

C.no.44, Clarification of Morning class 20.05.1989**Side A**

[This is] the morning *class* of the 20.05.89; 116th *page* in the *register number* 11. The Spiritual Father sits and explains to the very sweet spiritual children. How are the children as well? They are spiritual as well as very sweet. Do they ever become bitter? They don't become bitter. What does bitter mean? Those who speak harshly. So, to the very sweet, spiritual children of the Spiritual Father... Not of the bodily father. It is because the father of the human beings is the bodily father, Prajapita. He also becomes bitter sometimes. He also becomes body conscious instead of [being] spiritual. Who? The bodily father. But the Spiritual Father who is present in him sits and explains to the very sweet, spiritual children. It is because all the children know: we are souls, we come here from our house, from very far off place. What do they know? [They know:] we come here from our house, from very far off place. He comes and enters this body in order to play the *part*. Who? It is the *Supreme Soul*, the Point of light. It is the soul itself that plays the *part*. Here, the children are sitting considering themselves a soul, in the remembrance of the Father. It is because the Father has explained: the sins of many births of you children will be burnt to ashes through remembrance. Not [the sins] of just one birth, the oldest sins of many births will also be burnt to ashes through remembrance. This shouldn't be called *yoga* either. What is the difference between *yaad* (remembrance) and *yoga*? *Yoga* means, if you join two things, it is *yoga*. So, you have *yoga* [with someone]. You make efforts [for that]. You *practice*. And what about *yaad*? The real remembrance comes automatically. If you have attachment with someone, you will certainly remember him. So Baba says: don't use the word *yoga*. What should you say? *Yaad*. You shouldn't say *yoga*. The sins of many births will burn to ashes through remembrance.

Yaad means *lagan* (dedication). *Lagan* means *lagaav* (attachment). Through whose remembrance? Through whose attachment will the sins burn to ashes? The *Supreme Soul* who comes in the corporeal world, in a corporeal body and explains. It isn't that [the sins will burn to ashes] just through the remembrance of the Point. The Point has to be remembered forcibly. If you sit tying your hands and legs, if you remember forcibly, you will be able to remember the Point. You aren't able to remember it naturally. So, just the remembrance of the Point, just the point soul; is it inert or living? Just the point soul without a body, without taking on a body... is the soul living or inert? It is inert. Until the soul takes on a body, it is inert. When it takes on a body, only then it is called a living soul. It is because the *definition* of [something] living is mentioned in murli. [Something] that speaks and moves around is called living. So, a point form soul can't speak and move around. When that *Supreme Soul*, the Point of light comes in a corporeal body and explains through the mouth and those who remember him... not *yoga*, *yaad*. It is because [someone] can't have *yoga* forcibly either. With some corporeal personality or if there is some corporeal personality and you remember him forcibly ... For example, Ravan. What did Ravan use to do? He had enmity with Ram. So, did he have to remember [Ram] forcibly or did he remember him with dedication? Did he remember him with attachment or did he remember him forcibly? Did he have to remember him under compulsion or did he remember him with love? (Student replies.) Did Ravan remember him with love? (Student replies.) We are talking about Ravan himself. Ravan didn't use to remember Ram with love. He used to remember him forcibly. So, remembrance means love, dedication, attachment. So, being filled with that attachment... If you remember that one father, that one *personality*, the *Supreme Soul*, who comes and plays a *part* in a corporeal [form] with dedication, the sins of many births are burnt to ashes. But the remembrance shouldn't be adulterated. What? The remembrance shouldn't be adulterated. You shouldn't have remembrance out of enmity. How should be the remembrance? It should

be with love, with attachment. There should be the fire of dedication, so, the sins of many births will burn to ashes.

