

**Disc. No. 38a, Date: 13-9-05, Hospet-1 (Karnataka)**

*A brother -.... Now there is one question. Who is called the number one pure soul? Is it Lakshmi or Maya?*

**Baba** – The soul who is called the number one pure [soul] is the one who takes the advance knowledge, follows the way of the advance [knowledge] and proves itself by remaining pure.

*The brother: There is one soul who follows only Narayan and there is another soul who doesn't follow even Narayan. She stays alone. So that too is purity.*

**Baba** – No.

*The brother: She doesn't follow anyone.*

**Baba** - If she does not follow anyone, it means that she does not remember anyone at all. You have to remember one, or not? And you have to follow the opinion of one, or not?

*The brother: Yes, we have to. But Maya...*

**Baba** – So, it has been said in the Murli, “To remember Narayan is the best special effort for the soul (*purusharth*).”

*The brother: But she will become Lakshmi.*

**Baba** – Whom....?

*The brother: It(remembering Narayan) is (done) to become Lakshmi. If we want to become Lakshmi, there is benefit in remembering only Narayan. But Maya doesn't remember even Narayan. Yet, she got the power. How did she get it?*

**Baba** – It is *Maya* who remembers Narayan the most but in the form of an enemy.

*The brother: Yes, if Narayan bows (before her) then, the whole world will bow before her.*

**Baba** – Yes.

*The brother: Where did she get that power to take the step of making such a thought, that Narayan himself should bow before me?*

**Baba** – It is because he (*Prajapita*) has made her his wife. When she becomes the wife, doesn't she take the color of the company the most? Is *Jagadamba* your mother? Is she the world mother (*Jagat ki amba*)? Doesn't she take the color of the company the most? So, won't she receive power? Arey!

*The brother: The whole world bows before her.*

**Baba** – Will the whole world bow before *Jagadamba*, or not?

*The brother: Yes, it will bow.*

**Baba** – And in front of *Maya* the whole world has to bow, it doesn't bow. The soul of Ram doesn't bow. The *Suryavanshi* souls (of the Sun dynasty) do not bow. You left behind the *Suryavanshis* from the whole world. You removed the *Suryavanshis* from among the whole world.

*The brother: Baba, if that part (of Ram bowing to Maya) is not played then it will not be proved that the mind completely surrendered in front of the intellect and the intellect completely surrendered in front of the mind. Both these roles have to be played.*

**Baba** – If the intellect surrenders in front of the mind, it means that the intellect is not at all pure (*satvik*).

*The brother: Even that has to happen at one time, hasn't it?*

**Baba** – It will happen when there is ignorance.

*The brother: It has to happen in the shooting period, hasn't it?*

**Baba** – That which has to happen in the shooting period is the issue of ignorance, isn't it? If there is ignorance then it will happen. Why should we do a bad shooting deliberately?

*The brother: No, I mean to say that the number one intelligent soul of Narayan will completely surrender in front of the mind i.e. in front of Maya at some time.*

**Baba** – The soul of Narayan is not the number one intelligent soul.

*The brother: It is Narayan himself who becomes number one intelligent.*

**Baba** – The number one intelligent soul is Shiv.

*The brother: Shiv is the one who stays beyond the mind and intellect.*

**Baba** – What, beyond the intellect? He is the intellect of the intellectuals and you are saying that He is beyond intellect. He doesn't have a mind. Shiv doesn't have a mind. If He had a mind then He would have started to come in the cycle of 84 (births). He is beyond the mind. He is the intellect of the intellectuals.

*The brother: Baba, if we see the picture of Lakshmi and Narayan, it has been shown that Shiv stays beyond the mind and the intellect.*

**Baba** – What should be seen in the picture of Lakshmi and Narayan?

*The brother: Lakshmi is the mind and Narayan is the intellect.*

**Baba** – How can you say Lakshmi to be the mind?

*The brother: Because, Brahma Baba had experienced this vision. Brahma Baba wouldn't accept Maya, so he cannot put the picture of Maya.*

**Baba** – No, Lakshmi is not the mind. Brahma is the mind.

*The brother: So, wouldn't Lakshmi be called as the mind in this household path?*

**Baba** – They have gained victory over the mind. How will she be called the mind? Lakshmi and Narayan have gained victory over the mind. They have controlled their minds. They have jammed their thoughts. This is the reason why they are looking so happy. Lakshmi will not be called the mind.

*The brother: In a household path, won't the husband and wife be called as the mind and the intellect?*

**Baba** – No. There is no question of mind at all in the household path of the Golden Age; the mind is merged there.

*The brother: The intellect doesn't work there either.*

**Baba** – Where?

*The brother: In the Golden Age.*

**Baba** – The intellect works only to the extent it is needed. Why to use the intellect unnecessarily? The intellect is pure (*satvik*) (there). The intellect only does its work of concentration, “I am a soul. He is a soul.” The intellect works just to see (the others) in a soul conscious form. The intellect works just (to think), “This one is my companion. This (other) one is not my life partner; that one is not, that one is not...” The intellect is unadulterated (*avyabhichari*).

*The brother: I read in a Murli that Lakshmi is called the devotion (bhakti) and Narayan is called God (Bhagwan).*

**Baba** – O.K. Bring that Murli.

*The brother: I am searching for it (but) I am not finding it.*

**Baba** – Your spirit (*bhoot*) is simply making a fool of you by reading it. Lakshmi will not be called the mind. Brahma will be called the mind. There is the *Trimurti*, isn't there? They are just like the three powers of the soul: the mind, the intellect and the *sanskars*. Similarly, there are three powers of Shiv as well. The mind (in the form of) Brahma, the intellect (in the form of) Shankar and the power of the *sanskars* is Vishnu. Every soul has three powers. Every soul is the form of the *Trimurti*. The *Trimurti* (three idols) does the work. The Supreme soul also has (His) work done through the *Trimurti*. He too has three powers. Hence, the name is '*Trimurti Shiv*'. Yes, when Brahma becomes complete, when the mind becomes complete, it reaches the complete stage, then it merges in the intellect. He becomes Brahma so Vishnu. Vishnu means: all the series of thoughts of Lakshmi that are going on, they all end. She merges herself in the thoughts of Narayan.

