

VCD No. 718, Dated 14.07.2007, at Kolkata (West Bengal),
Clarification of Morning class 06.11.1967

Om Shanti. Today's morning *class* is dated 06.11.1967. The *record* played is: no one is more unique than Bholenath (Lord of the Innocent Ones). Children listened to the song as well as Bholenath's name. Look, His name is so great. You understand that He is someone very great. However, He is someone very small. How very small is He? [He is] a Point. There won't be anything else smaller [than Him] in the world. There are many small things in the world. There are such small diamonds. There are 100 [diamonds] in a *ratti*¹. For example, the eye of a needle is so small. Even while sewing, they put on a thimble (*toti*). They pull out the needle with it. So, His name is so great – 'Bholenath, Shivbaba' whereas, He is such a small thing. He is so small that He isn't even seen with these eyes. You can still see a needle with your eyes. The soul is so small that it can't be seen with these eyes either. His name is Bholanath Shiva. Then, people have combined Shiva and Shankar. Now, it is such a small Point; the diamond embedded in the *linga* of the Somnath temple is shown as His *yaadgar* in the path of *bhakti*. That *yaadgar* diamond is still bigger [than Him]. Nevertheless, that Shiva is certainly a Point. What a comparison between such a small point and such big Shankar! Shankar is shown with a big body. His idol is shown. Now, both of them are combined.

The Father sits and explains: it is such a small point. Then, it is covered with Maya's covering. Who? In fact, Shiva is a Point of Light. The one whom that Point of Light Shiva enters, He makes that soul as well into a soul conscious point from a body conscious one; He makes him equal to Himself. The child becomes equal to the Father. Then, people thought: a soul is equal to the Supreme Soul. Shankar's soul itself is the Supreme Soul. However, he is covered with Maya's covering. Who? Shankar. Not Shiva, the Point of Light. A soul is so small. It is smaller than the point of a needle. It can be seen just with the divine eyes. It is covered with Maya's covering to such an extent! These are the concepts to be understood so deeply. Then, you have to remove that covering. When the rust is removed, the soul will become pure. No one has it in his intellect how the Father comes and what He explains. A soul is a very small thing. How is it covered with rust? Then, it becomes *satopradhaan* through *yogabal* (the power of yoga). The soul isn't visible either. It is so small. They also sing: a unique star shines between the eyebrows. No one thinks over these topics. Though they say through their mouth that a star shines between the eyebrows, they don't know anything at all like how that star will be. If they knew about the soul and the Supreme Soul, they would think over it. Just think: the thoughts would be so subtle! How small a point the soul is that it isn't even seen through these eyes! It is seen with the divine eyes. The soul as well as the Supreme Soul is seen. Both of them are alike. How is such a small soul covered with Maya's covering? It is called rust in general language. This is also a concept to be understood. In fact, that rust also has to be removed through *yogabal*. For this, you have to have the connection of your intellect with the Father.

Now, you children have received this wisdom which you continued to receive a cycle ago. It is said, 'Remember Me alone'. However, who says it? Who is the soul who says, 'Remember Me alone'? Is it the *Supreme Soul*, the Point of Light or the one whom He enters? The one who says it would certainly be corporeal. Then, come to Him. He is so small. Then, He comes in this body and speaks. You have to churn the ocean of thoughts over all these subtle concepts. There are rarely some children who think over such subtle concepts and understand what the soul and the Supreme Soul are. It is because it is about the unlimited

