

**Disc.CD No.1322, dated 29.4.12 at Kathmandu Part-1**

**Student:** Baba, shrimat leads to *sadgati* (true liberation) and human opinion leads to degradation (*durgati*). The one who criticizes us is our friend. How is the critic our friend?

**Baba:** When we ask: How is the critic our friend, we forget that we are souls. We souls have had many births. It is not about [just] one birth. We have created the karmic accounts of criticism and praise in our previous births. Now, the *reel* of these karmic accounts is unwinding in the Confluence Age Brahmin birth. Those who converted to other religions have now come and become Brahmins. Are they the Brahmins of the same category or are they the Brahmins of the nine categories number wise<sup>1</sup>? (Someone said: They are number wise.) So, those who are the Brahmins of the other categories, those who are weak Brahmins, those who will become weak deities and *convert* to other religions from the Copper Age, so, are the *sanskaars* of criticizing Bharat (India) recorded in them or not? They are revealed in the *shooting period* as well. Our sins are burnt to ashes when they criticize us. So, are they our friends or enemies? (Someone said: The sins are burnt to ashes, so, they are our friends.)

**Student:** Baba, is science the creation of silence...?

**Baba:** *Silence...*

**Student:** No, science is the creation of silence...?

**Baba:** Creation, yes. *Silence* means remembrance and *science* means to speak, to make an explosion. So, both the things are contradictory. What is the main objective of *science*? The main objective and the main task of *science*, is to destroy the world.

**Student:** [Is it] in a negative way?

**Baba:** Yes.

**Student:** [Is it] in a positive way as well?

**Baba:** [It has] a very little *positive* effect. What is the *percentage* of the poor people in the world? And how many of those poor people have a *hold* on *science*? Are they few or are they more? And as regards the power of *silence*, it is also obtained by only few people. But the power of *silence* through which the new world is established, is everyone 100% happy in that new world or is anyone unhappy too [there]? Everyone is happy. So, what a difference there is between the power of *silence* through which everyone becomes happy and the power of *science* that makes the entire world become unhappy! Those who are experiencing themselves to be very happy today, those who are enjoying the luxuries of *science*, they are going to be very unhappy in the forthcoming [time in] the world. So there is a vast difference between the attainments of *science* and the attainments of *silence*. There is a great difference between the creator of *science* and the creator of *silence*. He (the creator of silence) is God and they (the creators of science) are devils.

**Student:** Baba, what is the experience of stabilizing in the soul conscious stage, the seed form stage?

**Baba:** To delight in good and bad thoughts... You certainly have bad experiences delighting in bad thoughts. Everyone has this experience, but now, in this perishable world, if we continue to delight in good thoughts and do not attain the seed form *stage*, then, even if we delight in the

---

<sup>1</sup> One higher than the other

best thoughts, can we achieve the highest post? Or will we be able to delight in good thoughts only to the extent we will have grasped the knowledge deeply? This is why it is said that the more knowledgeable someone is, he achieves attainments from God to that extent. Knowledge itself means recognition. And the one who achieves complete attainments from God will be a complete knowledgeable person. And will a complete knowledgeable person certainly be hundred *percent* equal to the Father or will he be more or less [equal to the Father]? He will indeed be equal to the Father. It is Narayan alone who is called the emperor of the world. It is not that Narayan who is born in the Golden Age. Those who are born in the Golden Age and take on the title of Narayan, are they Narayans in a real sense? *Naar* means the water of knowledge, *ayan* means house. Their house is located in the water of knowledge. Where is its memorial made? The memorial is built in Nepal itself. Definitely, this memorial has been built in the memory of the one who sustains the newest world. In which *stage* will he become constant? Is the entire tree contained in the leaves, in the roots, in the branches, in the fruits and flowers or is the entire tree contained in the seed? So, the seed of the entire human world is Narayan. He will definitely become constant in the seed form stage; or will he ultimately go into the expanse of thoughts? Which *stage* will he achieve ultimately? Will he go into the expanse of thoughts or will he achieve a seed form *stage*? A new tree grows only when he achieves the seed form *stage*. This is why you have to go beyond both, the good as well as the bad thoughts. You should become *icchaa maatram avidyaa*<sup>2</sup>.

