't become entitled to the Father's inheritance.

³ Those who make spiritual effort

What is the Father's inheritance? *Mukti* (liberation) and *jiivanmukti* (liberation from sorrow while being alive). It means that you should develop the *stage* of being free from sorrow and pain while being in this body itself, then it will be said that you have achieved the liberation from sorrow and pain while being alive. If someone achieves liberation [in this way], then it is *jiivanmukti*. So, the only main topic here is that we should consider ourselves to be souls. A sister doesn't obtain the inheritance like a brother. Does she obtain it? There is a lot of difference between the inheritance that a sister obtains and the inheritance that a brother obtains. It is also said, all of us are brothers. Russians and Indians are brothers, Hindus and Chinese are brothers. Well, we - all the souls - are the children of the One, but by considering ourselves to be brothers and sisters, we can't understand how we are the children of the one Father. You know all these things. These things won't sit in the intellect of anyone else.

The *shivling*⁴ of *bhakti marg* (the path of devotion) and the shivling of *gyaan marg* (the path of knowledge) are totally different. Arey! What is this? In what way are the *shivling* of *bhaktimarg* and the *shivling* of *gyaan marg* different? What? (A student: That is made of stone. This one is a living one.) Yes, the *shivling* of the path of *bhakti* is made of stone and this one is a living one. What is a living *shivling* like? Does it keep rolling? (Someone said: He speaks and moves). Does he speak! ☺ Yes, someone who speaks and moves is called living. The *shivling* that is prepared in the path of *bhakti* is sculpted out of a stone. So, there is a difference of understanding between the *Shivling* of the path of *bhakti* and the *shivling* of the path of knowledge.

The *shivling* which is made in *bhaktimarg* is made as a memorial. What is it a memorial of? [It is a memorial of the fact] that the body in which the Father Shiva entered makes itself constant in the incorporeal *stage*. Incorporeal means... it isn't that the *indriyaan*⁵ don't exist. The *indriyaan* do exist, but in spite of the existence of the *indriyaan*, it is as if they don't exist. It means that when we achieve the soul conscious *stage*, then it is as if we don't see in spite of having these eyes. How does this happen? Suppose there is a *lover*; he works in a factory and he is remembering his beloved. He is working in the factory, remembering his beloved and if some people pass-by in front of his eyes, he doesn't remember at all who passed-by. Why didn't he remember? His eyes were open, weren't they? So, he should remember, shouldn't he? It is because his mind's eyes were focused somewhere else; that is why he could not see.

So, we too *practice* making the mind subtle (*avyakt*) like this. We should *practice* making the mind *avyakt* in such a way that whatever we see through these eyes, through these external eyes shouldn't be visible to us and we should *practice* seeing everything through the internal eyes. Heaven should be visible to our internal eyes. We should be able to see what *planning* is required to bring the new world, heaven. The thinking and churning should continue. Whatever physical things, which we see through these physical eyes, shouldn't be visible to us and shouldn't come in our thoughts in spite of being visible.

So, the Father alone knows these things and then tells you children. What? The identification of the Father was mentioned. What is the identification of the Father that was mentioned? [It was mentioned] how the *Shivling* of the path of *bhakti* and the *Shivling* of the

⁴ The symbolic representation of the male organ; in the path of *bhakti* it represents the incorporeal form of Shiva.

⁵ Lit. organs; [including] *karmendriyaa*: organs used to perform actions and *gyaanendriyaa*: sense organs

path of knowledge are different, who will say [this]? Nobody except the Father can say this at all. This also is an identification. What? Some say, "Give the *proof* that this very person is the Father". What *proof* do you have that this very person is the Father? (A student: Knowledge.) Which knowledge? (A student: The Father has given it, hasn't He?) What knowledge has He given? *Arey*, the knowledge which was mentioned just now. No Brahmakumar-kumari has narrated this knowledge at all. What? [About] which is the *Shivling* of the path of *bhakti* and which is the *Shivling* of the path of knowledge. The *Shivling* of the path of *bhakti* is non-living and the *Shivling* of the path of knowledge is living.