In fact, they are the *sanyasis* who teach *yoga*. What do they teach? [They teach] Hatha Yoga¹. Remember obstinately. Even if you aren't able to remember, sit tying your hands and legs and remember the Point forcibly. Then, what will happen? The Point is certainly incorporeal. Are the relationships formed with the Incorporeal One? Are relationships formed with the corporeal [one] or with the incorporeal [one]? (Student: With the corporeal one.) The relationships are certainly formed with the corporeal one. Until that Point of light becomes corporeal, no one can form a relationship with Him. Why? It is because He is just the Father of the souls; you can't have any other relationship with Him. Other relationships will be formed only when He enters the corporeal one. So, in order to burn the sins of many births to ashes... will the sins of many births burn to ashes only by the remembrance of the Point of light? Why won't they burn to ashes? It is because, the first thing is that He is inert. Although He is subtle, if you remember the subtle Point, the intellect will certainly become subtle. If you remember that Point of light, the light, the brightness will certainly come in your intellect, but that is also inert. Just like the scientists. The intellect of the scientists is certainly sharp, but it is inert. An inert intellect isn't able to think about what is beneficial and what is harmful. This is why what did they create with that intellect? Atom bombs. They destroy themselves as well as the entire world. Neither can they do something creative for themselves nor can they do something creative for the world. So, *destruction* will take place just through the remembrance of the inert [Point]. *Construction* won't happen. In order to construct, the *Supreme Soul*, the Point of light enters the corporeal one [and] the personality through whom He establishes heaven in practice and departs... the establishment of heaven hasn't taken place now. The gathering of heaven hasn't formed now. But it is certain that if the Supreme Soul has come, certainly, there is no other personality except the Supreme Soul in this world who can create the gathering of the new world. Why? It is because all the human souls from *A to Z*, [i.e.] from Ram and Krishna, to Abraham, Buddha, Christ, Guru Nanak and Lenin, Stalin or the five billionth human soul, all of them become vicious. Those who don't have *purity*, how will they form a *unity*? Who can form *unity*? Only the one who is *ever pure* can form a *unity*, the *unity* for a long time. As such, even Abraham, Buddha [and] Christ come and form their gathering for a short time. They establish their religion. But they aren't able to destroy the old religions this is why they can't establish the true religion. It is because truth will be called truth only when there is no name and trace of falsity in it. If there is even a slightest extent of falsity [in it], if there is even a single drop of snake's venom in a pot full of milk, the entire [pot of milk] becomes poisonous. So, the other souls... Though pure souls come from above, they don't have so much *purity* in them that they could destroy the sin, the sinful people and the irreligious ones in the whole world. It is only the *One Ever Pure*, the Supreme Soul, the Point of light who comes in the corporeal body and performs such actions in practice and proves Himself, the *yaadgaar* of that action is made in the temples. And He is called *Ever Pure* because of that. No human soul can perform such action of being *ever pure*. But as regards the topic of revelation, that *Ever Pure Supreme Soul* Father is revealed when the corporeal bodily being whom He enters gains victory over his *indriyaan* when he reaches his complete *stage*. Why? It is because there is a praise, '*Indriya jiite jagat jiiit²*', '*Maya jiite jagat jiiit, prakriti jiiit³*'. So, the *Supreme Soul* who enters, even the *soul* of Prajapita becomes the conqueror of the world first of all through the colour of His company. The extent to which [someone] gains victory over [the vice of] lust, he becomes victorious of the world to that

¹ Rigorous physical exercises

² Gaining victory over the *indriya* is gaining victory over the world.

³ Gaining victory over Maya is gaining victory over the world, over the nature.

extent. What does the conqueror of the world mean? Will the five billion human souls bow their heads [in front of him]? No. It can't happen at once. It can happen. It will happen only when that personality attains that complete *stage* 100%.

The *Supreme Soul* is certainly *Ever Pure*. But the one whom that *Supreme Soul* enters also has to reach the same *stage*. Which *stage*? *Ever pure*. And there should be a *proof* for it. It isn't that the Point is *Ever Pure*. As such, all the souls who are in the Supreme Abode are *pure*. What is its *proof*? So, a *proof* [of it] is also required in this world. So, the soul with such 100% *purity* can establish the 100% pure world after coming to this world. On top of it, He can't do it alone, because ours is the household path. What is being established? The household path is being established. The path of renunciation isn't being established. So, the one who enables [to do it] and the one who does [it], both of them should combine and have a similar *stage*. There is the *pravritti* (companionship, household) of the soul and the body or the one who bears the body. So, this *pravritti*, the complete *pravritti* has the complete world created. But "*akela cana bhaar nahi phod sakta*⁴." Will the new world be established just through a single [person]? Will it be established just through a single *personality*? No. There is a tradition, a family tradition... that family tradition of Bharat is very ancient. The Supreme Soul Himself had come and laid that family tradition. The Supreme Soul came and established that family unit, where there is one chief in one family. The single chief has such control over his family just like a king rules his kingdom. As such, it is said even today, every man is the king of his house. But is he a king [in reality]? No. *Arey*, how will he become the king of his house? First of all, he should become a king for himself. If his own mind isn't under his *control*, how will he become the king of his house?

So, the Supreme Soul Father comes and enables to accomplish such task. Which souls does He make an instrument? He makes the souls of Ram and Krishna the instruments first of all. These souls of Ram and Krishna are the first *hero* and *heroine* of the stage like world. But the *soul* of Krishna has left the body. What was his name and form? What was the name and form of the *soul* of Krishna? (Student replies.) In fact, Dada Lekhraj was his *lokik* name. Brahma. So, when he left his body... the *heroine* is also required along with the *hero*. Then, where will she come from? (Student replies.) In a hidden form? The world won't accept if [she comes] in a hidden form. The world certainly needs *hero* and *heroine* in practice. So, there is some *hero* and *heroine* of this stage like world in practice as well. Until they gain victory over the vice of lust in such a way in practice and prove themselves... what? What is the aim of our Brahmin life? What kind of purity? Is it like that of the *sanyasis*? It is [the purity] of the household path. While living in the household, while living [and] even while sleeping together, husband and wife should gain victory over the *indriyaan* and prove themselves. As regards '*duurbaaj khushbaaj* (the one who lives being distant from his family and remains happy),' even the *sanyasis* kept doing this. If you keep becoming *duurbaaj khushbaaj* this way, will just the Sanyas Religion be established or will the household path be established? The Sanyas Religion alone will be established. And, in order to establish the household path, should there be a guru belonging to the household path or should he be the one belonging to the path of renunciation? (Students: The one who belongs to the household path.) In fact, Baba says: those who belong to the path of renunciation can't teach Raja Yoga to those belonging to the household path. Those who can't maintain their own family and household themselves, or those who aren't a householder, they are alone, whether they are in ashram, in *centre* or in some religious sect or establishment... If they are alone, if they are not in a household, which problems come while living in a household, while staying and sleeping together and gaining victory over the *indriyaan*, what and which type of feelings he has

