

Audio Cassette No. 279
Clarification of Sacchi Gita Khand Points (for Bks)

You remain confused whether you remember [Baba] in a correct way or not. So, today we will see what Baba has said in the murlis about remembrance. What is the *accurate* remembrance? What is the method of remembrance? It was said, when we see anything in the corporeal form, it can be grasped easily. It takes time to grasp something that is to be thought through the intellect. Here also, those who saw the corporeal one in a corporeal form, it is so easy for them to remember [Baba]. So, is it better to remember in the easy way or is it better if you get the remembrance with difficulty? If you get the remembrance with difficulty, it can't be continuous. And if the remembrance is easy, it can also be continuous. There is no guarantee with the body when it may perish. So, when there is no guarantee of leaving the body, then the continuous remembrance itself is the true remembrance. And that will be possible only when it is very easy to remember. Easy means that it shouldn't be difficult to remember, forgetting it should be difficult. For example, when someone falls in love with someone in his life in practice, then does he forget them? Can he forget despite wanting to forget them (the one he loves)? He doesn't forget, does he? Does he ask anyone, 'how should I remember? What is the method of remembrance?' Whomever someone loves, whomever he is devoted to, whomever he is attached to in his life in practice, they come to the mind automatically. This is why it has been said here in the *avyakt vani* that for those who saw the corporeal [father] in a corporeal form, it is easy to remember. So, there was the corporeal [father] in the beginning. And also in the end... whatever happened in the beginning happens in the end as well.

Each one has to obtain the inheritance directly from the Father. No *indirect* middleman (*bicauliya*) is required in between. It is the children who have to obtain the inheritance. And from whom do they have to obtain it? They have to obtain the inheritance from the Father. They don't have to obtain it from *didis, dadis, dadas*. They have to obtain the inheritance directly from the Father. If there is a middleman in between, they aren't entitled to the inheritance directly from the Father. Those who are entitled to the Father's *direct* inheritance are themselves the beads of the *Rudramala* (the rosary of Rudra). The more you remember the Father as an individual, the more inheritance you will get [from Him]. 'Individual Father' means the Father who has come in an individual. Not the One who has come in an *avyakt* (unmanifest) [form]; *vyaktigat* means that the more you remember the *Personal* Father... the Father's *personality* is required. The Father is also a *person*, He comes as a *person*. It means that He comes in front of us as an individual. We have to remember Him.

Remember Him in the same way as when a maiden is engaged; when a maiden is engaged, then the remembrance [of the bridegroom] is completely imprinted [on her mind]. As soon as a child is born, the remembrance [of that child] is imprinted. So, this is a topic of the *practical* life that was mentioned. (A student commented.) That is a different topic. What is the method of remembrance? So, the example of a maiden was given. It means that the relationship is required in practice. When a maiden is engaged, then she is also told the name (of the future husband). When does she have attachment (*lagan*)? When she is told the name, when she is told about the place, when she is told about the work he does and when she is shown the *photo* as well. And in some places they are also allowed to meet each other. So, the engagement (*sagaai*) is fixed. That is called *lagan* (attachment/love). When there is firm attachment, then the remembrance is imprinted. Just as a stamp is affixed, isn't it? Similarly, the remembrance is imprinted in the

intellect. You don't forget something that is imprinted. So, we have to remember in the same way.

You should also know the name; it isn't that He is omnipresent (*sarvavyaapi*), He comes in everyone. No. There isn't anything without a name and form. It doesn't have any existence. If there is the *part* of the Supreme Soul, then His *exact* name, which would become well known in the world, is also required. He should also have a form. There should also be the place of His residence. The Supreme Soul Father is revealed only from a particular place. His place of birth, His place of actions, everything should be revealed. So, the name is required, the form is also required, the place is also required, His virtues are also required. And what tasks does He perform? When He comes to this world, does He perform any task before going or just as ordinary people come to this world, religious souls come or founders of religions come, will He come like them and depart after bringing about some reformation? Does He repair the house like world a little and depart? No. Then who will believe Him to be the Supreme Soul?