The memorial of the *Shivling* of the path of knowledge was built in the path of *bhakti* in the temple of Somnath. Whose memorial is the white diamond that is shown on the [*Shivling* made of] red stone? (A student: Of the *Shivling*.) The diamond that is shown isn't a memorial of the *Shivling*. The diamond that is shown is a memorial of the Point, the Father Shiva and [the red stone] on which that Point is placed [or] shown to have entered is a memorial of that corporeal medium, the one who remains permanent in this world from the beginning till the end. It is a memorial of that permanent chariot. When the Supreme Father Supreme Soul Shiva comes to this world and transforms the world, that permanent chariot remains in a living form in this world until the end; that is why he is living. How should that living form be shown in the path of *bhakti*? Shiva doesn't exist in the path of *bhakti* at all; He doesn't come at all. So, they placed a non-living stone.

Then, in the path of *bhakti*, they make a golden *ling*, they make a silver *ling*, they make a *copper ling*, they prepare an iron *ling*, a stone *ling*. What is it a memorial of? (Student: It denotes the stage of the corporeal.) [It denotes] that the same corporeal [person], in whom the Supreme Father Supreme Soul Point of light Shiva enters, the same soul is gold like in the Golden Age, it plays a part like gold. It plays a silver like part in the Silver Age. It becomes *copper*, meaning *rajopradhaan* in the Copper Age and it becomes *tamopradaan*, a stone or iron in the Iron Age.

So, the Father Himself narrates all these things and this drama isn't going to stop. The Creator and the creation certainly exist. What was said? Who will always exist in this drama? The Creator as well as the creation exist in this drama forever. What does it mean? Who is the creation and who is the Creator? Who is the Creator? (A student: The Father.) Which Father? (Someone said: Prajapita.) Yes, Prajapita exists in a corporeal form, doesn't he? The Point of Light that enters him is incorporeal. How can the Incorporeal [Point] be the Creator? The Creator as well as the creation are corporeal.

So, the Creator is Prajapita, the corporeal one, and what about the creation? (A student: Mother Gita.) Is Mother Gita the creation? The Creator is Shiva and what about His creation? The Father is the Creator. The Creator is corporeal and who is the creation of the corporeal? (Someone said: The corporeal.) Who? (Someone said: Brahma.) Brahma? Does she exist forever? The creation is the Moon, the Earth. (Someone said: Jagdamba.) It is Jagdamba. Jagdamba is definitely the first creation, but does she remain forever? (Someone said: No.) Doesn't she? (Someone said: No.) The world keeps rotating.

The Creator exists in this world forever and the creation also exists forever. How? (A student: The *Suryavanshi* mother.) No. How long will the soul of Krishna stay in the Confluence Age? How long will the soul of Krishna stay in the Confluence Age and when will he be born in the form of a child? (Student: After 36.) He will be born in 2036 and until this world is *tamopradaan*, that soul will exist in the form of a soul, but will he live in

someone else's body or in his own body? He will live in others' body; but in spite of being in others' [body], the *part* that he plays is praised in the path of *bhakti*. What is it praised as? *Shyaam* and *Sundar*. So, the Creator as well as the creation exist in this very world. The world keeps rotating.

Sometimes [people] ask: Why has God created this cycle of life and death (*aavaagaman*, i.e. coming and going)? What is the answer? 'To come, to be born, to experience happiness and sorrow and then to return; then to come again, to experience happiness and sorrow again and then return.' (A student: Having faith and uncertainty.) Having faith and uncertainty? *Arey*, where is the need to create this world at all? Those from the path of *bhakti* ask, don't they? So, they will have to be explained that the world isn't created. God doesn't create it. This world is eternal. Just as the souls are eternal, similarly this world made of the five elements is also eternal. God doesn't enjoy creating and destroying this world. God neither creates it nor destroys it. When this world becomes *tamopradaan*, it is destroyed automatically. The new world becomes ready. This drama is pre-determined. No soul can escape from this drama. *Arey*, when God Himself can't escape from this world, God has to come every *kalpa* (world cycle), then how can the souls escape? They thought that the soul becomes liberated forever. Om shanti. *Good night*.