⁴ A single person cannot accomplish a big task. Lit. a single gram can't break the oven

[while being together], will they know of it? Will they have an experience of it? They can't. And when they don't have an experience [of it], neither can they themselves gain victory nor can they make others gain victory. This is why it was said: '*guru jinke andhle, cela satyaanash*⁵' So Baba has said in murli: the Father teaches the easy Raja Yoga staying in *pravritti*. They don't understand that the Father has taught the easy Raja Yoga staying in *pravritti*. So, will it be called the *pravritti* of Brahma and Saraswati? There was no *pravritti* of Brahma and Saraswati. Why? It is because Brahma was aged even with regards to *age*. He had crossed the age of 60 [years and] more than that. Whereas, Saraswati was a little girl of 14–15 years. A maiden becomes competent when she is 16 years old. So, it can't be called *pravritti*. In reality, *pravritti* is formed when those very Brahma and Saraswati leave their body and enter the children number wise. It is because the souls of Mamma and Baba are playing their *part* after entering the children even now. It has been said in murli: yes, Mamma and Baba can enter the children. So now, even the souls of Mamma and Baba enter the children and play the *part* number wise, but in a seed form *stage*. Just as, Shiva, the Point of light enters the children number wise and plays the *part*. Are the children themselves *tamopradhaan* or are they *satopradhaan*? What is the stage of the children themselves? They are certainly the *tamopradhaan* souls. They can neither serve themselves nor can they do the *service* of others. In reality, the soul that enters itself does *service*. But they [do it] number wise. [They don't do it] alike. As is the support, so is the service [they do]. So, the entire responsibility of rising high and falling comes to the support. It isn't that the *Supreme Soul*, the Point of light or the souls of Brahma and Saraswati themselves are the instruments to uplift or to make every soul fall. No. As is the support... It is said: the soul is its own friend and enemy. No one else is its friend or enemy. [There is no one] to uplift or make it fall. Every soul has its own *guts* to rise or to fall; no matter, everyone is receiving the *vani* of the Supreme Soul equally.

So, the topic of gaining victory over the *indriyaan* was going on. Even among the *indriyaan*, the chief *indriya* is the *indriya* of lust. Why? It is because this is the biggest vice. It is the chief of all the vices. If you *control* the chief, all the thieves and dacoits who steal your happiness and peace will come under the *control*. So, the easy remembrance and easy *purushaarth* is required for that. How does it happen? You can't make an easy *purushaarth* until you have formed all relationships with the One Father. It is because all the sinful deeds and good deeds that you have performed in the previous births, you have certainly performed them by coming in *connection* with some person [or] you had some or the other relationship with some or the other person on the basis of which you have committed sins or accumulated merits. So, those sins can't be destroyed without forming a relationship. This is certain that the opposite [or] the sinful actions you have performed in the Copper and Iron Age [were because] you had adulterated *yoga* (connection) with many. So, the desires kept increasing. And what should you do now? Now, you should do the opposite of it. Those many [souls] with whom you had an adulterated *yoga*, they made you fall. So now, what should you do to rise high? [You should have] an unadulterated *yoga*. That too, with whom [should you have it]? You can reach the *stage* of easy remembrance by forming all relationships with that *Supreme Soul*, the Point of light who is playing a *part* after coming in a corporeal [body]. When your remembrance becomes easy, it will also become continuous. If the remembrance isn't easy, it can't be continuous either.

So it was said: the children have *yoga* with the father. A *student* has *yoga* with the *teacher*. This is the meeting of the souls and the Supreme Soul meaning the meeting of the children with the Father. Whose meeting is it here? Here, it isn't the meeting of souls with

⁵ The disciples of a blind guru are ruined.

souls. With whom is the meeting? (Student: The Supreme Soul.) It is the meeting of the souls with the Supreme Soul Father. This is the beneficial meeting. Then, how are the rest of [the meetings]? As for the rest, all the meetings of the souls with the souls are harmful. This is the impure world, isn't it? All are impure in this impure world. There can't be even a single person pure in the impure world. Will Prajapita be called pure? No, then? (Student replies.) No one is pure. Then, with whom should you have *yoga*? With whom should you form a relationship in corporeal? (Student: A relationship with someone adulterated.) A relationship with someone adulterated? No, what should you do now? (Student: With the Father.) The Father... in which body has the Father come? [He has come] in the corporeal body, in Prajapita. So, when he comes in Prajapita Brahma, is Prajapita Brahma impure or pure? (Students: He is pure.) Is he pure? Then why was it said: he will become Vishnu from Brahma in a *second*? Does it mean that *second* has passed? (Student: No.) It hasn't passed now, has it? How much *time* does he take to become Vishnu from Brahma? One *second*. So, has that one *second* completed? Did he become Vishnu from Brahma? He didn't. So, the *second* of becoming Vishnu from Brahma is fixed for Prajapita Brahma. But don't wait for [him]. Why? It is because those souls have such *fast* pace in *purusharth* that they have the ability to reach high [stage] from a low [stage] even at the last one *second*. They are fast at running. They have that ability.