There are many religious souls in the world. There are many great souls, there are many religious fathers, but the One who is called the Supreme Soul should be more special than all of them. And if He is special, He will definitely also perform a special task and go. So, He also performs a special task before going. He performs such a special task, which no religious father, religious soul, great soul had performed. It isn't that the Supreme Soul comes, narrates the knowledge and goes away and doesn't perform any special task, the transformation of the world doesn't happen, the new world doesn't come, heaven isn't visible and we say that the Supreme Soul came and departed in 69; then that isn't the *part* of the Supreme Soul. The *part* of the Supreme Soul is required in a *person* in practice, who would play a *part* like this and go. As is the name, as are the names of the Supreme Soul, so should be the tasks He performs before going.

So, such remembrance should be imprinted in the intellect. You shouldn't say 'Shivbaba' through the mouth. It means that the remembrance should be imprinted in the intellect. To utter 'Baba, Baba' through the mouth means you have been chanting through the mouth for 63 births. It shouldn't happen that you chant the name of Ram through the mouth and keep a knife in your armpit. It is very easy to utter the name through the mouth. That is something physical; the Supreme Soul is extremely subtle. The Supreme Soul plays a *part* subtler than the soul. So, you can *catch* (grasp) Him only through the instrument like intellect. You have to remember Him only through the intellect. There is no need to speak through the mouth. You have to remember through the intellect. When a mother remembers her child, does she chant 'son, son' or does she call out his name? No. The remembrance comes to the intellect. His actions come to the mind. His baby talk comes to the mind. His language comes to the mind. So, the remembrance should be imprinted in such a way. You shouldn't say 'Shivbaba, Shivbaba' through the mouth. Just as a lover and a beloved remember each other; they just see [each other] once and that's all, only his/her thoughts are imprinted in the intellect. They just need to see [each other] once. There are many lovers like this who meet or see each other only once in life and they never meet again in their life but their remembrance doesn't leave them throughout the life. The one-time remembrance, one-time meeting, one-time experience can be made permanent. The attachment should be strong like this.

Baba says: Remember Me continuously. There shouldn't be a gap. When is there a gap? When remembering Baba, [there are] the *sanskars* of coming in the company of other souls for

63 births; you have also been coloured by the company of other souls, haven't you? Or have you been in the contact and connection of the *hero* alone in every birth? This certainly doesn't happen. There have been 63 births or 84 births; there is no such soul who has been in contact and connection only with the one *hero* actor every birth. Yes, it is possible that someone might have been more in his contact and someone might have been in his contact a little. So, those who had more contact and connection with that righteous soul will have a greater imprint of remembrance and the remembrance won't be constant in the intellect of the one who was in his contact and connection a little. All the souls with whom he made a *practice* to establish a relationship will come in between and create a gap. They will come and clear their karmic accounts. They will create *interference* in the intellect. So, they will create a gap. The remembrance won't be continuous. But the Father says: Remember Me continuously. Your sins will be burnt to ashes quickly when you remember Me continuously. For example, there is gold; impurities are removed from it. The goldsmith puts the gold in fire; if he ignites the fire intensely once and then puts it off, if he ignites the flame intensely once again and then puts it off, it means if he ignites the flame again and again and puts it off again and again, then will the impurities be removed from it (the gold)? It won't. It requires continuous intense fire. The fire shouldn't be medium either. So, the fire of love for the Supreme Soul Father should be intense and along with that it should be continuous.

You shouldn't chant, you have to remember. There is a lot of difference between remembrance (*yaad*) and chanting (*sumiran*, meaning to tell the beads of a rosary while praying). Chanting will be done through the mouth 'Shivbaba, Shivbaba' or they will chant within, the lips will keep moving. That chanting isn't remembrance. While chanting, the hands and the mouth work. For example, there are devotees; they chant the name of Ram. So, they keep rotating the rosary and the lips keep moving. So, that chanting is a different thing, but there should be the remembrance in the mind and intellect. That remembrance should come from the heart. Baba always says: Think you receive *directions* from Shivbaba. **Think** like that. Why? What is there to think? When we have *directly* found Shivbaba, then what is there to think? The subject to think is that we have certainly found Baba, but all the souls that live in our *surroundings* don't have an intellect with equal faith. There is a difference in the faith of everyone. There are differences [between them]. So, our faith also keeps going up and down by the colour of their company. This is why it was said: always think that we receive *directions* from Shivbaba. By being coloured by the company of other souls, this topic slips away from our intellect that it is Baba, Shivbaba who is giving us this *direction*. We think, He is an ordinary person. And when we think it is the *direction* of an ordinary person, we become lax in accepting it.

