

Audio cassette no. 3
at Kampil.
Clarification of Murli dated 25.11.68
(for pbks)

Side A

The [following] topic was in progress: There are many here too [who are] such that it doesn't enter their intellect how to remember the Father. They are baffled: He is such a tiny point, how to remember Him? The body is indeed there. They keep remembering it. "An extraordinary star shines in the middle of the forehead". Even this is only a praise. It means that the soul is like a star. The soul is also called *shaligram* (small round stones worshiped on the path of devotion). There is the worship of the Shiva lingam in a big form as well. Just like the soul can't be seen, Shivbaba can't be seen either. Shivbaba comes and goes away. No one can know how He comes. The point can't even be recognised. Then, who is recognised? Hum? The point comes, goes away. It is not even visible. The point can't even be recognised, then who is recognised? Hum? [A student is saying: He narrates knowledge.] Yes! He narrates knowledge. So the recognition that this is Baba, takes place on the basis of knowledge. How can they worship the point on the path of religious devotion? So, what was prepared for this? The lingam was prepared. It is because if they placed only the point, there couldn't be any worship, adoration, praising. For this reason they prepared the big form. Even the big form made on the path of religious devotion, of where is it the memorial? [A student: [it comes] from the Confluence Age.] Whatever takes place on the path of religious devotion is the memorial of the Confluence Age. Certainly some big object is required for worship. And what is the basis of worship? Purity is the basis of worship. The more purity they assimilate here the more worthy of worship those souls become over there.

Well, Shivbaba is *ever* worthy of worship. What is the reason of Him being *ever* worthy of worship? Hum? [A student: He doesn't have a body.] Doesn't He have a body? If He doesn't have a body at all, how will He be counted as *ever pure*? It is just like people saying about Brahma Baba: He was an old man; what victory over lust did he gain?! So the one, who doesn't have a body at all, in what way is He ever pure!? [A student is saying something.] No! There is no question of being ever pure if He is reborn. [A student is saying something.] Then what is the question of being ever pure? (A student said something.) No. That is not the reason. It is not so. He plays such a role through the one, whom He enters, that no one can be as pure as Him. For example a *Sanyasi*. He stays far away and remains pure, so he will not be called ever pure. Similarly, despite coming in close contact, the emission shouldn't take place. On the path of religious devotion Shankar is considered to be *amogh virya* in this way (*amogh virya*: the one whose energy doesn't fall)¹. This is a question of *practice*. By keeping practicing the soul should achieve such a stage that it remains in that stage continuously for 24 hours. The destruction of this world is completed only when the stage becomes like that.

Gaining victory over the organs is to gain victory over the world (*Indriya jite jagat jit*).² If someone didn't gain victory over the organs, how can *purity* or *ever purity* be recognised? What is the meaning of *ever pure*? In comparison to others... The comparison was made about this, wasn't it? The others are not so pure, but He is ever pure when compared to all of them. So if He doesn't come in the cycle of birth and death at all, what's the meaning of being ever pure? The Supreme Soul Shiva doesn't come in the cycle of birth and death but in the shooting period of the Confluence Age, the body which He enters and through whom He accomplishes the tasks – (the task) of purity, of establishing the world of purity - the role, which is played through that body, is the role of *ever-purity* (being eternally pure). Then, only the complete stage is worshipped and the pictures prepared are only of this complete stage. People consider the pictures of the deities in the Konark Temple, the Sun Temple or in the Jagannath Temple to be dirty. But if you ask them: Why do you worship them? If they are dirty... is there any worship of the dirty? Why are they worshipped? Certainly....., although those pictures seem to be dirty when looking at them, what is inside? It is not the fall (*ksharan*). It is not the downfall (*patan*). If the female and male energy (*raj aur virya*) would stop falling down, will they be called impure and degraded (*patit*)? No, they won't be called such. Why? It is because their energy will start to rise then, towards the brain. So, the task of creation, of giving birth to the offspring, which was performed with the corrupted organs, that action will take place through the elevated organs, meaning through the mouth and

¹ *Amogh virya* – one, whose energy doesn't fall.

² *Indriya jite jagat jit*.

the eyes (*drishti*). In this task (the one playing) the role of the Supreme Soul Father is the most advanced. For this reason He is called *ever pure*.

So some big object is required even for worship. Which big object? The lingam. What is the lingam the memorial of? It is the memorial of the body. The round wood in the shape of a lingam is placed in the Jagannath temple. They made the nose, the eyes, the ears in it. They made it into the body. The lingam itself became (like) what? The body. So some big (shape) is certainly required for worship. And the basis of worship is purity.