The souls are certainly number wise. The topic of the mother and the father is different and the topic of children is different. So, the children shouldn't think that when he becomes Vishnu from Brahma in a *second*, we will also become like Vishnu from Brahma at the same *second*. Do you have such a *fast* pace of *purusharth*? No. So, how will you become [that]? '*Practice makes a man perfect*'. It is certainly mentioned in the scriptures. Who wrote the scriptures? Did we children write them? From where did we children fill this *sanskaar* of writing scriptures? Did we fill it from here? So, it is written in the Gita: '*Abhyaasena tu kaunteya vairagyena ca grihyate*'⁶. How should the soul be controlled? How you *control* the mind and intellect? (Student: Through practice.) [It is controlled through] practice and through detachment from this world. All the relationships of this world, the perishable relationships of this body, you should have detachment for them. If you don't have detachment [for them] the knowledge can't emerge without detachment. You can't have the real recognition of the Supreme Soul. So, when you don't have recognition at all, how can you form the real relationship? And even if you form [a relationship], how long will those relationships last? They can't. So, it was said: this is the beneficial meeting of the souls and the Supreme Soul. All the rest are the harmful [meetings]. It is because this is the impure world, isn't it? Is everyone included 'in the rest [of the word]' or is anyone left out? *Accha*, Shivbaba used to enter the body of Brahma; so the meeting that took place *through* him, will that *at least* be called an *everlasting* beneficial [meeting] or a harmful [meeting]? What will it be called? What will that [meeting] be called? (Student: Beneficial.) Beneficial? In fact, it was said here... (Student: There wasn't a complete benefit.) He himself wasn't benefited completely. He had a heart failure. He couldn't receive attainments through the body while being alive. In fact here, the Father teaches [us] in the murlis to die while being alive. In fact, he left his body while being alive. In the same way, if everyone leaves the body, will the gathering of the new world be formed in the world? It can't. So, definitely there is some other body, the body through which the Supreme Soul Father comes and establishes the new world. And along with the establishment of the new world, all the souls who go to that new world become *indriyajit* (conqueror of the *indriyaan*) number wise after gaining victory over the *indriyaan*. If they don't become the conquerors of their own *indriyaan*, they can't become the

⁶ O son of Kunti! [This inconstant mind is controlled] through the practice of yoga and through detachment from this old world.

deities after going to the Golden Age. So, this is the beneficial meeting. All the rest are harmful. This is the impure world. When you explain in the exhibition or *museum*, the soul and the Supreme Soul...

Side B

Om Shanti. This is the morning *class* of the 28.05.89, at the beginning of the middle part of the 116th page in the *register number* 11. So, it is correct to give the introduction of the soul and the Supreme Soul; whether you explain it in *museum* or in exhibition. What is called an exhibition? You have been explaining in the exhibition or call it a *museum* made of the non-living pictures, the non-living idols of the physical temples till now. So, there is the physical *museum* as well as the physical exhibition of the non-living pictures. But what is it here in the *advance* [knowledge]? There are neither the pictures of exhibition in *advance* [knowledge] nor... It is because those who are intelligent... pictures are needed for small children. Those who are intelligent, they don't need pictures at all. It is because these ones are the selected seed form souls of the entire world, the souls who become the fathers of the entire world. So, is the father more intelligent or are the children more intelligent? (Student: The father.) Those children who are equal to the Father of the world should be intelligent; what is the need of pictures for them? So here, there is the living *museum* and the living exhibition. Which is the living exhibition? One is the exhibition of the gems of knowledge. If you explain to [someone,] ours is the exhibition of the gems of knowledge. And it isn't [an exhibition of] the non-living pictures. Which pictures did we understand about? We came to know about which pictures? (Student: Living.) You have come to know about the living pictures? Did you come to know [about them]? Did you recognize [them]? Did you reach the *stage* of knowing and recognizing [them]? (Student replies.) Didn't you reach [there]? Then, why do you [say] that you have recognized them? What will you explain then? If you yourself have recognized the living pictures, you will give a hint to others as well that they have to become like this, like Lakshmi and Narayan. If you yourself don't have it in your intellect that who Lakshmi and Narayan are, where they are, and how they are going to become that, which *purusharth* they are making, how will you give a hint to others? So, how will you explain about the exhibition of the living pictures? When will you explain [about them]? [It is] when you yourself have the knowledge of that exhibition that who the souls who become Lakshmi and Narayan are. Though, they haven't become [that] through the corporeal body now, but they certainly have knowledge in their intellect. That itself is called the globe of the new world in the hand of Krishna. So, having the globe of the new world in hand isn't about this [physical] hand. He has the complete sketch of the new world in his hand like intellect. So similarly, the gathering of the forthcoming new world... if this knowledge of who will be Lakshmi and Narayan in that gathering of the forthcoming new world hasn't sat in your intellect completely, you can't explain about the exhibition or the *museum* of the *advance knowledge* even to others. It is because you yourself haven't understood it. So, when you explain in the exhibition or *museum*, it is right to give the introduction of the soul and the Supreme Soul.