It is the *direction* of the Supreme Soul and if we delay in accepting it, then it is like rotten fruit. How much difference will there be between eating fresh fruit and eating rotten fruit? We get more *power* by eating fresh fruit, it contains more *vitamins*. And eating rotten fruit may cause harm. If it is half rotten, it will bring half benefit and half harm. This is why, to immediately *follow* the directions that you receive is a sign of having an intellect with faith. If you always think, we receive *directions* from Shivbaba, you will always remember Shivbaba. This is also a special point that was mentioned. If you delay in following the *direction*, there will be a difference in the remembrance as well. If you *follow* the *direction* immediately and if you keep imbibing the *sanskars* of following it immediately, then you will keep remembering continuously. You should **never** disobey His directions. To accept [or not accept] the *direction* after [saying yes in front of the Father and] delaying is a far off proposition but you should never even disobey them (meaning refuse to obey them in front of the Father). If you disobey the

Father's *direction*, you accumulate hundred fold, thousand fold, lakh fold burden. For example, if a small person gives us a *direction* and if we violate it, then we won't be entitled to so much punishment. And if we are caught by a big *officer*, and if we show disobedience to him, then he will catch us. He will *dismiss* us. We will suffer a great loss.

So, Shivbaba is the One who makes you the king of kings. He makes you the king of kings, meaning the emperor; you should be so *careful* in front of Him! People shiver with fear to go in front of those small kings. And this One is the one who makes the big kings into emperors. You should *follow* His directions immediately. Then the stage of remembrance will also be very high. When does the stage go *up and down*? It is when we forget that the *direction* of the Father is the *direction* of the *Director*, the biggest *Director* of the world *drama* and we are the highest actors, who *follow* His *directions*.

Accha, what is the Supreme Soul, whom you remember? Is He something or nothing? If you think that He is also something... Is He something or nothing? He is something. You say that He is a form of imperishable light (*akhand jyoti swaruup*). On the path of *bhakti*, it is said that the Supreme Soul is a form of imperishable light. What is meant by 'the form of imperishable light'? The Father says: I am not the form of imperishable light. There is no physical light that keeps burning eternally. It is *wrong* to remember the imperishable light. What? You switched on the *casket* and hung it on the wall in front of you; you placed a *bulb* in it, the *bulb* is glowing throughout the night and when we see it, we remember it. That imperishable light keeps glowing in the room of some people for 24 hours. They see and keep remembering it. So, is this *right*?

The Father says: It is *wrong* to remember that imperishable light (*akhand jyoti*). Why? Why is it *wrong*? It is because He isn't a physical light. Light means the light of knowledge. Is it a physical light or the light of knowledge? He is the Ocean of Knowledge, isn't He? So, that imperishable light of knowledge keeps glowing in Him. It means that His knowledge is never exhausted. He is such an imperishable light of knowledge. Baba hasn't taught us to remember any physical light. The remembrance should be *accurate*. Just gossips won't work. You should know the Father accurately. The Father isn't an element of inert light, which you remember. What kind of a light is the Father? He is the light of knowledge. The Father's *personality* is such a *personality*, in whom the light of knowledge always keeps glowing. We have to remember that Ocean of knowledge Father in such a way.

You know that He is in the body of Brahma. In whose body? In the body of Brahma. Why? Brahma has left his body. How is He in the body of Brahma? (Student: Prajapita Brahma.) In the body of Prajapita Brahma. Prajapita Brahma means the one who is the father of all the subjects (*praja*). He is the father of the 500 crore human souls. The Father is sitting in the body of that Prajapita Brahma. So, we definitely have to remember Him here. Where do we have to remember Him? We have to remember the Supreme Father Supreme Soul where there is Prajapita. It isn't that you have to remember Him in the Supreme Abode. The Father is sitting below and if we remember Him above, then is it *right* or *wrong*? It is certainly *wrong*. The Father has come below to make this world a new world, hasn't He? He has come to have the old world destroyed, hasn't He? And we remember Him above! This is why it has been said in a murli, those who remember Me above belong to the Shudra community¹. Then it has been said in

¹ The fourth and the lowest division of the Indo-Aryan society

a murli, remember Me in My Supreme Abode. These are contradictory topics. Should we remember Him in the Supreme Abode or should we remember Him below?