*The brother: Yes. That is what I am saying Baba. What does Lakshmi do? She merges herself in the thoughts of only Narayan.*

**Baba** – So, the mind didn't exist at all then.

*The brother: She merges (the mind) only in that of Narayan; that is one kind of purity. It means that she doesn't see anyone else. That is one kind of purity. And the other soul is [the one] who doesn't merge her thoughts even in that of Narayan. She doesn't merge (her thoughts) in that of anyone. So, that too is a kind of purity.*

**Baba** – The one who doesn't merge will go and take birth in the Copper Age (*Dvaapar yug*). She will not at all take birth in the Golden Age (*Satyug*) and Silver Age (*Tretayug*).

*The brother: Alright, she will not take birth but that too is a kind of purity.*

**Baba** – Yes, then there is also such kind of purity that a soul will go and take birth in the last birth. She will not take birth in the Copper Age and she will not take birth in the Iron Age either. She will go and take birth at the very last of the Iron Age. That too is a kind of purity. What is this? One (type of) purity is complete in 16 celestial degrees and the other (type) is the purity without any celestial degrees and another (type) is the purity of 8 celestial degrees. Isn't there any difference?

*Another brother - Even today pure souls are taking birth, aren't they Baba?*

**Baba** – Yes, pure souls are taking birth even now. Yes, the souls of the deity religion are coming from above even now.

*The brother – No Baba. All the seed form souls stand in front of Maya (saying), “Bow in front of me.” But she will not bow. Isn't this the power of purity?*

**Baba** – In front of Maya.....

*The brother: ...all the souls of Rudramala (the rosary of Rudra) will stand (saying) “Bow in front of me.”*

**Baba** – The seed form souls do not bow in front of Maya at all.

*The brother: But they will have to. Only then the garland (mala) of heads (mund<sup>1</sup>) has been shown in the neck of Maya, hasn't it? Mundmala means, she has won over the gathering of all the intelligent ones and has put them in her neck.*

**Baba** – Has any picture of Maya been shown?

*The brother: the mund in the neck.....*

**Baba** – That has been shown as the form of *Mahakali*. It is the form of *Jagadamba*.

*The brother: Baba, Maya will be Mahakali as well, won't she?*

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<sup>1</sup> The brother says 'rund' but he means head, which is actually 'mund' in Hindi.

**Baba** – No. *Mahakali* means the one who is influenced by Ravan. When *Jagadamba* herself becomes degraded (*tamsii*), she is influenced by Ravan. Ravan comes inside after crossing the line<sup>2</sup>. She gives him the permission, “Come in.” She crosses the line of *Shrimat*. (The one who is) influenced means (he is the) subject. The form of *Jagadamba* in the form (picture) of Ravan form is that of nature (*prakriti*). The five elements of nature i.e. earth, water, air, fire and sky are the five heads of Ravan on the left side. And lust, anger, greed, attachment and ego are the five forms of *Maya*, the male faces. That too, these forms appear when they become degraded. Even *Maya* was pure in the beginning of the Copper Age. In the beginning of the Copper Age there never used to be fights on the name of religion. The name of Krishna was not there in the Gita at the beginning of the Copper Age. Gita was a creation without any [corporeal form of] God (*anishwar vadi*). Later, since the name of Krishna was included in it, the world degraded more. Even now it is fixed in the intellect of Gita Mata that the soul of Krishna is the God of the Gita. The soul of Ram is not the God of the Gita.

*Another brother – .....He (the brother) says that to push someone towards the religion he belongs to is also a big service. Was it so Raghunath bhai?*

*The brother – I had this wish: to bring all the souls into the Ancient Deity Religion (Adi Sanatan Devi Devta Dharm) and the other service is to take a soul to the religion he belongs to and make the soul settle in it. This is one service. Which service is best from among these two?*

**Baba** – Our aim is to establish heaven (*swarg*), to establish the world of happiness. Our aim is not to become a helper in the task of the establishment of the world of hell (*narak*). The *Arya Samaj* (religion) arrives at the last [end] of the Iron Age. It is not our aim to establish the *Arya Samaj* religion and raise the unity for the establishment of the *Arya Samaj*. Our aim is to select the best souls from the *Arya Samaj* (religion) as well and take them to the beginning of the Golden Age.

*The brother: So, should all those souls leave their religion and come here?*

**Baba** –Yes. They will come. Those who are the best souls of that religion leave it and come here.

*The brother: Baba has said in the Murlī, “Dharat pariye kintu dharma na choriye.” (It is better to die in one’s own religion than to convert in another religion). If I am the one belonging to the Arya Samaj [religion] then I will stay only in the Arya Samaj [religion]. The Ancient deity religion.....*

**Baba** – They are not at all [of that religion]. They have forgotten their form. The souls who converted and went into the *Arya Samaj* [religion]; they went into the Christian religion; they went into the Islam religion; they did not belong to the Islam religion at all, they originally belonged to the Ancient Deity Religion indeed. If they are [of the Ancient Deity Religion] then their identification was mentioned, ‘When you say just one word to them, when you say one sentence, they will convert immediately.’

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<sup>2</sup> Baba is talking about a famous Hindu scripture called the Ramayana. Before going in search of Ram, who had gone for hunting on the request of Sita, Laxman makes a circular perimeter with his arrow and tells Sita not to cross it and come out of it in any circumstances. But when Ravan, in the absence of Ram, disguises himself as a *rishi* (saint) and tries to lure Sita emotionally, saying that he will only accept her *bhiksha* (the offering given to the saints who come to visit anyone’s home) if she comes out of the perimeter. Sita does the mistake and Ravan abducts her.)

*The brother: But, here in the Confluence Age just the opposite is happening.*

**Baba** – What is happening?

*The brother: At first, they come to the Father, they do [some] churning and then they are going into other gatherings (sangathan).*

**Baba** – So, those who are going, let them go. Let them go happily. Why should we run after them? Let the weak (*kacchi*) souls convert. The one who heard and understood the knowledge once, recognized the Father and after that if he is deceiving (the Father) and going, it means it is the soul who will certainly convert. Those who belong to the religion of the Father will listen once and convert immediately (into the Father's religion). The one who belongs to our clan (*kul*) will convert (into our religion) soon, he will not argue very much. He will like it very much. Should we bother about our community (*jaati*) or should we bother about the others?