**Student:** Baba, [it is said in] a clarification of avyakt vani: whatever is said through the permanent chariot that alone will be called murli.

**Baba:** No. Murli means *mor li* (to bend). The meanings can be altered as one wishes and it is God alone who has the *moulding power* that proves only the truth in every way. Whether it is the *Ved vaani* of Brahma, whether it is the vani (words spoken) of the *Sadguru* Shankar, whether it is the vani of the Father, *Teacher* and the *Sadguru* or the vani of the mother, everyone cannot understand its deep meanings equally. The one who narrates that vani is called a poet (*kavi*). [It is said:] *Kavim puraanamanushaasitaaram*<sup>3</sup>. That vani of God is the most ancient vani. It is older than even 5000 years. It has been narrated through the ancient man (*puraan purush*). It is not that the vani which is called 'murli' has emerged from the year 76, the year of revelation of the Father itself. It is the vani that makes us experience truth. Does the truth exist only in the beginning, in the middle or does it exist in all the three, the beginning, middle as well as the end? The vani that was narrated through Prajapita in the beginning was also a true vani that establishes the Golden Age<sup>4</sup>. [The vani] that is narrated in the middle is also the vani that establishes the Golden Age and the vani that is narrated in the end, when the Father is revealed in the world in practice, it can be seen and heard by everyone. To explain this it has been said in an avyakta vani: whoever sees [Him], whoever listens [to Him], it should come out of his mouth: 'the Father has come'. The sun rises at 12 o'clock in the night and the sun also rises at four [or] five o'clock [in the morning] and the sun is revealed at 12 o'clock in the noon as well. When will it be said to be complete daylight, [the time] when even the blind start seeing? [It will be said] at 12 o'clock

<sup>2</sup> Without the trace of the knowledge of desire

<sup>3</sup> [He is] the poet, the ancient man, the one who rules everyone

<sup>4</sup> *Satya yug* lit. means the true Age.

in the noon. It is said that Ram was born at that time. Krishna's birth is celebrated in the night and Ram's birth is celebrated in complete daylight. Why? That is the last moment of revelation; this is why when someone dies in the path of *bhakti*, it is said in the last time: The name of Ram is true (*Ram naam satya hai*). The hidden hero (*rustam*) is revealed in the end. Now that *time* is going to arrive soon.

**Student:** Baba, in the Silver Age, the one who becomes the last Ram, he becomes Ravan and abducts Sita. Baba has said this in a discussion. Its meaning hasn't sat in my intellect.

**Baba:** How many births do we have in the Silver Age? In the Silver Age, how many [souls] take on the *title* of Ram? *Arey*, the number of [souls] who take on the *title* of Ram and become kings is according to the number of births [in the Silver Age]. In the Silver Age, we have thirteen births. So, there will certainly be someone who takes on the *title* of Ram in the end. Will the first [soul] who takes on the *title* of Ram be *tamopradhaan*<sup>5</sup> or will the Ram who takes on the *title* in the last birth [of the Silver Age] be *tamopradhaan*? In which birth does Ravan arrive? Does he arrive in the first birth of the Silver Age or in the last birth? [He arrives] in the last birth when Abraham descends from above and enters the *tamopradhaan* [soul].

**Student:** Baba, 100 years of Dada Lekhraj Brahma are completed in [19]88-89. This is why Brahma's life will end in the mortal world (*mrityulok*). Baba, what does it mean?

**Baba:** Brahma's life ends in the mortal world; it means, Brahma dies in the mortal world. This means, the *soul* of Brahma renounces its degraded subtle body in 87-88. And just as when a child leaves the body in the previous birth and enters the [new] mother's womb, is the child revealed in the world, it is said to have taken a new birth or it is considered so. Similarly, the soul of Brahma renounced the degraded subtle body and had a new birth. Is it said to have been born when the soul enters the womb or when it comes out of [the womb]? So, did he just enter the new abode of immortality (*amarlok*) in 87-88 or was he born?