The Supreme Abode (*Paramdhaam*) itself means the biggest Abode (*dhaam*), the farthest Abode. *Dhaam* means home. The Supreme Soul also comes in a corporeal body, He comes by taking on a *personality*, so that *person* requires a place to live, a special place of His own, which is called Madhuban. This is why it is said: The *murli* (flute) is played in Madhuban. The Father will come and narrate the murli wherever you open a Mini Madhuban. The Father will come only in Madhuban; He won't come at any other place. He has made such promise, hasn't He? So, Madhuban is the Father's home. It is the farthest home. It means, that home won't sit in everyone's intellect, [they won't think] it is the biggest home. You are the special children, the Father's elder children. They say, '*elder brother*', don't they? The older brother. So, that home sits in the intellect of only those elder children. It won't sit in the intellect of others that it is the biggest home.

So, He is a resident of the Supreme Abode. That doesn't mean that Supreme Abode is only somewhere above. It has been said in a murli: You children will bring down the Supreme Abode to this world itself. So, how will the Supreme Abode come down to this world? That place of the Father, Madhuban will become a place with such *vibrations*, such atmosphere in which all the children will be constant in the soul conscious form. They will have forgotten body consciousness; they will remember their soul like an egg. It will be in their mind. So, in which form do the souls live in the Supreme Abode? In an egg-like form, in a point form. The place where the children are collectively in such a *stage* free from thoughts, that itself is the Supreme Abode. That itself is the Father's home. So, you know that the Father has come in the body of Brahma. So, you will definitely have to remember Him here. He isn't sitting above. He has come here. He has come in the *Purushottam Sangamyug* (Elevated Confluence Age). This *Purushottam Sangamyug*... Where do *yug* (ages) exist? Do they exist in the corporeal world below or above? They are below. The Father has come in the *Purushottam Sangamyug*. The Father says: I have come **here** to make you so high. So, you children will remember here, won't you?

The Father says: I am sitting in a body. So, remember Me in that body. Although the Point doesn't come to the intellect, you forget it again and again... What? Our remembrance should be the remembrance of the household. The body should come to the mind and the point like Soul within the body should also come to the mind. If the point like soul departs from the body, then what is the body called? A corpse (*murdaa*). So, you shouldn't remember the corpse either. Remember the point like Soul in the body. Although the Point slips from the intellect, it doesn't come to the mind, *achcha*, at least remember the Shivling². What has been said? If the Point slips from the intellect, the point is a small form, a subtle form, so at least remember the big form, the *ling* form. What is meant by the *ling* form? *Ling* means the body; the body that is going to become constant in the incorporeal *stage*. Remember the body which has got the boon of the incorporeal *stage*. Even if you remember that body which is in such an incorporeal *stage*, how will your stage become? It will become incorporeal, won't it?

So, there is benefit even if you remember the big form. It isn't that there is harm. Yes, if you also remember the Point along with it, then there is more benefit. It is like borax added to

² Oblong stone worshipped as the form of Shiva

gold³. It is the best. But suppose when the stage is becoming very bad, if body consciousness is pulling you a lot, then even if you remember the corporeal form that remains in an incorporeal *stage*, even then there will be benefit. There won't be harm. The sins will be destroyed even if you remember the big form, the *Shivling*. You have been habituated to [remember] the big form, you have firmly practiced remembering the big form, alright let it be just the big form. It means, remember Shivbaba. What? What is the meaning? Remember Shiv**baba**. It wasn't said, remember the Father Shiva (*Shivbaap*). The Father Shiva means the Father of the point like souls, the Point. It was never said in the murli, remember the Father Shiva. No. Remember Shiv**baba**.

When you say Baba, He is definitely the *Grandfather*. When He is the *Grandfather*, He should definitely be in a body. As a Point, He is the Father of us souls [and] we point like souls are brothers for each other. There is no other relationship. When He enters a body, numerous relationships are formed. Among them, the relationship of the *Grandfather* is also established. So, you can remember the *Grandfather* in a big form as well. On the path of *bhakti* also people remember Shiva, don't they? Even if you remember the big [form], all your sins will be destroyed. What has been said in the murli? If you are unable to remember the small form, even if you remember the big form with love, all your sins will be destroyed; but what is the condition? Remember [Me] continuously. What? There shouldn't be a gap in the remembrance. Nobody else should come to the mind in between. To remember someone else means it is adulterous remembrance. And if you remember in an adulterous way, you will suffer loss. The sins won't be burnt to ashes. The fire won't be intense. The fire will become moderate.