*The brother: Baba, this is selfishness*

**Baba** – What selfishness (*swarath*)?

*The brother: Looking at only our community.*

**Baba** – Is it for the chariot (*rath*)? The religion that is being established for the new world, is it for this chariot?

*The brother: No.*

**Baba** – This chariot will be finished. What selfishness is there in it? You don't know the meaning of selfishness.

*The brother: All the 5 billion (500 crore) souls should receive happiness.*

**Baba** – The 5 billion souls do not receive happiness uniformly.

*The brother: That is what I am saying Baba, that.....*

**Baba** – The 5 billion souls do not receive happiness uniformly and they will never receive it either. Even the 450 thousand (4.5 lakh) souls do not receive happiness uniformly and they will never receive it either. Also the 16,108 souls do not receive uniform happiness and they will never receive it either. The thousand arms of Brahma do not receive uniform happiness either and they will never receive it. There are two groups among them too, the “*leftist*” (the ones who take the left path) and the “*righteous*”. Even the 108 souls do not receive uniform happiness either and they will never receive it. Even the 8 souls do not receive uniform happiness. Now, it has been said in the *Avyakt Vani*, he(Bapdada) has been talking to the eight deities (Ashta dev) for two years; now it has been said in the *Avyakt Vani* this year, “The gift of the new world is being given to you children. Do you come and go in the new world?” So, to whom was it said? It was said to the eight deities, wasn't it? So, among the eight deities some are those who come and go. And there would be at least some group among them which is not the group that comes and goes; it(that group) has made the new world and is sitting(staying) in it.

*The brother: Then, why create a desire in their heart that “you too can become an Ashta dev”?*

**Baba** – To whom?

*The brother: When that soul cannot at all become [this], then why should we go in front of them and try to tell them that they too can come among the Ashta dev?*

**Baba** – Do you know? Do you know who can become (Ashtadev) and who cannot?

*The brother: No.*

**Baba** – Then make a good thought for everyone, that everyone may become (Ashtadev).

*The brother: I want to make this good thought, ‘see brother, I don’t know which religion you belong to.’*

**Baba** – You do not know. You do not know to which religion they belong; neither do you know who is going to be included among the Ashta dev. That is why, we should make a good wish for everyone that this one should come among the Ashta dev, that one should come among the Ashta dev and I too should come among the Ashta dev.

*The brother: This is (like) a devotee[‘s way of thinking].*

**Baba** – No, No, this is not (like) a devotee[‘s way of thinking], this is not an issue of devotion. (This is) making a good wish for everyone.

*The brother: There are only eight seats and should we wish for ten people that they should come among the Ashta dev?*

**Baba** – Look, when the examination for passing M.A (Master of Arts degree) or B.A. (Bachelor of Arts degree), 5<sup>th</sup> class, 8<sup>th</sup> class takes place, then the student who comes first is only one but, how many take the exam?

*The brother: There are many.*

**Baba** – All of them. So, give a chance to everyone.

*The brother: That is why, Baba, I wish (them), “Don’t try to come in the first number, but whatever questions the teacher asks...”*

**Baba** – This (to wish that they should not try to come in the first number) is a negative thought for the others. It is a negative thought for yourself as well.

*The brother: No Baba. I say this (to them). Don’t come first in the class. Only answer the questions asked by the teacher. That’s enough.*

**Baba** - If someone becomes capable of answering all the questions that the teacher asks, all the questions that have been asked in the murlis or all the questions that have been asked in the Avyakt Vanis or all the questions that Baba has asked in the murlis in the Advance knowledge, then he will himself become Narayan.

*The brother: I want to say, do purusharth (special effort for the soul) to the extent that you have the power to give the answers. Why are you trying [to answer] what you are not capable of answering at all?*

**Baba** – Why do you use your own words? Why do you make your own opinion? Why don't you catch (the words of) Baba's Murli? Has this been said anywhere in the Murli?

*The brother: It has been said in the Avyakt Vani that in the beginning the purusharth was such that, the one who does more purusharth will go high. Now it is not so. Every soul has to become fixed on their seat. This sentence.....*

**Baba** – 'Has to become fixed' .....listen, 'has to become fixed', this is an issue of the future, isn't it?

*The brother: Yes, it is an issue of the future.*

**Baba** – It is the issue of the future, isn't it?

*The brother: So, that is exactly what I need to know, on which seat I should sit. I have to go and sit on that very seat. It is not necessary that I have a desire to go and sit higher.*

**Baba** – So tell us, on which seat do you want to sit?

*The brother: That is what I have to judge.*

**Baba** – You will not be able to judge now at all and the others will not be able to judge either. On the basis of the balance of their *purusharth*, automatically through their behavior, through their vision, through their deeds they will reveal themselves.

*The brother: Why should we make a comparison that the Ashta dev are the best, Ashta ratan (eight gems) are the best, and this one is the best? There is no need at all to do comparison.*

**Baba** – Baba has made that comparison; we have not done it. Baba has made the comparison in the Murlis that the *Ashta dev* do not suffer punishments. We have not done it. We children are doing what the Father has done. The language of the Father is the language of us children. Why will we beat our drum separately? Arey!

*The brother: Baba, this very issue makes me feel uneasy that why should we compare?*

**Baba** – If it makes you feel uneasy then, judge yourself within, which words are we talking and what are we doing according to the *Shrimat* and which words are we talking against *Shrimat*? It has been said in the Murli, "Consider the one who talks against *Shrimat* to be of Ravan's dynasty." Do you want to become of Ravan's community?

*The brother: Now I belong to Ravan's community and I want to become of Ram's community.*

**Baba** – (You) do not belong to Ravan's community; now we belong to the Brahmin community. You forgot this. Now we are neither in Ravan's community nor in Ram's community. We are neither under the control of Ravan nor under the control of Ram. We are in the middle. We are in the Confluence Age. We are Brahmins now. We are neither a deity; we are neither of the



deity clan nor of the devil's clan. There are nine categories of Brahmins. Now we don't know which category we belong to. We will go in some or the other category but we will become Brahmins.