¹ A jewellers' weight, equal to eight barley corns

wisdom. Many can't even understand these concepts. And they will be engaged in their own business etc. because of confusion. The rust of the ones with such a dull intellect can't be removed. Whose? Who were said to be the ones with a dull intellect? God comes and gives the unlimited intellect [saying]: the soul should be merged in the love of the Supreme Soul's form so that its many births are filled with joy. Nevertheless, no one uses his intellect over these concepts. They are confused. So, they get engaged in their own business [or] occupation. You need to have a very subtle intellect for it. The Father also sits and explains what is called a subtle intellect and a dull intellect. The concepts are so subtle that they sit in someone's intellect with difficulty. If someone churns the ocean of thoughts nicely... They have given him a name in the path of *bhakti*. The one who churns the ocean of thoughts best, the one who churned the ocean of thoughts the most, what has he been named in the path of *bhakti*? As is the name, they perform actions right according to it. What has he been named? If someone sits and churns the ocean of thoughts nicely... When he does that in the Confluence Age, will he do that in the *broad drama* as well or not? In the *broad drama*, in the path of *bhakti*, he has been named Vyas. 'Vi' means in a special way [and] 'aas' means 'sat'; for which task? For churning the ocean of thoughts. Nevertheless, there was no one to show him the path there and what about here? Here, there is the One who shows him the path.

So, it should also come in the intellect: such a soul has to stay in its Father's remembrance. The soul is so small and this body is certainly so big. Such a small soul resides in such a big body; it is a *wonder*, isn't it? The Father says for this itself: I narrate you very deep topics. [These] are very deep topics, the deepest topics that you know from the Father now. Now, you describe even the form of the soul. It is such a small thing. How do you make it *pure*? For this, you have to go into a lot of subtlety. The concept is of a *second* but it is so subtle. You will think: the soul is so small. It should just fly [high] by remembering Him. It is said '*jiivanmukti* in a *second*'. So, you should take a *second* to remove the covering. Now, you think how this covering, or call it husk, should be removed. You have to go into such a subtle stage, where there isn't the sorrow of speech either. From where will this speech also come out? It is such a small [and] subtle thing. How will speech come out of it? You have to completely understand what and how the soul is. No sages, saints etc. have the knowledge of the soul. Everyone does say: it is covered with Maya's covering. However, they don't understand anything at all. The Father sits and explains these topics to you children alone: this is a task of great hard work. The soul has to become so subtle, the one without [any] covering again. Only the soul becomes *pure* for it. It is so small. You have to purify it. Only the one with a subtle intellect can describe these concepts.

It is the second *page* of the *vani* dated 06.11.1967. The soul is so small. You have to purify it. [Time] ticks every *second*. You have to become *pure* by then. It is a concept to be understood nicely. The more we remember that small thing, the purer we will continue to become. Some say: how will we remember the Point? It doesn't come to our intellect, it doesn't remain stable. So, the Father says: *accha*, remember the big form. If you can't remember the small point, the subtle thing, remember the big form itself. At least *practice* it. It shouldn't take you even a *second* to remember Him. It is certainly a small thing. It means if you can't remember the small form of the Father, [you can] at least [remember] the big form. It is said in the path of *bhakti*: even if we get the dust of God's feet, it is a great fortune! What is this dust? This dust is the soil of body consciousness. The permanent chariot God enters, his soil like body consciousness is also something very elevated if you don't leave his side till the end. He is such a boat, ship that is praised in the path of *bhakti*: *Nanak caap jahaaz, jehi*

*carhe utare paar nar*². Then, the Hindus have also said: *Shankar caap jahaaz*³; He takes his support, doesn't He? You have to remember the Father in any way possible. If you can't remember the small form, at least [remember] the big form.