Some remaining points of the *vani* dated 9.3.68 have been added to the *vani*, which will be read out further. It is the morning class dated 9th March 1968. Now there are two things: *yoga* and knowledge. It isn't that *yoga* itself is knowledge. Knowledge itself is *yoga*. No. There are definitely two main subjects, knowledge and *yoga*. What comes first? First there should be information, knowledge. If we have information about someone, that person will come to our thoughts; our *yoga* will be established but if we don't have information, recognition at all, then no connection can be made. So, first there is the information, meaning knowledge and then comes remembrance. The Father has this very great treasure. Which one? The treasure of knowledge. *Accha*, and what about remembrance? Is there no treasure of remembrance? Do we have the treasure of remembrance? Is it available to us? It is a matter of *practice*. If we *practice*, the treasure will increase.

Here it is about the one that the Father has. It is a very great treasure. Which one? (Someone said: Knowledge and *yoga*.) Knowledge and *yoga*? *Achcha*, which father has this treasure? (A student: The corporeal one.) Yes, the permanent chariot, the unlimited father, the corporeal Prajapita, whom the Father enters, possesses this treasure since the time of *foundation* itself. Which one? He possesses the treasure of knowledge as well as the treasure of remembrance. Ever since the Father is revealed, He possesses this treasure and He Himself gives it to the children. What? Nobody else can give this treasure. I come and give My introduction Myself. Nobody else can give My introduction.

Those who remember the Father a lot receive a lot of *current* (power) because remembrance meets remembrance. This is the rule. What? That remembrance meets remembrance. So, first there is knowledge and then remembrance (*yaad*). But what is the main [subject]? (A student: Knowledge.) No! First knowledge is required, and then remembrance is required. Remembrance is possible only through knowledge. The more knowledge someone has, the better he can remember. If the recognition isn't complete, if knowledge isn't complete, then he can't remember either. So, first is knowledge and then is remembrance. But what is important between both of them? Remembrance is important.

What? What is said? O! Purifier of the sinful, come. Why should you come? Come to purify the sinful. So, will He make you pure through knowledge or will you become pure through remembrance? You will become pure through remembrance; so remembrance is important. It isn't that this one has a lot of knowledge. So, the one who has a lot of knowledge will remember Baba a lot. No. Someone may have a lot of knowledge, but it isn't necessary that the one who has a lot of knowledge will be a great *yogi*, he will be more *loveliin* (immersed in love). No.

The *department* of knowledge is separate and the *department* of *yoga* is separate. The *subject* of *yoga* is really big. The *subject* of *yoga* is really big and the *subject* of knowledge is comparatively small. How? For knowledge, it has been said that if you make the entire ocean into ink, and if you make the entire forest into pens, if you make [the wood into] numerous small pens [to write all the knowledge], even then the knowledge won't finish.

So, is knowledge greater, the *subject* of knowledge bigger or is the *subject* of *yoga* bigger? (A student: The subject of *yoga*.) How? (A student: We obtain the emperorship of the world.) How? *Arey*, make the entire ocean into ink and turn [all the woods] of forests into pens. The ocean is spread all over the world, in three-fourth part [of it] and there is land in one-fourth part, isn't it? All the jungles in one [fourth] part of the Earth (i.e. on the land) are made into pens and the three-fourths part which consists of the ocean is made into ink and even then the knowledge won't finish.

So, the knowledge expanded so much. If the story of many births of every soul emerges, then to what extent will the knowledge expand? So, is knowledge bigger, is the *subject* of knowledge bigger or the *subject* of remembrance bigger? (A student: Sins will be cut by being in the remembrance of the One, won't they?) The sins will be *cut* in the remembrance of the One? The sins of only one have been *cut*. (A student: That is why...) No, how is it bigger? (A student: That is bigger Baba.) How? (Someone said: Every task can be performed through remembrance) No.

All the jungles of this world, all the oceans of this world and all the living beings living in it, all the creatures living on the Earth, whether they are living or non-living, are all of them *tamopradhaan* now or are they *satopradhaan*? Everyone is *tamopradhaan*. How will they become *satopradhaan*? Will they become [*satopradhaan*] through knowledge? If you keep shouting through loudspeakers in the entire world, will they become *satopradhaan*? They won't become *satopradhaan* through knowledge. How will they become *satopradhaan*? Each and every atom has to become *satopradhaan*. What? Every atom has to become *satopradhaan*. Earth, water, wind, fire, all these will become *satopradhaan*. Will all the worms and insects, animals and birds become *satopradhaan* through knowledge? (A student: No.) So, so much *vibration* will spread! Will that *vibration* spread through the sounds of knowledge or through the remembrance of the Father? (Many said: Through the Father's remembrance.) So, which *subject* is bigger? The *subject* of remembrance is bigger.