*The brother: Those souls who use their intellect much, only they have to go more up and down in this knowledge.*

**Baba** – No, it is not about the intellect, they use their ego (*ahankaar*) more; the egoistic ones attain nothing.

*The brother: Baba, the atheist child will not like to take the inheritance from the Father, because he has such quality indeed, the soul from the atheist religion...*

**Baba** - They are 100% egoistic. But the people of *Arya Samaj* have half ego, they have 50% ego. That's why they attain 50% reward. They believe in the Father, but they don't believe in the deities at all. They believe in the incorporeal, but they don't believe in the corporeal at all.

*The brother: Yes, Baba, if a soul does purusharth (effort) and says that he doesn't want to take the inheritance from the Father, I want to take the power from the Father and myself...*

**Baba** - Why should a soul say so, is this righteousness (to say), "I don't want to take the inheritance from the Father, I want to take the inheritance from the deceitful ones (*dhurt*)"?

*The brother: No, I want to stand on my own feet and take the inheritance...Hitler tried but failed. Hitler had this desire that Germany and Japan together should control the whole world. What is his desire behind controlling? He desired to establish heaven after that but he wasn't able to establish it, he failed. But at least he had the desire to stand on his own feet and do it. So what is wrong in this?*

**Baba** - It is ego. Because he was an egoistic person.

*The brother: The power which he has received from the Father, with that power he wants to establish (heaven). Then what is wrong in it?*

**Baba** – Where did he receive power from the Father? If he had gained power from the Father, then wouldn't he have passed?

*The brother: He might have studied half ...*

**Baba** - He received the power from Ravan. He took the inheritance from Ravan, with which he created violence in the whole world. The Father never teaches violence.

*Silence....*

(To the brother) Where you become silent, think that it is your mistake there. Immediately take a report of it, don't leave it. Hitler and Napoleon took the inheritance from Ravan; they did not take the inheritance from Ram at all.

*The brother: Baba, I like Ram very much but what is the power that I want to take from Ram?*

**Baba** – What is the use of liking him when you didn't follow him?

*The brother: Yes, that is what I am saying Baba, by following Ram, what I want to do (is)? (Like) Hitler stood on his own feet and to establish heaven he...*

**Baba** - Hitler didn't at all have his own feet. He had Ravan's feet.

*The brother: But he didn't follow anyone, Baba.*

**Baba** - He followed Ravan. He followed violence. Violence is the work of Ravan. And the work of the Father is to make (us) non-violent. Deities are non-violent. Devils are violent, like Ravan.

*The brother: Then why did the deities take the help of the devils to take out the nectar?<sup>3</sup> They could have themselves extracted it out.*

**Baba** - No, they didn't ask for help. They both just started the task. Both the parties (devils and deities) were told to do it; just like, the *Kauravs* were told to listen to the knowledge of the Gita and the same was narrated to the *Pandavs*, but the *Kauravs* were not able to listen to it nor imbibe it.

*The brother: To take out the nectar, the devils had put as much effort as the deities had.*

**Baba** - Yes, but they caught the mouth. They caught the mouth of the snake.

*The brother: Baba, someone.....*

**Baba** – First, listen... (the devils) caught the mouth of the snake and (the deities) caught the tail of the snake; which means they followed the (direction) of God. And the devils asked, “Why did you say so? Why did God say so? It shouldn't be like this, it shouldn't be like that!” They used their intellect more.... is it good to become Vishnu or is it good to become Ravan? Is it good to become several heads or is it good to become several hands (*bhuja*) like Vishnu. ‘*Bhuja*’ means helper.

*The brother: This is the point which I cannot digest...*

**Baba** – Why?

*The brother: If a child sits on the Father's dil-takht (heart-throne) then the child is called sapoot (good and dutiful), he becomes a dutiful child of the Father. But similarly, if the child sits on the Father's intellect, then he is called a Bhasmaasur<sup>4</sup>. Why is it so?*

**Baba** - (Laughing) your intellect has become upside down. To sit on the Father's intellect means to control the Father's intellect.

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<sup>3</sup> The brother is talking about an epic story called *Saagar-Manthan* i.e. churning of the ocean in the Hindu mythology, in which the devils on one side pull the mouth of an enormous snake called *Sheshaag* rolled around a mountain named *Mandarachal* as a churner in between and the deities on the other side pull the tail towards their respective side in order to extract the pot of nectar from the ocean

<sup>4</sup> a devil in a Hindu mythology who had received a boon, that if he puts his hand on anybody's head they will be turned into ashes

*The brother: That means the Father is the intellect. The Father is not beyond the mind and the intellect.*

**Baba** - No, the one who wants to have control over the Father's intellect is *Maya-Ravan*.

*The brother: So, it proves that Shiv is the intellect and He is not beyond the mind and the intellect.*

**Baba** - Shiv is beyond the mind.

*The brother: So, isn't He beyond the intellect.*

**Baba** - He is the intellect of the intellectuals.

*The brother: Baba, when He is called the intellect of the intellectuals then He is also the greatest among the dilvala (dil lene wala: the one who wins everyone's heart).*

**Baba** – Yes, He likes the dilvala children.

*The brother: When He comes in the corporeal, He is a great dilvala as well as the one with a superior intellect.*

**Baba** – So, you should become a great *dilvala*.

*The brother: This is the question that arises for me... why should we not become dimaagvala (the one who uses his intellect)? If we become dilwala then it's ok but if we become dimaagvale, then it's wrong. Why shouldn't we become the one with a superior intellect?*

**Baba** - Then why do you use your intellect? Follow as said in the murli. Why are you using your intellect?

*The brother: That's what I'm saying.*

**Baba** – Where is it the same? It is not at all the same.

*The brother: After reading the murli, I receive the power (to think,) "why shouldn't I raise my intellect? Why should I become dilvala?"*

**Baba** - Sometimes you say to raise the intellect; sometimes you say to raise the heart. The dilwala child of the dilwala Father.

*The brother: When I sit as a witness, I see two (issues). After reading the murli, I can become either dilvala or dimaagvala. But if I become dilvala, I become a dutiful child of the Father but when I become dimaagvala, I become a Bhasmaasur devil. What has happened (Why is it like this)?*

**Baba** - So, why use your intellect when the Father who gives direction has come?

*The brother: Where did I receive the power from? If I want to raise my intellect... where did I receive the power from? I received it from the murli alone.*

**Baba** - We do not get power from the *murli*. We get power through remembrance. The *murli* is the water of knowledge (*gyan jal*). You do not get power through drinking water.