They ask: How should we remember? Should we remember Shivbaba in the body of Brahma? Many people have this question. Baba says: It is the Soul that you have to remember. But certainly, the body will also come to the mind. What? The soul has to remember the *Supreme Soul*, but the one whom He enters will definitely come to the mind too. Why? Why 'definitely'? We don't remember it. Why will it come to the mind? It will 'definitely' come to the mind because the Supreme Soul can't accomplish any task of the world without entering that body. And He enables us to perform actions through the form of the Sadguru; whether He Himself performs it or not, He definitely makes the children do it. So, the Enabler is also required in practice. It isn't that the Point enables [us to do it]. No. There is someone in practice who makes us do it.

So, **Baba** says: first, you should remember the Soul. The body definitely comes to the mind. First the body, then the Soul. When you remember, what will come to the mind first? First the body will come to your mind. Why? Why will the body come to the mind? How will you know that you remembered only the *Supreme Soul* Point of Light and you didn't remember any other soul? All the souls are points of light. Worms and insects, animals, birds, all the 500 crore human souls are points. How will you know that only this Point and not any other point is the *Supreme Soul*? How will you know? You won't know, will you? You will know only when He enters the permanent chariot and accomplishes that task in practice, the task that can't be accomplished by anyone in the world. You must get such a firm *proof* through that body. Only then will it be said that this one is the *Supreme Soul*. For example, it was said in the murli: How do you know that God, the Father is in this one? It is when He comes and narrates the knowledge. Then you know that no one except the Supreme Father Supreme Soul can narrate

³ *Sone me suhaga* – an expression in Hindi to denote something of heightened splendor or excellence

such knowledge at all. So, that is the specialty of the actions that separates the *part* of the Supreme Soul from the *part* of the souls.

So, first the body will come to the mind and then the Soul will come to the mind. Baba is sitting in the body of this one. So, the body will also definitely come to the mind. Those who might be remembering the Father above are on the path of *bhakti*. What has been said? To which path do those so-called Brahmakumar-kumaris belong? To the path of *bhakti*, because they don't know about the *occupation* of the Supreme Soul Father at all. This is why they remember Him above. Where will an occupation be pursued, above or below? *Occupation* means business. The occupation that the Supreme Soul Father pursues, will He pursue it above or below? It is the Father's business to purify the sinful; so, will He pursue that business sitting above or sitting below? Where are the sinful? Above? The sinful are sitting below. So, where will He do His business? He will sit below and do it, won't He? So, those who remember Him above belong to the path of *bhakti*. They neither know His name, nor His form, they neither know His place, nor time. This is why they belong to the path of *bhakti*. They simply keep remembering [Him] out of blind faith. Who? The so-called Brahmakumar-kumaris, meaning Brahmins. You are in fact true Brahmins, the children of Brahma. Ask those Brahmins: 'Where is your Brahma?' Then they will say: 'He is above. He is sitting in the subtle world.' Your Father Brahma is sitting above and have you come below? How did you come below? When it is the Confluence Age, then the Father Brahma is also required in the Confluence Age, isn't he? So, those Brahmins don't know it; they will remember [Him] above; and what about you? Where will you remember? You will remember below.

I come here in this body and say that you have to remember there where you have to now go. What has been said? Through whose body was this sentence spoken? The *Supreme Soul* Father spoke this sentence sitting in the body of Dada Lekhraj Brahma. What has been said? Listen to it once again: I come here in this body and say. In which body do I come and say? I come in the body of Dada Lekhraj Brahma and say that you have to remember there. Where do you have to remember? You have to remember there where you have to go now. Where do you have to go? Where do you have to go? I sit in the body of this Brahma and say that you have to remember there where you have to go now. Where do you have to go? Speak up aloud. In the *Advance Party*, isn't it? So, the task of the *Advance Party* must be going on somewhere, mustn't it? So, you have to remember there. Does it mean in the subtle world? The subtle world isn't somewhere above. Definitely, those Brahmins who have made the *stage* of their intellect subtle, those who have achieved a *stage*, a subtle *stage* of thinking and churning, the place where a group, a crowd of such Brahmins has gathered, a gathering has collected, you have to remember Me there. It means in Madhuban. You have to go there. It means that it is a *vani* of the time before 68. A hint has been given beforehand that the *part* of the Supreme Soul will be played somewhere else. You have to go [there]. Your mind and intellect is also to be transferred there. It isn't that you have to remember here. Where? In the body of Brahma. This is why you have been prohibited from keeping the *photo* of Brahma. You children shouldn't keep the *photo* of Brahma.