**Student:** He entered.

**Baba:** He entered. In its memorial, it is shown in the scriptures that he is lying very comfortably in the palace like womb on a fig leaf. He did not come out [of the womb]. Who is that fig leaf?

**Student:** Jagadamba.

**Baba:** Jagadamba. Why was the example of a fig leaf given? '*Piipal paat saras man dolaa*' (the mind shakes like a fig leaf). Which leaf shakes heavily even when there is a slight breeze? It is certainly the fig (*peepal*) leaf. It cannot tolerate even the slightest breeze of Maya. That *soul* of Brahma enters such a soul. It is the womb like intellect; the boat is very light. It is shown in the ocean, meaning it is lying in the ocean of vices. It is famous about that boat: the boat will move and shake but it cannot sink because the soul of one of the personalities from among the Trimurti Shiva, who is born in the form of the first leaf in the beginning of the Golden Age, has entered in it. So, is it an elevated soul or a soul that is more or less elevated? It is an elevated soul. This is why it is said that when 100 years of Brahma are completed in 1987-88, Brahma dies in the mortal world (*mrityulok*). Brahma, the dweller of the mortal world is not worshipped, idols of him are not made, his temples are not built. But when the same soul enters the immortal world (*amarlok*), when it comes on a fig leaf, is Jagadamba worshipped or not? Are her temples built or not? Are idols of her prepared or not? They are. This is why it has been said in the murlis:

---

<sup>5</sup> dominated by darkness or ignorance

Actually, this Brahma himself is your Jagdamba, but the body is of a male. All men are Duryodhan and Dushasan<sup>6</sup>. He (Brahma) went beyond both, the subtle as well as the physical body. When? In 87-88; so, the mortal world was finished for him. Which abode started for him? He went to the immortal world.

**Student:** It is about the worship of Jagdamba, isn't it? It is about the end, isn't it?

**Baba:** It is about worship?

**Student:** The worship of Jagdamba that takes place is about the end time, isn't it?

**Baba:** It is [about the time] when she performs actions [accordingly]. When did Jagdamba start making *purusharth* (spiritual effort) to become the mother of the world?

**Student:** From 1983.

**Baba:** Yes. She started making *purusharth* when numerous virgins started surrendering themselves in the advance [party]. Had that first virgin not taken the first step ahead, numerous virgins would not have surrendered in the advance [party]. So, did she perform an elevated task or a degraded task? She performed an elevated task. And did the bodily being, the box perform that elevated task or was it the greatness of the soul that entered [her]? Whose greatness was it? It was the greatness of the soul that entered [her]. No soul in the world tolerated as much as Brahma tolerated in the Brahmin family despite being the one with a physical body. However, the body was of a male. This is why he was not praised or worshipped.

**Student:** Baba, when does the shooting of every soul begin? For example, the soul of Ram left the body in 1942. Then [the period of] shooting of the Golden Age begins. Then, how does the soul of Ram come [in the *yagya*] in that shooting [period]?

**Baba:** Didn't the *shooting* of failing take place?

**Student:** The shooting of failing took place.

**Baba:** The *shooting* took place, didn't it? It won't be said that the *shooting* didn't take place at that time, in the beginning.

**Student:** Baba, I mean to ask, from when does the *shooting* of Ram's soul begin? Does it begin from 76 or ...? Baba, I am asking about the Golden Age shooting.

**Baba:** There is which clan in the Golden Age? There is the deity clan. This world is the four storied building. Does it take more *time* to build the first floor or does it take more *time* for building the upper floors? (Student: For [building] the first floor.) So, it takes 40 years to lay the *foundation* of the Golden Age Brahmin clan, for the first floor to become ready. This is why it has been written in the scriptures: the duration of the Copper Age is twice [the duration] of the Iron Age, the duration of the Silver Age is thrice [the duration of the Iron Age] and the duration of the Golden Age is four times [the duration of the Iron Age].