*The brother: But the murli shows the path how to remember.*

**Baba** - Yes, it shows the path but if you follow it, only then will you get the real power. If you use your own intellect then you will get the devilish power.

*The brother: Baba, to use our intellect in knowledge we do need power. And that is gained through imbibing the murli. Where did Bhasmaasur receive so much power from?*

**Baba** – (Laughing) - The power that is obtained to use self-opinion, is the power that you receive from Ravan...

*Another brother – It seems that even after considering the Murli to be the highest, he doesn't want to follow according to the Murli.*

*The brother – No, I am not saying so. I am saying, when I read Murli I can see: “Raghunath bhai, if you want to, you can become the dilvala through the Murli, it means through the Father whom you find (recognize) through the murli. You can become dilvala or dimaagvala. If you become dilvala, people will admire you. If you become dimaagvala you will go higher but people will mock you. They won't admire you because you will become a Bhasmaasur.*

**Baba** - We have to become *lok-pasand* (liked by people) as well as *Bap-pasand* (liked by the Father) and also *sva-pasand* (liked by oneself).

*The brother: If we become the one liked by Shiv, then if we become dilvala.....*

**Baba** - Stop, stop, stop ... what direction has the Father given? You have to become the one liked by the people as well as the one liked by the Father and also the one liked by yourself. If you pass in all the three, then you are dear to the Father...like Narayan. There is no defamation of Narayan anywhere in the scriptures. That means he became *lok-pasand*. The soul (of Narayan) naturally likes (its role) that: “I should become Narayan from a man”. And the Father likes that child as well because the Father enters him.

*The brother: Because he became (the one with) No.1 intellect. That's why he became dear to everyone.*

**Baba** - (Laughing). He doesn't have an intellect of his own. In the last birth he becomes a *buddhu* (foolish) instead. (Humorously), if he had not become a fool, then he wouldn't have failed in his class twice or four times. He will be called a fool. He becomes the one with a stone like intellect in the last birth.

*The brother: Baba that is alright. You are talking about the part of the end of the drama. But in this Sangamyug (the Confluence Age) he becomes No.1 intelligent, that's why he becomes famous.*

**Baba** - In *Sangamyug* he is not the No.1 intelligent, he has a stone-intellect.

*The brother: If he had a stone-intellect then why would all the people like Narayan?*

**Baba** - The Linga is made of stone, it is made of iron at the end of the Iron Age. In the beginning, initially, it used to be made of diamond. It was indeed pure (*satvik*) at that time. Then gold *linga* was made, it was made of gold. Then, silver *linga* was made, it was made of silver since more alloy was added. Then, copper (*linga*) was made. Now, no one makes a copper *linga*, no one makes a gold *linga* either; now it is just iron and nothing else, only stones and nothing else. They collect even more soil and make it...they collect the soil of body-consciousness, worship the *Shiv-linga* (made of soil) and run away. In the morning, they make it and in the evening they destroy it.

*The brother: When the diamond-linga has been made, then, for that time will that soul be called No.1 intelligent soul.*

**Baba** - When the diamond *linga* was made, at that time that soul becomes a worshiper from a deity soul, because the diamond itself is also a kind of stone.

*The brother: Now, can we call the soul of Narayan as No.1 intelligent soul or not?*

**Baba** - Only when Shiv has entered him. When there is a diamond in him.

*The brother: Baba when he himself becomes Narayan, then what is the need of Shiv entering him? When he had not become (Narayan), Shiv had entered him.*

**Baba** - He becomes Narayan in the end. When the *purusharth* (special effort for the soul) becomes complete, then he becomes Narayan.

*The brother: So, when he becomes Narayan, then, will he be called No. 1 intelligent.*

**Baba** – Yes, then he will be called so.

*The brother: He became lokpriya (famous or liked by everyone/publicly acclaimed).*

**Baba** – Then he became the diamond *linga*.

*The brother: He became lokpriya, he became the one liked by himself as well and the one liked by Shiv too.*

**Baba** – Yes.

*The brother: How did he become this? After, he became a No. 1 intelligent soul.*

**Baba** - He isn't a No.1 soul in the beginning.

*The brother: He isn't so in the beginning but after doing purusharth he indeed became an intelligent soul.*

**Baba** - Yes, he became (such). Who made him (this)?

*The brother: Shiv did.*

**Baba** - That's all, the issue ends.

*The brother: That's what I'm saying.*

**Baba** - He will become (such) only if he follows His (Shiv's) directions.

*The brother: Yes, the same murli shows me: "Raghunath bhai, you have two ways for you. You can either become dimaagvala or dilvala". If a soul is becoming dimaagvala in front of me, why should I mock him, why should I think him to be a devil?*

**Baba** - What has been said in the *murli*? What direction has been given in the *murli*? Do you have to become *dilvala* or *dimaagvala*? Which children are dear to the Father?

*The brother: Baba, the corporeal God...*

**Baba** - Answer to this one question. Which children are dear to the Father? Are *dilvale* children dear to Him or are *dimaagvale* children dear to Him?

*The brother: No, both are equal for me...*

**Baba** - (Pointing towards him), "The one who talks against (that said in) *Shrimat*; consider him to be of Ravan's community."

*The brother: Yes, maybe I am still in Ravan's community.*

**Baba** - Then why should I listen to you? I (will) listen to you from one ear and leave it from the other. I (will) consider that some soul has entered (you). That's why you are talking two things.

*The brother: Baba, I'm not talking two things.*

**Baba** - Are you not talking two things? One moment you are saying, "God is sitting in front of me." And the other moment you are saying, "I won't accept even one issue. Only what I'm saying is true."

*The brother: No. I'm not saying that. What my mind (man) has understood through this murli is...*

**Baba** - The mind (*man*) never understands; the mind is *besamajh* (ignorant). The intellect understands. The work of understanding is not of the mind at all. The intellect that you received from birth, that intellect alone is your biggest gift. You have to control the mind completely.