How will you give the introduction? This is the soul and this is the Supreme Soul. You will have to give this introduction. All the souls are children. What are all the souls? *Babies*. Just as Baba says in murlis as well, what does Baba call Brahma? *Baby*. He has also called [him] the eldest *baby*. All are certainly the children, but this one is the eldest *baby*. (Student replies.) [He is] the eldest child. The intelligent one is called the father and the ignorant one is called the child. In reality, those who are old can experience this and even if you aren't [old], you can experience it by reading murlis. Read the murlis of mamma and read the *vani*s narrated through Brahma. You can see more intelligence in which *vani*? You

can observe thinking and churning in whose *vani*? In the *vani* of mamma. There is no thinking and churning of his soul in the *vani* of Brahma. Who is the one who speaks [through him]? [It is] the *Supreme Soul* Shiva. Brahma Baba speaks in between at some places because of ignorance. Those who have taken the *advance knowledge* can understand that this point is said by Brahma Baba, because he didn't have the knowledge of the forthcoming new world in his intellect. He didn't churn that ocean of thoughts. For example, the topic of destruction. He (Shiva) declared about the 10 years destruction through the mouth of Brahma. So, the declaration that the Supreme Soul Shiva made wasn't made in front of mamma. Had it been declared in front of mamma, she would have clarified it; that which destruction is about to take place after 10 years. Is the destruction of the outside world going to take place or the unlimited destruction in the Brahmin world going to take place? But [by that time], mamma had left her body. So, after mamma left her body, in the picture of the Ladder or in the picture of Lakshmi and Narayan which were prepared after mamma left her body, there is certainly that declaration of destruction in them. There is certainly [about] the declaration of destruction in murlis too, but even Brahma Baba couldn't understand its accurate meaning. So, he made a declaration in the outside world [saying:] this old world will be destroyed within 10 years. Had it been in his intellect, why would he have made a declaration in the outside world? He wouldn't have done it, would he? No. So, Baba calls Brahma a *baby*. All the souls are children. It may be the soul of Brahma; what are all [the souls]? [They are] ignorant children. They aren't the Father. And He is the Supreme Father, Supreme Soul who resides in the Supreme Abode. Now, when He has come here, does He stay here or in the Supreme Abode? (Students: He stays here.) Does He stay here? Then, why was it said that He resides in the Supreme Abode? He isn't a child; He is the Father who resides in the Supreme Abode. The Supreme Abode means the highest *stage*. What does the Supreme Abode mean? The highest *stage*. What kind of a high *stage*? It is the *stage* even higher than the Subtle World. It is because the stage of the Subtle World is that *stage* where the soul has the *stage* of thinking and churning. You forget this old world in that [stage]. You go beyond this old world. So, the *stage* of thinking and churning and the stage of churning the ocean of thoughts is the *stage* like that of the angels (*farishta*). The connection and relationship breaks with the bodily relationships of this earthly world. But there is one more *stage* higher than even that. The *nisankalpi stage* of the Supreme Abode. It will be called the *nisankalpi stage* only when such proof is found in practice. So, when the Supreme Soul enters the body of Prajapita, children also experience that *stage*, the *nisankalpi stage* in between. *Nisankalp* means, no matter what happens, but there can't be any difference in his faith.

Other stars will move, but the Pole Star will never move from its position. So, that is the *stage* of the Supreme Abode, the *nisankalpi stage*. It isn't that just the Father has to attain this *nisankalpi stage*. Also the children definitely have to attain [that stage] number wise. But the Father is the Father and the children are children; they are number wise. So, the children will also attain such *nisankalpi stage* number wise. But when will they attain it? When the children have firm faith on their *part*, what will be their *part* in the gathering of the coming new world which is praised as well as worshipped in the scriptures. The temples have been made as its *yaadgaar*. In the form of which deities do they have to play their *part*? They will get the complete answer to the puzzle, 'Who am I'? So, those children who get this answer number wise will become firm in the *stage* of the Supreme Abode, [they become] *nisankalp*. It is because they have faith on their *part* that **this** is the *part* of my soul. Then, those souls won't shake. So, when you explain in exhibition or *museum*, it is correct to give the introduction of the soul and the Supreme Soul. It is correct to give what introduction? The soul as well as the Supreme Soul is a point. What introduction will you give? I, the soul am a point and the Supreme Soul is [also] a point. I am the resident of the Supreme Abode and the