You remember the Father and become *pure*. The rust will certainly be removed. How long will it take? When you think about such subtle topics, it is as if you become engrossed only in it. When you go very *deep* into them, it is as if you forget your own body. It is as if you become engrossed in that itself. The Father sits and explains all these topics. The topics are so deep. You shouldn't take *time* in it. Purifying such a small thing takes just a *minute*. The Father Himself sits and explains: why do the children take so long? It is because they forget it again and again. The Father says for Himself: I certainly just explain what I am [and] how I am. However, you have to know what a soul is as well. If it comes once to your intellect that it is such a small thing... You have to have yoga with that Father. It doesn't seem to be a big deal. It needn't take so much *time* either. It is praised: *jiivanmukti* in a *second*. The rust should be removed. It is something to think about, isn't it? The soul will become *pure* by churning the ocean of thoughts [and] going into this subtleness. And then, it will leave this body. So, why do you children forget it again and again? Baba certainly explains it very accurately still, the children forget it. So, the rust can't be removed either. You have to rack your brains so much! Why not rack your brains [to attain] the kingship of 21 births? For this, you need to go into so much depth, subtleness. You have to silently remember just the One. You have to go beyond sound, beyond speech. Though everyone agrees, these are certainly very subtle concepts.

The Father says: I narrate to you the deepest concepts today. He explains this as well: it is very difficult for the children to stay in remembrance itself. They forget it every now and then. As per the *drama plan*, you have to attain this stage as well number wise according to your *purusharth*. It is called the easiest and the deepest subtle concept. However, you forget it. If you attain the *karmaatiit* stage now, you can't have this body either. The Father takes you into such subtleness. You need to work hard. It is great hard work to remove the rust [and] stay in *yogabal*. The Father explains: sit in solitude (*ekant*), churn the ocean of thoughts and go into such depth. Then, you may discover something. It is such a small thing. In addition, it is so peaceful. It isn't visible to these eyes either. You have to consider yourselves to be a soul and stay in the Father's remembrance. Because of the point being very subtle, those people say that He is beyond name and form. Which people? Why did He make them distant by saying 'those people'? He didn't say, 'You children say that He is beyond the name and form'. 'Those people' means the souls who *convert* to other religious, the body conscious souls who are covered with a thick husk of body consciousness of many births. Because of not understanding it, they don't remember completely either. And because of not remembering, the husk of body consciousness remains. The very [number] of their births decreases. The soul can't play the *all-round part*. Then, they say in the path of *bhakti*: He is beyond name and form. How can we describe Him? As for the rest, it has been mentioned in the Gita: *anoaniyaan samanumaratyah* (the soul is subtler than an atom). Who said it? That Gita was also written by human beings themselves. Some human being must have said that sentence.

So look, how subtle it is! It is like an atom. You children have to go into subtleness to such an extent. You have to be extremely introvert in it. The Father sits face to face and

² The bow like body of Nanak is like a ship. All the men who ride on him sail across [the ocean like world].

³ The bow like body of Shankar is like a ship.

explains to you children. Those who say that He is beyond name and form, they can't understand it. He sits face to face and explains to you. When the children become *pure* through *yogabal* i.e. the journey of remembrance, when they attain such a stage, they won't like speaking. It is because the soul is beyond speech. Such a small soul has been playing so much *part* for 84 births. It has accumulated rust while degrading. This is why it is said [to have] rising and falling celestial degrees. How do we have rising celestial degrees? How do we have falling celestial degrees? We have rising celestial degrees on remembering the Incorporeal, Vice less and Ego less One. And we have falling celestial degrees on remembering the corporeal, vicious and egoistic one. All the human beings are corporeal and body conscious. They are egotistic [and] vicious. It takes 5000 years to become *impure*. Why? It should take equal time to become *pure* and *impure*, shouldn't it? (Student: no.) Why? (Student comments.) The soul is called a *battery*. Any *battery* takes less *time* to be charged. It is because the *generator* that charges it is more powerful. And it takes a lot of *time* to get discharged. Those are the limited *batteries*. In fact, this soul is the unlimited *battery*. And the Father of the Souls, the Supreme Father Supreme Soul is the Unlimited *Generator*. The more someone shows courage to charge the *battery* like soul, the faster he can *charge* it. The soul took a *time* of 5000 years for being coloured by the company of many and degrading. And the *Ever pure* Father is so *ever pure* that the colour of His company of a *second* can remove the rust of many births. It is about dedication. Such souls like king Janak will also come at the end who will come at *last* and go *fast* in a *second* and fully charge their *battery*. It is the easiest for them. They understand these topics too completely. They understand them when it is the end. When you stabilize in the body less stage, you don't like coming down from it. Now, you are body conscious, so you enjoy degrading a lot. All this is about *practice*. The Father greets you, '*Good morning*'.