It isn't that you can remember [the Father] by coming face to face and you will forget when you go out. It is nothing like that. There are daughters abroad. They certainly aren't face to face. So, remember Baba wherever you are. Remember [Him] very lovingly just as a wife (*sajani*) remembers her husband (*saajan*) very lovingly. If she doesn't get his letter, she becomes very worried. She will receive the letter only when he is present in practice. If he isn't present in practice at all, how will the letter come?

You wives (*sajniyaan*) have found this Husband (*saaajan*) after suffering a lot of misfortunes. For how many births did you suffer misfortunes? You children have suffered blows for 63 births; it is then that you have found this beautiful Husband. So, you should remember Him with so much love. When the *bhatti* is organized, two-three days will pass nicely. People think this: Baba, organize a *bhatti programme* or that a *bhatti programme* has been received from Madhuban. Organize a *bhatti programme*. They think that if a nice *bhatti* is organized for two-three days, then the stage will become nice. Well, you get the help of the gathering in this. What? If you remember while sitting in *bhatti*, then you will get the help of the gathering. The children shouldn't keep even this support (*aadhaar*). Why? Is the support of the gathering also a support? Yes, this is also a support. What did Abraham, Buddha, Christ, Guru Nanak do after coming? They built temples, mosques, churches, gurudwaras (Sikh shrines). Everyone started gathering there and sitting in the collective remembrance of the Supreme Soul. So, it is the support of the gathering, isn't it? Are those who take the support of the gathering independent (*niraadhaar*) stars? Are they? So, if you get the gathering automatically, then there is no harm. You should take the benefit of the gathering but you shouldn't nurture a desire that your remembrance will be nice only when there is a gathering. No. You shouldn't even have the support of the gathering. Sometimes you may get the support of the gathering and sometimes you may not.

Now there is the stage of peace in the world. But when destruction happens, there will be stampede everywhere, so will you get the support of the gathering there? You won't, will you? So, won't you remember the Father? Won't you improve your stage? If [the dependency to] this support had become strong at that time, [if you thought:] our stage will be nice if we get the support of the gathering, we will go and sit in Mount Abu or we will go and sit in Madhuban... it shouldn't be so. It has been said clearly. What has been said? You shouldn't have a desire for the support of the gathering. There should be the practice of being independent. No support. Which stars shine in the sky? Do they shine with the support of anyone? They shine without any support. There is nobody's support. So similarly, the stars who shine on the world stage, who are the living stars of the Earth, who are going to be revealed in the world, who are going to find a place in the eyes of the world, those living stars of the Supreme Soul Father won't tread on the basis of anyone's support.

To base your progress on the support of programmes, this is also a weakness, that [you think:] when a *programme* is organized, our stage will rise and if a *programme* isn't organized, six months have passed, eight months have passed since any *programme* was organized, how will our stage improve? Then this isn't the indication of a good *purushartha* (someone who makes spiritual effort) either. The Father says: First remember the body and then remember the soul. Whose support does the soul take? It takes the support of the body. If you have to give *current* to someone else, you should remain in remembrance at night and in the morning. It means that you can give a *current* (power) to someone by sitting in the morning and at night as well. To see the soul means to give a *searchlight* to the soul. But how will you know to which soul you gave a *searchlight*? All the souls are in fact points. So, to which soul did we give a *searchlight*? You will know this only when you remember his corporeal body. What will you do if you have to give a *current* to a soul? Will you remember only the point soul? Or will you give a *current* to the point like soul? Will that be enough? No. You will have to remember his body as well.

Similar is the remembrance of the Supreme Soul too. When we remember the Supreme Soul, the Father in practice, we should remember His *practical part* as well. What I am, as I am and the form in which I am playing My *part*, remember Me in that form. If the complete knowledge hasn't sat in the intellect, then the yoga won't be complete either. What? The knowledge is incomplete. Knowledge means information. If there is a shortcoming in the recognition, knowledge, information of the Father, you won't have complete yoga. So, what should you do first of all? First you should assimilate the complete information of the Father in the intellect. Otherwise you will keep asking: how should we remember the Father? We are unable to have yoga.