Supreme Soul is [also] the resident of the Supreme Abode; will you give this introduction? *Arey*, this is an ordinary introduction. Is it the special *knowledge*? (Student: No.) It is the *knowledge* like that of the students of the *basic* or *primary* level who learn A, B, C, D, a, aa, i, ii, u. I the soul am a point as well as the Supreme Soul is a point. What is special in it? As such, what are even the souls of insects and spiders? [They are also] point. The insects, animals, birds and moths, all are points. What is the special *knowledge* in this? The special *knowledge* is that which was narrated earlier, which has been continuing from the beginning, ‘*who am I?*’ Who am I, the soul? What is the special *part* of my soul on this stage like world? The soul of Abraham should recognize that he is the soul of Abraham. The *soul* of Christ should recognize that he is the *soul* of Christ. He should have a firm faith [on his part]. The soul of Ram should have a firm faith that he is the soul of Ram. So, when he is *set* on his *seat* (position), the person who is *set* on his *seat* will never leave it. [It is said:] ‘*Adhikaar paa cup baith rehna, ye bada dushkarm hai.*’⁷ What? The one who has received a position (*seat*); if he has received the position of DM (District Magistrate) and if misconduct and misbehavior continues in the *district* and he doesn’t pay attention to it at all, who will accumulate sins? Who will accumulate sins the most? That very DM [will accumulate it]. It is because he received the seat (position), but he didn’t use it properly. So similarly, the one who experiences: ‘I am the *soul* of Ram, I am the *soul* of Krishna, I am Abraham, I am Buddha...’ Now, there is no Abraham or Buddha here. What? Yes, there can be the root form souls or the seed form souls of Abraham and Buddha. But even the seed form souls shouldn’t have this consciousness, “I am the seed form [soul] of Abraham, Buddha [or] Christ.” This is also ignorance. Why? It is because [thinking:] “I belong to this religion, that religion” is ignorance. In fact, you have worn a cloak, a *cover* of other religions. Will this *cover* be left when the gathering of the Golden Age is established? It won’t. This *cover* of body consciousness will also be destroyed. Until this *cover* of body consciousness is destroyed, you won’t be proved to be the soul belonging to the Ancient Deity Religion who has 84 births, the child of the Supreme Soul Father and a firm deity who has 84 births. Until he has this ego, he won’t become the member of the family of the Supreme Soul Father. So, none of the children will call their *lokik* father, the Supreme Father. Will anyone call his *lokik* father [that]? He won’t.

You remember the Supreme Father only in sorrow. No one [remembers] that Supreme Father in happiness. ‘*Dukh mein sumiran sab kare, sukh mein kare na koi*’⁸. So, the Copper and Iron Age are [the ages of] sorrow and the Golden and Silver Age are [the ages of] happiness. Then, what about the Confluence Age here? Is there happiness or sorrow in the Confluence [Age]? (Student: Happiness.) Is there happiness? So, why do you remember [Him]? If there is happiness in the Confluence [Age], why will you remember [Him]? (Student: There are both.) Yes, the *stage* doesn’t remain alike. When you have doubt, because of falling from the *stage* of faith you feel sorrow. The soul starts coming in the cycle of birth and death. So, the sorrow of birth and death is the greatest sorrow. First, you have to get rid of this very sorrow. That physical birth and death kept happening in the world, but what is the birth and death here in the world of Brahmins? First, the soul has to get rid of the cycle of birth and death in the form of having faith and doubt. So, you remember the Supreme Father Supreme Soul only in sorrow. In reality, when is it about? (Student: Here.) It is about the Confluence Age here. When you experience sorrow even here, when the souls are separated from the Supreme Soul Father, when they have doubt, when they come in the clutches of the bodily religious gurus [and] when they go far away [or] become detached from the Supreme Soul Father and become sorrowful, it is then that they remember the Supreme Soul Father

⁷ To remain silent even after gaining authority is a great sin.

⁸ Everyone remembers [God] in sorrow, no one remembers [Him] in happiness.