**Student:** Baba, Baba has said in the murlis that God the Father comes in the Confluence Age and lays the foundation of kingship properly and when that kingship reaches the end of the Iron Age, the Christians come to India and ruin that kingship. So, what kind of shooting do the Christians perform with God the Father in the Confluence Age because of which they ruin the kingship of God the Father in the end?

**Baba:** It means that the permanent chariot through whom the Father is revealed in the Confluence Age, that father... when there is the *final* examination of Maya in the world of

---

<sup>6</sup> Villainous characters in the epic Mahabharata

Brahmins, will Maya make everyone lose faith or not? So, did the kingship ruin or did it remain [as it is]? Is Maya *vidharmi*<sup>7</sup>, is Maya-Ravan *vidharmi* or *swadharmi*<sup>8</sup>? So, those who are *vidharmi*, it is they who ruin the kingship. They do not know the secret of Raja yoga that the Father taught in the Confluence Age. Does Maya know, do the *followers* of Maya know, do the *followers* of Maya-Ravan know who the Father in practice who teaches Raja yoga is and how He teaches Raja yoga that contains the secret of the colour of the company?

**Student:** And Baba, Baba has said that the residents of Nepal have copied the same thing that the Christians did in India and ruined the kingship [in Nepal]. ...

**Baba:** The one who becomes the most *satopradhaan*<sup>9</sup> himself becomes the most *tamopradhaan* as well. The *shooting* of the unlimited world of Nepal, the world of those who sustain the new world takes place in the Confluence Age, doesn't it? Is that Nepal in the highest *stage* or in a lower *stage* among all the States of the world? It is in the highest *stage*. Nepal is a memorial of [the ones who] sustain the new world. It is the memorial of the most *satopradhaan* [State], then who will become *tamopradhaan*? Something that becomes the most *satopradhaan* itself becomes the most *tamopradhaan* as well. The Indians are not going as much ahead in copying the western culture as Nepal is going ahead.

**Student:** Baba, is there a mutual relationship between the soul having a faithful intellect or a doubting intellect and the stage of the soul going up and down? Are they inter-dependent or are they separate topics?

**Baba:** When a soul recognizes the Father, the *shooting* of *satopradhaanataa*<sup>10</sup> takes place, the *shooting* of being [the one with] a faithful intellect takes place and when it forgets [the Father], when Maya makes it forget [the Father], when it makes [the one with] a doubting intellect, then it becomes *tamopradhaan*. And when the soul becomes *tamopradhaan*, does it run away from the Father or does it come close [to the Father]? (Students: [It runs] away.) It runs away [from the Father]. When the *satopradhaan* soul recognizes the Father, it has a surrendered intellect. [It thinks:] everything is Yours, nothing is mine. I want only the Father. And when the same soul becomes *tamopradhaan* in the *shooting period*, [it thinks:] *arey*, we were trapped in a confusion. It is included in the *list* of those who are destroyed because of having a doubting intellect. So, is there any difference or not? There is certainly a difference. Yes, it is certain that some souls are included in the *list* of those with a doubting intellect first and some are included [in it] later on. Those who are included in the *list* of those having a doubting intellect first, those who are included in the *list* of having doubt on the Father again and again, what will happen to them at first in the Copper Age? They will *convert*. This *shooting* keeps taking place in the Confluence Age. It is taking place even now.