*The brother: When I try to control my mind, my mind says, "You are tying me".*

**Baba** - Then it is a good thing. We should tie up the evil one.

*The brother: (The mind says) you are a sanyasi. You tie my mind.*

**Baba -** No. no. The evil one should be tied. It is Ravan. Leave the question of tying Ravan, he should be killed.

*The brother: (My mind says), you tie me because you don't have the power to fulfill my wishes. That is why you want to tie me.*

**Baba -** Why should the wishes be fulfilled? Why should we fulfill the wishes of the devils? If there is a lady who is loyal to her husband, and there is a devil in front of her, should she start to fulfill his desires?

*The brother: No Baba, take an example of a husband and a wife. Wife tells her husband that.....*

**Baba –** What is this? Why should his wishes be fulfilled? Why should we fulfill the desire of people with devilish nature....Sita did this very mistake.<sup>5</sup> The line of *shrimat* broke a little and the whole game went wrong.

*The brother: Why isn't the intellect blamed in this case, that it did not control Sita? Why to blame Sita that she went against to the Shrimat? You should have tied Sita.*

**Baba –** (You yourself) remain free and let others remain free. *Atma-atma bhai-bhai* (all the souls are brothers among themselves)...

*The brother: That is what I want to say. When I sit in yoga, my mind says to me, "you are tying me."*

**Baba –** Your mind! Are you and your intellect separate? You separate them completely... whereas you are a single soul.

*The brother: Only then can I do purusharth... what is my mind and what is my intellect?*

**Baba -** The soul that has entered you becomes (your) mind. Actually you, a soul, are the intellect. That's why two things are arising in your mind.

*The brother: Now tell me Baba, if any soul has entered (me), how should I send that soul out (of the body)?*

**Baba -** Remain in soul-conscious stage. Leave everything. I'm a soul, a point of light. The soul who enters is also the one who takes a subtle body...

*The brother: So, I should leave everything and remain neutral (tatast).*

**Baba –** That's all, I'm a soul, a point of light and I'm a child of the Father. I'm a soul who lives in the family.

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<sup>5</sup> Baba is talking about a famous Hindu scripture called the Ramayana. Before going in search of Ram, who had gone for hunting on the request of Sita, Laxman makes a circular perimeter with his arrow and tells Sita not to cross it and come out of it in any circumstances. But when Ravan, in the absence of Ram, disguises himself as a *rishi* (saint) and tries to lure Sita emotionally, saying that he will only accept her *bhiksha* (the offering given to the saints who come to visit anyone's home) if she comes out of the perimeter. Sita does the mistake and Ravan abducts her.

*The brother: That one topic has become a hindrance.*

**Baba** – They will certainly bring hindrance in this.....

*The brother: I am neutral, I'm a child of Shivbaba, I am a soul. I have sat considering only this...*

**Baba** – I'm a soul and I belong to the family of the No.1 souls, whoever are going to come in this soul-world, the 450000 (4.5 lakh). I cannot leave the family...if I stay away from it, then I don't belong to that clan at all...I'm not a soul who takes 84 births. Then, this has become certain.

*There is a little discontent which stays in my mind, "Raghunath bhai, you are not unselfish, you are selfish because you want to go to heaven, you want to come in the 4 and half lakh (450 thousands), that is the reason you are doing purusharth.*

**Baba** - You are not at all realizing the meaning of the charioteer (*rathi*) and being selfish (*svarthi*). Whatever is done for the *rath* (chariot) is called selfishness. The person who does things for his chariot-like body is selfish.

*To wish for the nice chariot in my next birth...*

**Baba** - In the next birth you won't have this chariot (body) at all...

*Yes, this chariot won't be there. But to do purusharth so that 'in my next birth I may receive a nice chariot, isn't this selfishness?*

**Baba** - It is not at all for this chariot.

*It is not for this chariot, but I am doing for the chariot which I will receive in future.*

**Baba** – That will not be called sva-rath<sup>6</sup> (own-body) selfishness. That is not your rath. That is the chariot from the world that has been created by the Supreme soul (*Parmatma*). That is the chariot from the Godly world. That is not your chariot. (Pointing towards his body) this is your chariot. It will be called sva-rath. To make attainment for this birth, for this body is selfishness. The attainment that is made in this very birth for this very body is selfishness.

*Ok. If we consider that we do purusharth for a nice chariot which we (will) receive in the next birth, is not selfishness.*

**Baba** - That is not your chariot.

*Ok. Now another question is, 'we shouldn't keep any desire in our mind' ...*

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<sup>6</sup> Sva rath: means own body/chariot and svarth means selfishness, here there is a play of words.



**Baba** - Why shouldn't we keep any desire? We should have those desires which the Father has mentioned. The Father has said, "We have to become Narayan from a man." It is a good thing. 'We have to become a deity from a human being' ... it is a good thing. The Father has given the aim to become a deity who takes the full 84 births; we have to become a real deity....

*Yes, Baba. When I went on service, to tell one of my laukik friend that this knowledge is such and such, then that brother told me only one thing, "I earn my living to enjoy this happiness and you do the purusharth to go to heaven. So, what is the difference between you and me?"*

**Baba** - The difference is that he is doing it for selfishness...and we are not doing it for this chariot.

*We will receive another chariot and we will stay happily in that.*

**Baba** – The other chariot is not our chariot at all. (Pointing towards [His] own body) Our chariot is this one at present. That brother doesn't understand at all what is for the sake of God (*paramarth*) and what is selfishness ...

*What I understand from paramarth is, to work only for the one who is the highest chariot? I shouldn't keep this desire that I will receive a new chariot and I will stay happily in it.*

**Baba** - So you have understood, who the highest chariot is, haven't you?

*Yes*

**Baba** – The one who is the highest chariot is Narayan himself.

*When I recognize that chariot and sit in sangathan (gathering), then my ideas and his ideas do not match at all.....*

**Baba** – If it doesn't match at all, it's alright.....that means the soul who is creating negative thoughts in you is your enemy. He is not letting you move ahead. Negativity is not a good thing. To stay positive is a good thing.

*Baba, I am indeed making a more positive thought, why to have even this desire, why not go beyond that as well?*

**Baba** - You are not making a positive (thought). Whatever that is done for selfishness is not positive.

*I do not even want to do for selfishness.*

**Baba** - You are certainly doing everything for selfishness.

*No, no.*

**Baba** - Why? Who else can be more *paramartha* than Shiv? The soul who doesn't even come in the cycle of birth and death; who else can be more *paramartha* than Him? And who else can speak a *paramartha* language (words for the benefit of others) more than Him? Who can give a *paramartha* lesson more than Him?