[saying:] O, the Supreme Father Supreme Soul! So, is it right to call 'O the Supreme Father Supreme Soul' if He is present in this world or is it right to call 'O the Supreme Father Supreme Soul' if He isn't present in this world at all? He should be present [in this world], shouldn't He? The Supreme Soul certainly resides in the Supreme Abode. He resides above in the Supreme Abode and we reside below in this world of sorrow, so will He take away our sorrow staying above? He is certainly present in this very world, but He is at a high *stage*. What? He is at a high *stage*. So, He has to leave the high *stage* and come down. If He has to take away someone's sorrow... If the *prime minister* remains seated on his seat and doesn't come to experience the sorrow of the poor ones at all, he can't take away their sorrow, because he doesn't know [of it] at all. So, first of all, what should the Supreme Soul Father do after leaving that high *stage*? He too has to come down. How are the children fighting with the vices... they are trapped in vices, they can't get rid of them. For example, if someone has drowned, what has to be done in order to lift [the person] who has drowned? (Student: He has to come down.) He has to go down to the *bottom*. And after going to the *bottom*, he has to lift him and bring him up. Although... The one who is lifted and brought up may go higher and the one who brings him [up] goes lower. So, you remember Me only in sorrow. Why do you remember [Me]? It is because, when the children have fallen to a lower *stage* in sorrow, it is then that they have remembered the Supreme Soul Father [saying:] 'O, the Supreme Soul Father, leave the throne of the sky! What? The highest *stage* on which you are seated...' it isn't about [sitting] above. He is present in this very world, but how is His *stage*? He is sitting on a high *stage*. Where should He come leaving that high *stage*? You too become body conscious. If You become body conscious, You will be able to uplift me the bodily being and take in the soul conscious *stage*. He can't uplift [us] without giving the colour of the company. How did the souls fall? How did the *Bharatwasis* (the residents of Bharat) fall? How did the fall start from the Copper Age? The souls of the other religions like Abraham, Buddha [and] Christ came and they coloured [us] with their company, and we fell. This is about the colour of the company of many through which we fell. We came in connection of many corporeal beings in practice, didn't we? So, we fell. Now, what should we do to rise high? (Student: We should take the company of just the One.) We should certainly have the connection just with the One. Will it happen in air? We can't have a connection in air. He should certainly come in this world in a corporeal form in practice, and have the *connection* through the corporeal body not just through the body, not through the body or wealth, but [He] also [has the connection] through the mind as well as heart. If you don't have the *connection* of both the heart as well as the intellect... if your heart is engaged somewhere else and you want to remember Him through the intellect, even then you won't be able to remember Him. So, when you engage in the remembrance of the One through the body, mind, wealth, time, contact, relationship and in all ways, when you take the colour of the company of the One and form a relationship with the One, the sins of the relationships of many births of yours will burn to ashes.

So, you remember in sorrow [saying:] 'O, the Supreme Father Supreme Soul...' The Supreme Soul certainly resides in the Supreme Abode, in a high *stage*. Now, you certainly explain the knowledge of the soul and the Supreme Soul. So, you shouldn't just explain that there are two fathers. It won't do if you explain just this much. He is the Father, the teacher as well as the Satguru. What? You can't call Him the Father, the teacher or the Satguru through Brahma. It is because the task of the Father is to give the *everlasting* inheritance. What is our inheritance? The inheritance is of happiness and peace, the inheritance of the gathering of the new world of heaven. So, you did not receive it. Unless you haven't received it, how will He be proved to be the Supreme Soul Father? Now, Brahma has even left his body. So, that form

can't be called the Father. It is because, the names are given in the scriptures according to the tasks performed.

A teacher. The job of the teacher is to give knowledge. But the knowledge can't be given to child until he receives the *clarification*, the complete explanation. If a student doesn't understand the complete meaning of the concept, how will he assimilate that knowledge? So, the job of the teacher is to give *clarification*, to explain each and every topic and each and every word in detail. We didn't receive this *clarification* through Brahma. The *vani* of the Supreme Soul, that knowledge of the Gita certainly came in front of us, but it didn't become Gita *gyaan amrit* (the nectar of the knowledge of the Gita). The nectar, the fresh butter comes out when it is churned. So, even that churning shouldn't be of someone else. Your own soul should do that churning. Until your own soul does the churning for yourself, you can't get the fresh butter. You can't get that butter. And if the soul doesn't receive butter, the soul won't receive *power*.

So, He is the Father as well as the teacher who gives knowledge and He is also the Satguru. Satguru means the one who brings about true liberation and not the one who brings about degradation. [He brings about] the true liberation of what? Will the body attain true liberation first or will the soul in the form of the mind and intellect attain true liberation first? First, the soul in the form of the mind and intellect should attain true liberation. The seed should reform first, then, the tree will reform. It shouldn't be that [you say:], "why didn't our body become disease free (*kancankaya*) first of all? So many years have passed since the Supreme Soul is giving knowledge. He gave knowledge through the body of Brahma. We came in the *advance knowledge* and we are taking knowledge even now. Why do diseases come in our body now?" So, the diseases will certainly come. Why will they come? It is because the soul in the form of the mind and intellect hasn't stabilized in *nisankalpi stage*. The sinful and noble deeds performed in the previous births keep coming in the mind and intellect. Unless they are clear, the karmic accounts that we have with the other bodily beings and other souls will certainly come in front of us in the form of [good] thoughts and opposite thoughts. We can't attain the *nisankalpi stage* by that time. So, when the souls attain the *nisankalpi stage*... not for a short *time*, for how long was it mentioned? [You should attain it] at least for eight hours. It is [something] to experience, you should have the experience of stabilizing in the *nisankalpi stage* continuously for eight hours; only then will it be said that the soul has reached the *karmaatiit stage*. Even while performing actions... he may perform any kind of action, he may physically kill hundreds of people, still, that soul can't be stained with sin. This is why it was said: "I have the destruction done through such one who isn't stained with any sin". Why? It is because even if he performs such action, what will be his intention in it? (Student replies.) No. He will have an intention of bringing benefit to the world. Until these tyrants are destroyed, there can't be the benefit of the world; the new world can't be established.