**Student:** Will the falling of stage be considered to be having a doubting intellect?

**Baba:** If the stage goes up and down, does it indicate that there is the influence of Maya or not? There is. When someone is influenced by Maya, they themselves become the ones with a doubting intellect and *create* [doubts in the intellect] of others as well. Otherwise, an indication of the one with a faithful intellect has been mentioned in the Gita as well: *Yasmaanodvijate loko*,

<sup>7</sup> The one whose beliefs and practices are opposite to that set by the Father

<sup>8</sup> Belonging to one's own country

<sup>9</sup> consisting in the quality of goodness and purity

<sup>10</sup> The stage of being *satopradhaan*



*lokaan nodvijate ca yah.* [It means] the one who does not annoy (*udveg*) the people of the world. *Udveg* means, he does not create doubts [in their mind] and the one who doesn't become annoyed because of the people of the world. He doesn't shake on being shaken by the people of the world either; such a person is *aatmanishtha*<sup>11</sup>. This is the indication of [being] *satopradhaan* and *tamopradhaan*. A *satopradhaan* person himself will not shake and will not shake others either. Will a *satopradhaan* person shake [others]? A *satopradhaan* person himself remains the one with a faithful intellect and will make the others the ones with a faithful intellect as well. He himself will remain happy and will spread happiness among others too. And a *tamopradhaan* person himself will hang the head and will make others also hang their head; he himself will perform opposite actions and will make others also perform opposite actions. We should save ourselves from the company of such people.

**Student:** Baba, for example, while speaking, we want to speak the correct thing but wrong words come out of the mouth. What is the reason for this?

**Baba:** Maya's influence.

**Student:** Baba, Brahma Baba is the soul of Krishna, isn't he? How does he play the part of the Moon in Shankar, narrates avyakt vani through Dadi Gulzar as well as plays the part after entering Jagadamba, simultaneously? How does [he play all the parts] simultaneously?

**Baba:** It was not said [that he plays the parts] simultaneously. When the soul is subtle bodied... our soul is in a physical body at present; is it or not? When we sleep at night and go in the world of dreams, do we go there with the subtle body or does the physical body also go [there]? It is the task of the subtle body. At present, we are alive along with the body. But the soul of Brahma is not alive along with the body. But is the subtle body present along with the soul or not? So, just as the soul of Brahma left the physical body; that *part* has finished [but] the subtle body is certainly present. While being in the subtle body, when it comes in the colour of the company of the soul of Ram, will it attain the seed form *stage* or not? It attains [that stage]; it becomes a point. When it comes out of the colour of his company, the subtle bodied [being] enters Dadi Gulzar again. This difference should be understood. As regards the soul with the seed form *stage*, no one comes to know about its entrance and its going away. For example Shiva; did anyone come to know when He entered Brahma and when He went away? Did Brahma come to know? Even he did not come to know. Similarly, the soul of Dada Lekhraj Brahma who has left the physical body takes on two forms. One is the subtle [form], the one with a subtle body and another is the one with the seed form *stage*. In the seed form *stage*, the *soul* of Brahma can enter all the souls who become the seed form beads of the *Rudramaalaa* one higher than the other [according to their stage]. Shiva doesn't enter them. Why? *Arey!* (Someone said something.) Shiva is present in one [being] (*ekvyaapi*). He enters only one permanent chariot. And what about the *soul* of Brahma? It can enter all the seed form souls. It can also do service after entering. So, this difference takes place. The difference between the *part* that is played through Dadi Gulzar and the *part* that is played through the soul of Ram can be clearly understood.

**Student:** Baba, Baba has also said in the old audio cassettes that Shiva can enter the 108 [souls] and do service. It has been mentioned like this, hasn't it?

---

<sup>11</sup> The one who is stable in the soul conscious stage

**Baba:** [It is said in the murli:] I do enter the children but no child can prove that Shivbaba has entered him. So, when it cannot be proved at all, will it (entrance of Shiva) be said to be an assumption or will it be said firmly? Will making assumption bring harm or not? Someone may start speaking lie: Shivbaba comes in me. But what has been said in the murli? Is Shiva omnipresent, is God omnipresent or is He present in one [being]? It has certainly been said in the murli: I am present in one [being]. I am not omnipresent. So, the one who says that God Shiva comes in him, is he the one who establishes the land of truth (*sacckhand*) or is he the one who proves God omnipresent? He is the one who proves [God] omnipresent. The *shooting* is taking place now; this *rehearsal* is going on. The entire world will come to know the reality [about] who are the ones to make the world fall by proving God to be omnipresent and who are the ones to consider God to be present in one [being], the ones who uplift the world. It will be seen now.