So, you have to come down [from that stage] to make a noise as well. Then, you have to attain that incorporeal *position* again. You have to work very hard number wise according to your *purushaarth*. Baba is certainly experienced. There used to be very small diamonds etc. You have certainly seen them, haven't you? The work of a jeweller is the most important. This one is also a jeweller. Only a jeweller can understand this work. Jewels are very tiny stones; they are very small. These jewels are also traded. These gems of knowledge are also called jewels. These topics about jewels are so subtle. It needs effort for someone to even understand it. In fact, some say: such deep concepts don't sit in our intellect. The Father Himself is [deep]. The way someone is, he will sit and explain in the same way. Children have to work so hard. They need to sit for churning this ocean of thoughts. The way someone is, you have to understand him in that way. It is the third *page* of the *vani* dated 06.11.1967. When you sit for *yoga* after understanding Him, the soul leaves the body and flies above. The children also have to attain such a stage. The children are explained such deep topics. He says: what I am, how I am and the form in which I play a *part* in practice, when you understand that form and sit in *yoga*, your soul will certainly become body less.

Now, you see that the time nears. Now, you certainly have to go Home. You have to go even beyond speech. So, you have to make *purushaarth* now itself. You won't be able to make so much *purushaarth* later on. Why? It is because the Father who explains is using speech now. The extent to which the Father can explain about the Father deeply, no one else can explain Him deeply to that extent. 'No one can give My introduction except Me.' So, you can make the *purushaarth* of going beyond speech now. At the end, there will be commotion [everywhere]. This is why, you don't get *time* to make *purushaarth* at the end. There are a lot of cries of despair. You can study the knowledge nicely in a peaceful environment. When there are the cries of despair, the weak ones won't be able to stay [steady in knowledge]

either. Only relatives and so on will keep going on in their intellect. They will be just after their relatives [saying]: help us. However, everyone will deceive you at the end.

Such a small soul becomes *pure*. It attains the *karmaatiit* stage. Then, the soul receives the crown of *light*. It won't be said for the body that it receives the crown of *light*. The small soul itself becomes *pure*. No one's body can become *pure* at this time. The soul becomes *pure*, then, *light* is visible on the face of the soul. How a small soul becomes luminous on becoming pure! What happens? You have to go beyond just by thinking over these topics. Someone should sit and explain these topics so well! The soul itself becomes *pure* and *double* crowned. Well, a soul can't be given the *light*. No one has that power. The soul is so small. It is so *pure*. The soul receives *peace, purity* [and] *prosperity*.

Now, you certainly listen [to Him] face to face. 'The *murlis* are played in Madhuban'. Madhuban itself is glorified. What all the Father sits and explains to the children! You have to churn the ocean of thoughts [over] how such a small soul becomes *pure* then, it becomes luminous. You have to work hard. Otherwise, you won't be able to attain such a high position. The Father explains all the topics. It is a topic to think over, isn't it? Who has *light*? Does the body have it? Does body consciousness or the incorporeal soul have *light*? In the path of *bhakti*, they *show* it for the body. They decorate it a lot. They will decorate the bodies of the deities. They will go to the temples of Shiva and decorate the *linga* in the month of Shravan (the rainy season; the month of July-August). How much they decorate Him with flowers! Well, is that decoration of the corporeal one or the Incorporeal One? Is the Incorporeal One decorated? The corporeal one himself is decorated. The corporeal one [is called] *sagun* (the one with virtues) and the Incorporeal One is called Nirgun (the One without virtues). So, they *show* it for the body itself. The *show* of the soul won't be visible either.