So, until the soul, the seed becomes so *powerful*, until it attains the *nisankalpi stage*, the body can't become *satopradhaan*. The body will certainly remain vicious and diseased. So, until this world, the world of 5 billion [souls] exists, which is full of those who commit sins and the noble souls are certainly very few. In fact, there is no noble soul at all. It is because Baba has already mentioned in the *vani* for us: 'There is no noble soul in this sinful world. And in the world of noble souls, in the Golden Age, there is no sinful soul at all'. Why not? It is because the population of the sinful souls is so much that they just keep polluting the atmosphere. No matter how much we try to reform the atmosphere, it doesn't reform. When a soul whose rust of the needle is removed comes to the Supreme Soul Father in its *satopradhaan stage*, at that time, it experiences the *saatvik stage* for a short period for the

first time. But later on when the cycle of *shooting* starts again, they come under the influence of the bodily gurus, they become influenced by hearsay of each other and the soul starts falling. So, your *stage* will become *satopradhaan* only when those who commit sins, those who generate opposite thoughts, those who generate thoughts opposite to the Father are completely destroyed from this world. Until then this body will certainly become vicious and diseased.

So you can't say, 'Why is our body vicious now?' It is because it has been mentioned in the murlī: the soul will continue to become *satopradhaan* and the body will continue to decay. For how long? Until this vicious world is cleared off completely. Even after [it] is cleared off, the nature has to become *satopradhaan*. It is because the nature will lose its *balance* due to the explosion of atom bombs. And when the nature loses its *balance*, a little bit of *saatvikta* that is left in the nature now, it gives happiness to some extent even now. The comforts of nature aren't less even now. That comfort of nature will finish completely. That nature will become sorrow-giving for every human soul. Storms, rainfalls and earthquakes [will occur]. If the earthquakes occur, the buildings will collapse. If the buildings collapse, everyone will be crushed to death. So, there will be wrath of nature in all ways, because the nature will become *tamopradhaan*. It reaches its *taamsi stage*. But the children who will have reached their soul conscious, *saatvik stage* will be saved from that wrath of nature in some or the other way. The Supreme Soul Father, the Father who will be revealed in the form of *prakritipati* (the husband of nature) will certainly provide protection to those children.

So, the Supreme Soul certainly resides in the Supreme Abode. Now, you explain the knowledge of the soul and the Supreme Soul. So, don't just explain that there are two fathers. No. He is the Father, the *teacher* as well as the Satguru. He also brings about the true liberation to the soul in the form of the mind and intellect. What is the true liberation of the soul in the form of the mind and intellect? If you start thinking and churning, consider that the soul is attaining the true liberation. And if you don't think and churn the knowledge in the intellect, if the intellect is entangled in the body and the relationships of the body, consider that the soul is attaining degradation. We can check ourselves.

You should definitely explain: He is certainly the Father [and] we all are brothers for each other. He is the Father and all of us souls are brothers for each other. He is the Father of all the souls. Everyone remembers God the Father in the path of *bhakti*, because they get the fruit of *bhakti* from God. What fruit of *bhakti* do they receive from God? We receive knowledge. The knowledge itself means recognition. If we souls don't have the recognition of our *part*, of our Father who is playing the *part* in practice, it won't be said that we have received the fruit of *bhakti* from God. What? Should we say now that our soul has received the fruit of *bhakti* from God? What is the fruit of *bhakti*? Knowledge. So, did our soul get the real introduction of its form and its *part*? It didn't. "*Who am I?*" – this is a puzzle even now.

A few years back, *Avyakt Bapdada* had mentioned three *seats*. What did he say? Earlier, he used to speak about two *seats*. No other seats except for the two seats have been reserved. Now, what is he saying for two, three [or] four years? Apart from two, three [seats], no other seat is fixed yet. He showed uncertainty even for those two, three [seats]. There is certainly a third *seat*, but that is also in a swaying *stage*. It won't be said to be stable. So, no other *seat* is fixed except the two, three seats. If someone says: what about the eight [souls] who get the *scholarship*? In fact, it was said for them that those eight [souls]... excluding three [souls] from them meaning the remaining five [souls]... you may say three or excluding [just] the two [souls], the rest of the six [souls], are coming in the *stage* of up and down a lot. This is why it was said in the *Avyakt vani*: in the rosary of 108 [beads], the 100 beads still

become firm in their *stage* 90%, but the eight are going up and down a lot. So, exclude two [beads] from those eight [beads]. They can't be excluded either. Why? It is because the one who holds whichever *stage*, the high position, he becomes the examiner for others. What? He becomes the one who gives examination to others. And the one who becomes an instrument to give examination will certainly make you go *up and down*. Who? To the other souls. Otherwise, how will he come to know? Of what? That which bead is firm to what extent, to what extent is he firm and immovable, to what extent does he stay in the constant *stage*, how much *power* does that soul have? (Concluded.)