**Student:** Baba, Shivbaba says that He enters eight Narayans...

**Baba:** In eight Narayans? Shivbaba says this?

**Student:** Baba, it has been said so.

**Baba:** Does Shivbaba say this?

**Student:** Baba, it has been said so in some point.

**Baba:** It has been said in **some point**. Are the eight Narayans the ones who *convert*, are they the ones with an animal like intellect or are they firm deities?

**Student:** They have an animal like intellect.

**Baba:** So, do I come in animals?

**Student:** Baba, I don't mean this.

**Baba:** You don't mean this but it has been said in the murli. (Student: ...the Father enters them.) What? (Student said something.) *Arey*, when the name Shiva is added... the body He entered is named 'Baba'. Is the body inert or is it living? (Student said something.) When Shiva entered that inert body, it was named 'Shivbaba'. Does Shivbaba enter [the eight Narayans] or can the soul of Prajapita enter [them]?

**Student:** No, Baba has said that the Father Shiva doesn't enter the children but Shivbaba enters [them]. What does it mean?

**Baba:** It has also been said in the murli for the one who is called Shivbaba, the one whom we call Shivbaba that who calls [Him] Shivbaba and in what sense does he call [Him] so? It has been said: Only the **Point** will come to **your** mind on saying Shivbaba . Who is he? For whom is it said 'you (*teri*)'? Is it said for one [person] or is it said for two-four [people]? (Someone said: [It is said] for one [person].) It is said for one [person]. So, if he calls [Him] Shivbaba, it can be accepted. It is not that the three personalities whom the Trimurti Shiva enters through speech, through actions or through *dhaaranaa* (divine virtues) are dumb. Are they dumb or do they speak? Has it been said that two personalities speak (*uvaac*), one personality speaks or three personalities speak? What does it prove? Does one personality speak, two personalities speak or do all the three personalities speak? All the three [personalities] speak. Their *time* [of speaking] is different. So, can the personality of Prajapita call [Him] Shivbaba or not? But does he say this for the incorporeal Point of light or does he ever say this for himself? This is the difference. The personality of Krishna considers himself to be the corporeal form of God and the personality of Prajapita never considers himself to be the corporeal form of God. We can find the *proof* of this in both the kinds of vanis. [Just] *tally* (compare) the vani that was narrated through Brahma with the vani spoken through Prajapita and see; what does it prove? Who sits by calling himself

*Shivoham* (I am Shiva)? The soul of Krishna sits by calling himself *Shivoham*. The soul of Ram never calls himself God.

**Student:** Baba, how can we prove that the soul of Krishna has said this?

**Baba:** Read the murlis.

**Student:** I mean to say, through Prajapita...

**Baba:** [Play and] show any *cassette*, any *VCD* or any *tape* (videotape), show any hand-written letter, any *email* which proves that he (Prajapita) calls himself God.

**Student:** Baba, the clarifications of the murlis narrated through the mouth of Prajapita, the topics that appear in the murlis prove that this one is Prajapita, the permanent body of Shiva, doesn't it?

**Baba:** He is [certainly] proved [but] you, prove this. Prove this and give the letter of faith in written. He doesn't say this, does he? Does he ever say this? Did you ever get a *proof* through his [words or acts]? Tell [me] if you have any *proof*. Why? [You don't get any proof] because it is deeply seated in his intellect that God never becomes sinful. God's soul never becomes sinful and the one who is not God [but] just a soul, the soul who passes through the cycle of birth and death cannot be God. This topic is seated deeply in his intellect.

**Student:** Baba, is it right or wrong to add the word *shri* before Shivbaba? If it is wrong then why shouldn't we add *shri* before Shivbaba?