*This is exactly true Baba. That's why I'm asking this question that if we keep this desire that: "I will receive a nice chariot, I will receive happiness, peace in the future; if I do purusharth with this desire..."*

**Baba** - Then it will be for the soul, won't it? It will be for the benefit of the soul. It's not for the benefit of the chariot; it will not be called selfishness.

*So, it is not service for the sake of God. It certainly is not for the self but it's not for the sake of God either?*

**Baba** – '*Paramarth*' means 'param', 'arth'. '*Param*' means the Supreme. Who is the Supreme? Only God (*Ishvar*) is the Supreme. This is *Ishwariya* (Godly) service.

*Yes Baba. So, whatever is done for God is called 'paramarth'.*

**Baba** - Yes, that is '*paramarth*'. Whatever God is saying, go on doing it. We should not do what 'my mind says'. Who knows what various things your mind is saying (thinking)? 'I think this, I think that.' Why do you think? We have given everything, our (*tan*) body, (*man*) mind, *dhan* (wealth) to Him.

*When I do not give clarification to my mind completely, it doesn't let me to stay in yoga...*

**Baba** - Who are you to give the clarification? You don't know at all what is meant by clarification, you are not a teacher at all.

*After learning from the Father, I want to assure my mind saying, 'it is like this, and you keep quiet'.*

**Baba** – Who should keep quiet?

*My mind. It shouldn't make a thought in between that.....*

**Baba** – Yes, make it quiet.

*Another bhai –How can you say that you are learning from the Father? When the Father (Bap) is saying, "Become a dilvala child "; and after using your intellect you don't want to become*

*dilvala but you are becoming an intelligent one. Because you are saying, 'I understand it in this way', so it certainly means you are going against the Father, whereas the Father is telling us to become a dilvala child. So you are crossing at that very point, at the very basic foundation. Alright, the Father has come to make a world of happiness, so you are saying that to make a world of happiness is selfishness. The people are sorrowful today.....*

**Baba** - Ok, one question...how many years ago did you come in advance (knowledge)?

*(I came) in BK (in the year) 1998 and in (the year) 2001, November (I came) in advance (knowledge).*

**Baba** - When you came in BK in 1998, the series of *sankalp* (thoughts) that were going on at that time and the series of thoughts that is going on at present, compare both of them....

*A lot of difference is there.*

**Baba** – A difference is there, isn't it?

*Yes. A lot.*

**Baba** - Were you happier in the beginning or are you more happy now?

*In the beginning I was very happy.*

**Baba** - Because at that time your stage was pure (*saatvik*). Now, your stage is becoming degraded (*taamsi*); in that degraded stage itself another soul enters ...

*I don't want to call even this stage as 'taamsi stage' because only this friction can lead me to the saatvik stage.*

**Baba** – After coming into knowledge, every soul passes through four stages in the shooting period: *Satopradhan* (consisting mainly in the quality of goodness and purity), *sato-samanya* (when there is ordinary goodness and purity), *rajo* (dominated by the quality of activity or passion) and *tamo* (dominated by darkness or ignorance). Which period is going on in the advance knowledge?

*When I came (in advance), from that very time the kaliyugi (the Iron Age) shooting is going on.*

**Baba** – No, that shooting is going on. But that *samuuhik* (collective) shooting is different. But the time from when a soul comes on this stage-like world, is it counted as *satopradhan*, or *tamopradhan* or *rajopradhan*?

*Satopradhan.*

**Baba** - That's all. The time from when you came in *gyan*, you were satopradhan at that time. Now, you count that length (of time) and divide it into 4 parts.

*Baba, at that time I used to close my eyes, I walked straight, and now I'm going with my eyes open, even so this friction is arising.*

**Baba** - No. Actually, at that time your eyes opened in real...because you had received the knowledge directly from *Paramatma*. Now after coming in the colour of the company of others, you have worsened your stage. Check yourself, where and in whose colour of the company have you come? Peep within yourself and look: in whose company were you coloured? Did you eat meat or flesh somewhere? ..... (Laughing) Why are you blinking?

*No, Baba, if we have to become a Brahmin accomplished in the essence, we have to do all this hard-work, haven't we?*

**Baba** - (Laughing) – if you want to do hard work then do the real hard work.....there are some souls who maintain their purity for a long time. They are the ones with the power of *yoga*. And there are some souls who come under the influence of bad company and destroy their power immediately .... The Copper Age (*Dvaaparyug*) begins, Abraham comes from above and ... who is the most *tamopradhan* soul at that time? In whom does he enter? He enters the root soul (*Adharmurt*) of the Islam religion. Why did he (root soul) fall down so much? Why didn't he (the soul of Abraham) enter the soul of Ram?

*Because he is the eldest child of the Father...*

**Baba** - No, how did he become the eldest child after all? When he imbibed the knowledge as it is, only then he becomes the eldest child, doesn't he? You should imbibe the knowledge. You shouldn't imbibe ignorance (*agyan*). If you mix your own opinion in *gyan* and the human opinion of the ones whose color of the company you acquired, then the *gyan* becomes *agyan*.

*To establish the Golden Age (Satyug), who helps Ram the most? It is the soul of Islam religion himself, who helps him. Is it correct?*

**Baba** – No, the soul who becomes the most helpful to him is his life-partner.

*Then it will not be proved that he is the eldest child. So, on what basis will he become the eldest child?*

**Baba** - No, no, the soul who becomes the most helpful is Laxmi.

*She is from the group of the sentimental ones. What about the group of the intellectuals?*

**Baba** – Whether she may belong to group of the sentimental ones or any other group, she proves to be the most helpful. In the life of a human being, nobody else becomes as helpful, long-

lasting partner as the wife. Only if she follows whichever way she is made to follow (by Narayan).

*Another brother – It is said that love melts even a rock, isn't it? Feelings, love, affection.....what is called true love?*

**Baba** – You help the one whom you love .....through the *tan* (body), *man* (mind), *dhan* (wealth), ....everything is dedicated (for the one whom you love).