The soul becomes *satopradhaan* through *yoga*. The soul becomes *satopradhaan* through *yoga*? Whose? (Someone said: Through the remembrance of the One.) Yes, yes. The soul becomes *satopradhaan* through the remembrance of the One. So, whose soul becomes *satopradhaan*? (A student commented.) The soul of one? Wah! Every soul that remembers becomes *satopradhaan* through remembrance and wherever the vibrations of remembrance of the souls that become *satopradhaan* spread, all of them, whether they are inert or living, all of them become pure. Every soul attains this *power*, such that when it becomes complete,

whoever comes in their *vibrations* will become pure, whether they are inert or living creatures.

It is impossible to become *satopradhaan* without remembrance. And how many remember [Him]? (Someone said: There are few.) And how many suffer punishments? Those who suffer punishments are many and those who remember (God) are very few. If someone is in the *list* of those who remember hundred percent, they won't suffer punishments. There will be some who remember ninety-nine percent, some (the others) will be number wise⁶, but only those will remember [God] who will have recognized [Him] through knowledge. Or will all the 500 crore (five billion) be in the *list* of those who remember? Those who remember are few. Although they are few, with the power of remembrance... in whatever *percentage* they remember by becoming immersed in love, while remembering [God] or even by suffering punishments, when the soul becomes complete, then whoever comes in their *connection* will become *satopradhaan* through their vibrations. So, a soul becomes *satopradhaan* through *yoga* because it remembers a lot.

The children themselves don't remember the Father throughout the day. So, how will the Father also remember them? Does the Father need to remember them? (Someone said: No.) No? The children need to remember Him. Doesn't the Father need to remember them? (Someone said: He does.) Which father? (Someone said: The Spiritual Father.) The Spiritual Father needs to remember! ☺ Does the one who is sinful, remember or does the one who is pure, remember? (Someone said: The sinful one.) Is the Spiritual Father sinful? (Someone said: No.) The Spiritual Father doesn't need to remember. He doesn't even need to churn [on anything]. He doesn't even need to think [anything]. Yes, the corporeal one whom He enters becomes sinful. So, he needs to remember as well.

(Someone said: Baba, what is the need for the children to remember?) Don't they carry sins? (Someone said: No, Baba, he is the corporeal father, isn't he?) Won't the corporeal father remember the children? Is there any father who, when his house catches fire - if he is a true father - won't he remember his children? Will he leave them and run away? So, is this the corporeal father or the Incorporeal Father? ☺ This one is the corporeal father, isn't he? He will remember the children, won't he?

So, it has been said: If you don't remember the Father, then how will even the Father remember you? Whom? The children. Which father was mentioned? It is about the corporeal father. If the children don't remember that Incorporeal Father within that corporeal father, then how will even the father remember them? They have to receive the inheritance of the emperors of the world, haven't they? Is the inheritance to be received from the corporeal one or from the Point? The inheritance is to be received from the corporeal one. So, the corporeal one from whom the inheritance of the new world is to be received... then will the inheritance be received without remembrance? Those who remember Him, although they have to remember only the Incorporeal One, in whom do they have to remember Him? In the corporeal one. So, will the remembrance reach the corporeal one or not? Ultimately the remembrance will reach him.

When the children remember [Him] well, their thoughts meet the thoughts of the Father. What? If they don't remember [Him] well, then the thoughts won't meet Him and if they remember [Him] well, then their thoughts meet His thoughts. They pull the Father, don't

⁶ At different levels according to their *purusharth*

they? There is an *automatic* (natural) attraction to remember. This is also a pre-determined drama. What? That some attract [Him] so much that their thoughts meet the thoughts of the Father and some don't attract [Him] so much. If they don't remember [Him] well, their thoughts don't meet His. What is the pre-determined drama in this? What is the pre-determined drama? We determine the drama. We will remember [Him] well.