**Baba:** Not just '*shri*' but *double shri* is added before Shivbaba.

**Student:** [Does it mean] the most elevated one?

**Baba:** Yes, He is elevated than even the deities. (Student said something.) [He is] *double shri*.

**Another student:** Baba, Brahma Baba, the soul of Krishna is also called an elevated soul, then...

**Baba:** Is the soul of Krishna, Brahma [elevated]? The one with a beard and a moustache in the form of Brahma? Is the one with a beard and a moustache vicious or is he vice less? (Someone said: Vicious.) Then how is he elevated?

**Another student:** Then he is also called the one with a bull like intellect ...

**Baba:** Will a bull assimilate the knowledge? Will a bull think and churn [the topics of] knowledge? Or will a human being do it? Who will do it? A human being will do it. So, Shankar is shown in the form of a human being. Brahma is no doubt praised as a deity but he is not worshipped. Why isn't he [worshipped]? It is because Brahmakumars, the ones who became the followers, the children of Brahma, did not protect the honour of Brahma. They disgraced the great sentences [narrated] through the mouth of Brahma. They didn't *follow* it. It has been said in the murlis: You should not even keep the *photo* of this Brahma [with you]. If you even keep his *photo* [with you], you will become impure. But those who call themselves 'Brahmakumars', do they put up [his] photos at different places or not? (Someone said: They do.) Then will they become impure or pure? They will become impure.

**Student:** Baba, the glory of cow is increasing a lot. Why is it so?

**Baba:** Is it the glory of the animal cow or are the human beings glorified? (Someone said: Human beings.) The virgins and mothers of India who play the *part* of cows in the form of human beings, remain tied throughout their life to the peg their parents tie them. They do not break that peg. Do the virgins and mothers from abroad also do so? They do not. This is why the virgins and mothers of India are worshipped in the form of mother cow (*gau mata*). Nobody



bathes in the virgins and mothers from abroad i.e. the foreign rivers. This is the glory of the rivers, the mother cows of India. [But] yes, just as a bull does not think and churn, similarly, a cow does not think and churn either. This is why it was said that Ganga, Yamuna or any river is not the purifier of the sinful; only the one Shrivbaba is the Purifier of the sinful. Why was it said? [It is] because the permanent chariot whom He enters, the nectar that is obtained through the thinking and churning done by that chariot, that nectar, the nectar of knowledge itself purifies the sinful. That nectar of knowledge purifies the intellect. When the intellect becomes pure, the *purusharth* of purifying the body is also made.

**Another student:** Baba, the animal cow is respected a lot in the path of *bhakti* as well.

**Baba:** Yes, so?

**Student:** When cows or bulls eat grass, they ruminate.

**Baba:** Yes.

**Student:** So, these living cows also ruminate after eating the grass of knowledge. Will it not be called churning the ocean of thoughts?

**Baba:** They do ruminate. Is the *repetition* taking place now or not? Are the great sentences being repeated or not? Are they being [repeated]? They are certainly repeated but no new *point* comes in the intellect. [It is said:] I narrate new knowledge and establish the new world. Does it take place through one [soul] or through the cows and bulls? It takes place through one [soul]; this is why only the One is the purifier of the sinful. Ganges (rivers) and the cows are not the ones who make the sinful ones pure through the colour of the company. It is not that if everyone starts going on the lap of Dadi Gulzar, they will become pure from impure. Will they become [pure]? Or will it be a greater problem for Dadi Gulzar instead?

**Student:** Baba, will the eight deities have faith and doubt or not?

**Baba:** Don't they get ranks? Do the eight deities get ranks or not? Why don't you speak?

**Student:** They do.

**Baba:** So, how will their ranks be fixed? If they don't come in [the stage of] uncertainty, they will just remain No.1. *Allah Avval diin*<sup>12</sup> through whom the establishment of the No.1 Deity Religion takes place is only one personality. He doesn't come in the *list* of [being] number wise<sup>13</sup>. All the others have ranks.

---

<sup>12</sup> God, the One who establishes the No.1 religion.

<sup>13</sup> The one with a higher or lower rank