Think: does Baba speak accurately or not? How does such a small soul wear the crown of *purity*? Mahatma Buddha as well as Guru Nanak are shown with the crown of *purity*. A crown should certainly be shown for the body. How much commotion these people make for staying pure! They don't listen to even the Unlimited Father. Then, who else is left? Their stomach has sunken in by following the directions of the limited Father. They have been reduced to [to a state of] skin and bones. If you don't follow the Unlimited Father's *shrimat* even now, how will you become elevated? How will the soul become *pure*? You have to go into great subtlety. You need to be introvert for it. Sit in solitude and churn the ocean of thoughts. You know that it is your last birth. You have to make *purusharth* in this last birth itself. What does the stomach need for making *purusharth*? Give it a piece of bread (*roti*) and that is all. You don't even like to eat in this stage. The soul with *yogabal* becomes content with little. The more *bhogi* someone is, the more he needs. The more *yogi* someone is, the lesser he will need to spend and make a high fortune (*kam kharch balanashin*). The soul becomes a deity just by becoming *pure*. It becomes the master of the world.

So, you need to work hard for it. Consider yourselves to be a soul and sit. How long will Baba sit and explain to you? Your thoughts will go elsewhere even while sitting here. If your thoughts go towards the outside world, you will just start yawning; you will feel tired.

You have to go very deep into this. You children have to work so hard. He tells [you] that as well. Now, there is *time* left. When is it about? Should we think even now that there is *time* left? When was it said that there is *time* left now? It was said for 1967. You can't say now

that there is *time* left to make *purushaarth*. Now, the ranks of the rosaries have also started to be declared. Kingship hasn't been established now. Keep making *purushaarth*. Continue to think yourselves to be a soul and remember the Father. It is then that you will be able to stay in the Father's remembrance somewhat accurately. When is it about? What should we do? What *purushaarth* should we make so that we stay in the Father's remembrance accurately? It has certainly been said in the *murli*: when all the rust of the needle like soul is removed, you will directly study from the Father. So, the concept of the *basic knowledge* was mentioned: think yourselves to be a point soul and remember the Point of Light, the Father of the point souls.

So, the accurate form of the Father... What I am, how I am and the form in which I play a *part*, if you stay in the accurate remembrance of that form, you will move ahead rapidly. There is a lot of subtlety [in it]. In which concept is there subtlety? What is the matter of subtlety in it? It was certainly said: the soul is a point. The Supreme Father Supreme Soul, the Father of the Souls is a Point. That's subtlety, isn't it? It is subtlety [to know] how the Point Father is an actor in practice, how He is the Ocean of Happiness, the Ocean of Peace, the Giver of *Mukti* [and] *Jiivanmukti* [and] how the soul becomes the embodiment of peace, the embodiment of happiness just by His company; you have to stay in that remembrance. For that, you have to go into a lot of subtlety. When that stage becomes firm, you will just leave this body. Baba tells you the *aim* and objective. You do have to play the *part* but it includes much hard work. You understand: the soul receives the *light*, not the body. So, you should churn the ocean of thoughts this way. You have to work so hard that your soul passes *with honour*. When you stay in remembrance, you don't like speaking much either. You don't need voice for it at all. When you go even beyond speech, it is the stage of remembrance. The Father says: what more should I say? Become *manmanaabhav* now. [Rotate] the cycle in solitude. You should churn this very ocean of thoughts through your intellect. You will go for a walk thinking yourselves to be a soul. However, you will take much *time* to attain this stage. It won't happen soon. The soul itself has to attain kingship. It has to take on the body and become *double* crowned. It isn't that Lakshmi-Narayan have a crown of *light*. All these are the concepts to understand with your intellect. *Accha*, remembrance, love [and] *good morning* to the very sweet, long lost and now found children. *Namaste* of the Spiritual Father to the spiritual children. Om Shanti.