*Another bhai – it is dedicated on love and never on the intellect.*

*The brother - When I want to do the action (karma) for the Supreme chariot, at that time, I don't want to take help from the Supreme chariot either.' Is it wrong as well?*

**Baba -** To take help means to ask (for help). All that is right. But we should also say what Baba's language says. Is our body 'par' (others') or 'sva' (oneself)?

*It is 'sva' (of oneself).*

**Baba -** This body...what is this body? Is it 'par', made by the *prakriti* (nature) or is it 'sva'?

*Nature (prakriti) has made it...*

**Baba -** Is *prakriti* 'par' or 'sva'? Whatever is the creation of nature, is it 'par' or 'sva'?

*It is 'par'...*

**Baba -** Our own body itself is not ours. The one which we should think to be 'sva', we have considered it to be 'par'. We have considered the body to be our own, that it is 'sva'. And the one who is our Father, we have considered Him to be 'par'. This whole confusion has been created... (you are saying), "I don't want to take help from the Father either." Arey! If the Father's child doesn't take inheritance from the Father; then from whom will he take it? From whoever he takes it, that person will become his father.

*Baba, when I have made up a thought that I don't want to take the help from the Father either, it means I don't want to take the help from any human soul.*

**Baba -** Arey, without the help of God, we cannot become anything. Even the devils cannot attain the highest position among the devils. From whom does a child receive inheritance? Who brings up a child?

*The Father (Bap) does.*

**Baba -** So, didn't the Father help the child? Without the help of parents does the child grow up?

*That's what I am saying Baba. The help means, the help that the Father gives to grow up, that help is enough and later this...*

**Baba** - Do you think yourself to be mature now? Do you think yourself to be intelligent (*samajhdar*)?

*The knowledge which I have received, by using that very power (of knowledge), (I want) to bring all the vidharmi (those who have inculcations opposite to that said by the Father) souls in front of the Father...*

**Baba** – Even now, whatever service He is getting done through us, it is Bap-Dada who is getting it done. We are not doing it. We don't have that much intelligence. Our intellect is *taamsi*.

Yes, we only stand before (someone to do service), the courage that we take up, just that is our own thing. We took courage (*Himmat*) and the Father is helping (*madad*) us. Now whether we are making that courage for the good or for the bad, that is a different thing. [If] we are going to help the devils or are we going to help the deities; that is a different thing.

*Another brother – Baba, then, will that become our dharm?*

**Baba** - If we have this feeling within us, first of all we should make our family, then we are supporting the Father. If we have this feeling that our family will certainly be made when it has to, the Almighty has come to make it and it will be made whether we make it or not; so, let us make the family of devils. Why should we not help them? Why shouldn't we uplift the *naastik* (atheists)? This feeling is indeed against *Shrimat*....

*Ok....*

**Baba** - Leave this thought, "I don't want to take help from the Father either." Without the help from the Father, we will not be able to become anything at all. If we take help from the devils then we will fall down more ... The devils certainly make you fall down. Now, we are the children of the Father. We have not become mature.... He will make us like mosquitoes and then take us. Just like the mosquitoes don't have any value. (Baba pretends killing a mosquito by hitting his thigh) Just a hit and it is dead! .....*bas* (that's all) we are a soul. We are the children of the Father. We will follow his directions...do you know why *Maya* becomes more powerful?

*Tell me, Baba....*

**Baba** –Tell (Me), why does she become powerful?

*Because she is the first creation?*

**Baba -** No, she becomes the creation only when she surrenders first through the intellect. There are a lot of children of the Father; they are using their intellect even now. And when the time comes..... as soon as the time of revelation comes, *Maya* will surrender first. That's why she becomes powerful.

*Baba, she receives the chance to surrender first because she becomes the most intelligent one. She becomes equal to the Father. That's why she realizes, "Arey, it is safe to surrender in front of Ram." That's why she surrenders completely. We don't realize because we don't have that much knowledge.*

*Another brother – How did she become the intelligent one after performing deeds against the (Shrimat of the) Father?*

**Baba -** *Maya - Ravan* surrenders the intellect at first and surrenders it 100%. And what do we do? We die little by little. We don't become *jhatku* (the one who surrenders everything at once). Which meat is good? When the goat is killed, if it is cut little by little and it doesn't die, and then again cut a little and still it doesn't die, if it is cut a little more and again it doesn't die; cut it little by little, how will be the vibration of that animal who is going to die? Will the vibration be sorrowful or will it be a happy one? Sorrowful vibration will be made. And if it is cut by just one blow? That (first) one is meat as well as that (second) one is meat.

*Ok baba there is a last question...there are two souls. The first one has become patit (impure) after fulfilling all the desires of his mind.....*

**Baba -** (Smiling)Talk about Krishna... speak frankly...

*No Baba. Ram-Krishna come in one group. And we people come in another group.*

**Baba -** You mean the *Kumars* (the unmarried males).... (laughing) Speak frankly...why do you hesitate?

*The souls of Ram Krishna became patit after fulfilling all the desire of their mind. Then, when Shiv came, they surrendered (themselves) and they developed complete vairag (disinterest for the world)...but our mind.....*

**Baba -** You said it wrong for Ram. There are two categories in the souls of Ram and Krishna as well... the soul of Krishna comes in knowledge after fulfilling all the desires in his life. The soul of Ram isn't able to fulfill all the desires; at that time he surrenders his intellect to the murli, to knowledge. So, don't think that we are of a different category. The soul of Ram is from the same category as you are... so it has been said, "A *kumar* can do whatever he wants." He can destroy the whole world as well as he can establish the whole world. He can also become the master of the whole world. A *kumar* can do whatever he wants. So, who is such a *kumar*? Or has it been said for the *kumaris* (unmarried girls)? Has it been said for the *adhar-kumari*<sup>7</sup> ? Has it

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<sup>7</sup> Adhar kumari: females who are married, who take knowledge and lead a life of purity.  
Adhar kumar: males who are married, who take knowledge and lead a life of purity.

been said for *adhar kumar*? No. For whom was it said? There would be indeed some *kumar* who becomes the master of the world, wouldn't there?

.....End of Disc CD 38a.....

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Note: The words in italics are Hindi words. Some words have been added in the brackets by the translator for better understanding of the translation.