Because of the practice of being detached from the body, if you become bodiless even for two-four minutes, then it is as if you children will get rest for four hours. A time will come when you will become bodiless for 4-8 minutes instead of sleeping and you will feel as if your body has received food. Similarly, you will get this dose (*khuraak*) as well. The body will certainly be old, the karmic accounts will be old; just continue making this *addition* to it. Now the Father comes and tells these accurate topics to you children.

You find the Point to be small; *accha*, the house of the Point is certainly big. Which is the Point's house? It is the body, isn't it? The house of the Point is certainly big. *Accha*, then remember the house. He says in the murli, doesn't He? 'Remember the Father. Remember the home. Remember the inheritance of heaven.' He says this, doesn't He? So, He speaks about three topics. He says: 'Remember your home. Remember the Father. Remember heaven. Remember the inheritance'. So, should we remember three things or should we remember one? What should we do? We should remember one thing, shouldn't we? Then why were three topics mentioned? Those three topics aren't different. There are three [aspects] in only one [being and] only the One is in the three. When He says, remember the Father, so definitely, it is a hint towards the *Supreme Soul*. It is a hint towards the Father Prajapita. He is also the unlimited father whom the *Supreme Soul* enters and [in whom] He becomes the Father in practice. Then remember the home. So, which is the soul's home? It is the body, isn't it? So, the body in which the Supreme Soul Father enters is the home. Remember that home. That is also the same.

Then remember the inheritance. So, what are Lakshmi and Narayan? They are our inheritance, aren't they? If you remember Narayan, it means you have remembered the seed of the entire world tree. The entire tree is enclosed within the seed. If you remembered the seed, it means you gave the water of remembrance to the entire tree. [He is] the seed of the entire human world; keep remembering that seed. The entire power is automatically contained in that seed. The entire tree will get the *power* of remembrance. So, all the three are one and the same thing. 'Remember the Father' is also the same. 'Remember the inheritance' meaning Narayan; Narayan is our inheritance. The one who is the master of the entire world, the father of the world, the lord of the world, if he comes in our hands, then it is as if the entire tree, the entire world has come in our hands. So, in the hand like intellect, remember that inheritance or remember the Father or remember the home, it is one and the same thing. So now, the remembrance of you children is meaningful. Nobody in the world knows [this] at all.

You know that Shivbaba is a point. *Accha*, if you find the Point to be small, then His home is certainly big. So, remember the home. Baba also lives there. Where does He live? He lives in the home, doesn't He? The Father lives at home and where do you children also live? You live at home. From where is the entire world born? *Arey!* When someone is born, where is he born

from? From whose womb is he born? He is born from the mother's womb, isn't he? Where are the Brahmins born from? They are born from Brahma, aren't they? So, Brahma's womb like intellect is our home, isn't it? The Father enters the womb like intellect of Brahma himself, doesn't He? So, that happens to be the Father's home. The Father's home is the home of us children too.

Also, by taking out one or two minutes in between, *practice* remembering this point form. For example, when there is any special day, then the moving *traffic* is stopped to observe two-three minutes *silence*. They are made to *practice* this. They *stop* all the tasks. When you too do any work or talk to anyone or deliver any speech, then you should *stop* this *traffic* of thoughts in between. What? If you want to *practice* remembrance nicely, if you have a *complaint* that the point doesn't come to your mind, then what should you do? Just stop all the work in between and become constant in that remembrance, in the incorporeal *stage* for two-five minutes. You should stop the thoughts of the mind or any task being performed through the body for a *minute* in between and firm up this *practice*. Then the stage of remembrance will be very good.

Those who belong to the path of renunciation can never teach Raja yoga to those who belong to the household path. Who belong to the path of renunciation? Those who remember only the Point belong to the path of renunciation. Or those who say: just remember Brahma Baba. Remember the corporeal one, they also belong to the path of renunciation. Why? It is because there is a household of the soul and the body too. Our remembrance is also of the household. We have to go to the world of the household path. So, our remembrance should also be of the household. The corporeal one should come to our mind and along with the corporeal one, the Incorporeal Point should also come to our mind. Those who remember only the Incorporeal Point can't be Raja yogis, they can't teach *Raja Yoga* either. Those who remember only the corporeal one also can't be Raja yogis either, they are also hatha yogis. They will teach hatha yoga, not Raja yoga.