Then, why are we unable to remember [Him] well? (A mother: The karmic accounts of 63 births.) Yes, whatever was the *connection* of someone in the past 63 births - there must have been [some] *connection* in the 63 births, mustn't there? With whom? With the corporeal father - whoever established as many relationships with the father, in whatever manner... [the relationships] of remembrance, because even an enemy remembers. Who remembers more? ☺ An enemy as well as a friend remember, but who becomes immersed in love? A friend becomes immersed in love and an enemy doesn't want to remember him in his mind at all, but his thoughts come in his mind forcibly, so he can't become immersed in love at all.

So, this is a pre-determined drama; it has to be understood properly. What is to be understood properly? That those who established deep connections, deep relationships with the father will remember [him] more, and they will become immersed in love. A lot of solitude is also required for remembrance. What? If someone lives in the midst of a lot of disturbance, then everyone will keep breaking the remembrance. That is why solitude is also required. There is an unlimited meaning of solitude (*ekaant*) as well. You should be in the company of 'the One' (*ek*). (A student: Being immersed in love.) Yes, you should be immersed in love. Isn't it possible that... the platforms at the *railway* stations are very crowded. They are, aren't they? (Student: yes.) Can't someone stay in solitude while being at a *station platform*? (A student: He can.) Who can? Will the one whose drama is pre-determined stay [in solitude] or will the one whose drama of 63 births hasn't been determined in this way at all, stay [in solitude]?

The one, who was in *connection* with the one Father for 63 births will remember Him a lot. For example, the eight deities. So, how was the *connection* of the eight deities [with the Father] for 63 births? If not 63, at least for 62 births? It must have been a good *connection*, mustn't it? So, they will also remember a lot. If someone is a *yogi*, then he will also be very *sahyogi* (cooperative). The one who is a *yogi* will be *sahyogi*. If someone isn't a *yogi*, then it will be seen in the Confluence Age that he won't be a *sahyogi* to that extent either. This is an indication that the one who is a *yogi* will be *sahyogi*. So, you should understand these things well. A lot of solitude is required.

Baba explains, those who come at the end, and if they certainly have to achieve a high post.... they did come at the end, what? They did come at the end, and if they certainly are to achieve a high post, then what will be the indication for this? What indication will be visible? They will be in very deep remembrance. Ever since they came, from the very *foundation*, their remembrance will be very deep. They remember a lot. So, their thoughts meet the thoughts of the Father, don't they? Thoughts meet thoughts. When the children remember [the Father] a lot, what? When the children remember [the Father] a lot, then the Father also remembers [them] a lot. They attract [Him] and He attracts them as well. Who? The Children attract [Him] and the Father attracts them as well.

[Children] say, 'Baba, have mercy, show Your grace', don't they? Do they say this? Arey, remembrance is required in this. No task is going to be accomplished by showing mercy or grace. Those are ideas of the path of *bhakti*. What? Have mercy, grace. No.

Remembrance is required. By remembering [the Father] well, naturally there will be the attraction. There will be grace, blessing as well as mercy. You receive *current* (power), don't you? A soul feels within, I, the soul, remember Baba. So, that remembrance becomes totally unshakeable. What does unshakeable mean? The remembrance shakes; sometimes the thoughts are diverted here, sometimes there, then we remember the Father again. Then it is diverted here, then there. (A student comments.) Yes, when we remember a lot, when the attraction is intense; what will be the indication of it? It will become unshakeable. As regards knowledge, it is a matter of wealth. Thoughts meet thoughts.

You become *healthy* through remembrance. You won't become *healthy* through knowledge. You become *healthy* through remembrance. How? The soul finds the company of the Father. When it reaches close [to the Father] it is coloured by His company. They become *healthy*; they become pure. There is so much power in remembrance that it makes the **entire** world pure. Someone may be knowledgeable to any extent and he may narrate knowledge to any extent. (A student: He won't become pure.) Yes, he may install loudspeakers in the entire world, in every home, he may connect it and start narrating knowledge, but the atmosphere won't become pure. The pure atmosphere is to be created only through the remembrance of the One. Om Shanti.