Those who are *hatha yogis* are never simple. They have a crooked nature. The more someone is simple himself, his remembrance will also be easy to the same extent. Because of the lack of simplicity in you, the remembrance isn't easy. When there is little simplicity, there is little remembrance. If the intellect is complex, the remembrance will also become complex. If someone is a *hatha yogi*, they will be able to remember only by sitting obstinately. The remembrance can't be *accurate* and continuous. So, who can be simple minded? In every subject, the more someone is clear, the more he is clean hearted, the simpler he will be. It is also said that the Lord is pleased with a true heart (*sacche dil par saahab raazi*). So, Baba, the *saahab* (Lord) will come to whose mind more? The children who have a clean heart will remember Baba a lot. Those who haven't made their mirror like intellect, their heart clean, those who haven't given their complete *potamail* to Baba, those who don't tread with truthfulness, those who maintain distances and hide things, their heart can never be clean. The Father's remembrance can never be imprinted in that heart. So, for those who remember [Baba], simplicity is the first and foremost virtue.

By remembering the *vicitra* (lit. the one who has no picture; the incorporeal One) along with the *citra* (lit. picture; the corporeal one) you too will become *caritravaan* (virtuous). *Vicitra* means the Point and *citra* means the corporeal one. So, along with the point, there should also be the awareness of the corporeal one, then you will become virtuous. If you remember just the corporeal one (*citra*) and the character (*caritra*), you will remember only the character. If you

remember just the corporeal one or... the character will certainly come to the mind along with the corporeal one; if you remember only that, then the character will come to your mind. You will forget the incorporeal One (*vicitra*). This is why, along with the Incorporeal One, the corporeal one and the character should come to the mind; then you will also have a fast pace (*kshipra gati*). The sins will be burnt to ashes at a fast pace. The remembrance will be continuous as well as easy. It isn't a big thing if you remain in remembrance but along with the remembrance, you should also be an easy *yogi* and a continuous *yogi*. If it isn't so, then think that the remembrance is incomplete. So, when will it be easy? Will the remembrance be easy if you remember just the Point? It won't. That is the remembrance of the *hatha yogis*. *Hatha yogis* remember forcibly. They will remember if they tie their hands and legs (in a posture). Otherwise, they won't be able to remember. They can't remember while performing actions. The remembrance can't be continuous.

The lover (*aashuk*) and the beloved (*maashook*) also love each other's body. The lover and the beloved, both are bodily beings. It is like the beloved is always standing in front of the lover. Then the beloved will see the lover. Now you are the lovers of the Supreme Father Supreme Soul Father. There is one Beloved and all the other souls are lovers. Now that incorporeal Father, the Beloved One sits and gives you directions through this corporeal one. So, you should remember Him. What example has been given? The example of the lover and the beloved has been given. Those lover and beloved remember each other. What should **you** do? You are lovers; the Father is the Beloved. The Father is never a lover. Here, this is the difference. The Father isn't a lover. The Father is just the Beloved and you children are the lovers. So, the lover children should sit and remember the Beloved Father.

Now the incorporeal Father sits and gives you directions, wisdom through that Beloved: sit and remember Me. Come and sit in the remembrance of Shiva. But nobody else should come to your mind. Here you will get help in the morning. If you sit in the remembrance of the Father early in the morning, then you will get special help from the Father. Throughout the day, the Father also has to do *service* by entering the children to serve the other souls but the morning *time* is *free* for the Father. So, what should you do? Keep filling your bag with boons from the Father at *amritvela* (early morning hours of nectar). If you make the *amritvela* pleasant, then the entire day will be pleasant. This is the biggest *point* of *purusharth*, to improve the *amritvela*. So, Baba gives you the *time*. Sleep at 9 PM. Then wake up at 2 or 3 AM and remember [Him].

You shouldn't close your eyes either because you have to sit in remembrance, haven't you? You children shouldn't be afraid to keep your eyes open. [It shouldn't be that you think:] if we sit with our eyes open and if we see a beautiful person, then our intellect will be diverted there. No. With this, you will get to know. What will you know? To what extent our eyes are under our *control*. Despite the eyes being open you should *control* the mind and intellect in such a way, the mind and intellect should be so *controlled* that even if someone passes in front of you, you shouldn't notice them. The remembrance should be so strong. For example, a lover remembers his beloved. When he is deeply immersed in her remembrance, then if someone passes by in front of him, his eyes are open, yet he doesn't know who passed by. When he is asked: who passed by you? He says: I don't know. The remembrance should be so strong. It isn't about closing the eyes. You shouldn't be afraid of opening the eyes. (End of the cassette.)