Shaligrams also are made big like eggs. They are also points, but they make them like eggs. So certainly they too have their body. On one side they make [it] like a thumb. Then they also say that it is [like] the star. So it became clear that the thumb-like image, which they prepare, is the body and the star is the point (like) soul. The action is possible when both are combined. They have devilish intellects, they don't understand anything. Certainly, there is something to be understood in this. Now you have to stay [firm] on one thing. The worship prevailed for half a cycle. You worshipped the pure One. Now you have to understand it to be a point. So, it seems hard work. For this reason they are baffled. This is also the issue of now.

Just as there are the stars, the Supreme Soul is also similar. He cannot be seen. It is understood by the intellect. I, the soul, enter. Then I go out. No one can see this, can he? If it was something big, it would be visible too. So the Father too is a point like this. He enters into the body, and He goes out of the body as well. But no one knows when He came and when He went away. He is not something to be seen. If He was something big, He would be visible too. But He is the Ocean of Knowledge. No one else will be called the Ocean of Knowledge. The scriptures certainly belong to the path of religious devotion only. He is the Ocean of Knowledge. Why is He the ocean? It is because He is ever pure. Knowledge won't remain in the intellect of the one who is impure. And knowledge will just remain fixed in the intellect of the one who is ever pure. He is the Ocean of Knowledge. No one else will be called the Ocean of Knowledge. The scriptures certainly belong to the path of religious devotion. Who created the many Vedas, scriptures and so on? It is said that Vyas created them. The soul of Christ didn't create any scripture. Christ established the Christian religion. He didn't create any scripture. (Someone said: the Bible.) Christ didn't create the Bible. He just narrated it. His followers created it. The subsequent (*parvarti*) followers of the Christian religion created it. Christ didn't create it.

Neither Christ nor any other religious father need to create the scripture. The Guru Granth Sahab was also made later. Guru Nanak didn't sit and create it. He just narrated it. His words were compiled later on. In the same way the Supreme Soul Himself comes and speaks through the mouth directly, but He doesn't write. So certainly some writer, who assumed the position of *Bhagwan* (God) Vyas, was a human being, wasn't he? So he is a human being. Vyas is no God. So, the soul of Christ didn't create any scripture. The human beings sit in remembrance and create them too, later on, when the religious father, who establishes the religion, goes away after having narrated the religious practices. So, later on, the subsequent followers, the human gurus sit and create the scriptures. So it is the same here as well. Supposing the establishment of the Brahmin religion took place. Did Brahma Baba sit and create the scripture? Hum? He didn't. Then who did it? Certainly there are some followers, who later on sat and wrote fat books – *Yog ki viddhi-siddhi*, *Ek Adbhut Jivan Kahani*, etc. So the scriptures are written later on. For this reason Vyas won't be called God. Vyas makes only the compilation of those topics. But the one, who will compile, cannot write everything exactly, accurately. Certainly some individual opinions, human opinions will be mixed in it. So here as well, they are written in the shooting of the Copper Age, after Mamma had left the body.

So the human beings sit and create the scriptures, but there is no knowledge at all in them. The one who knows the scriptures that are created is not called a theist (*astik*). But, the one who knows the Supreme Soul is called a theist. The one who knows the creator and the beginning, the middle, the end of the creation is called a theist. But Baba didn't call a theist the one who knows the scriptures. Even he is an atheist, because he doesn't know the Father.

So the aspects of knowledge, of true salvation (*sadgati*) are not in the scriptures. Only the aspects about degradation (*durgati*) are in the scriptures. It is because the human opinions are mixed [in them]. Suppose there is an urn filled with milk and if a drop of snake poison would be put into it; what will happen? [A student: It will all become poison.] All of it will become poison. In the same way, the knowledge of true salvation is not in the scriptures. Only the one Father is

the giver of true salvation. All the other human gurus bring degradation. Each religious follower remembers the founder of his religion. He doesn't remember the writer of the scripture. There is the picture of Christ as well; there are pictures of all of them. There are pictures of all the religious founders. So, the knowledge of the Gita and the religious practices that God established... God comes and establishes three religions. The first is the Brahmin Religion, the second is the Kshatriya Religion – someone cannot enter the gates of paradise unless he has fought the war. And the third, the Deity Religion. So, Shivbaba is no doubt the Supreme Soul (*Paramatma*). ShivBaba is the Supreme Soul, and the one, who is the Supreme Soul has no picture of His own. So, there are certainly the pictures of those religious fathers and their followers remember them. Well, how should we remember here? There is also the picture of Christ. There is the picture of everyone. There are the pictures of all the religious fathers. Shivbaba is no doubt the Supreme Soul.

Now you understand that all the souls are brothers. They are brothers. Brothers cannot have knowledge, that they would give knowledge to someone and bring about true salvation. There is only one Father who gives true salvation. At this time there are brothers as well as there is the Father. It is not that there are only brothers and the Father doesn't exist practically. In the Confluence Age there are brothers as well as there is the Father. The Father of the entire world gives true salvation to the souls of the world. The one Father is the giver of true salvation to the world (*vishva*). *Shri Shri 108 Jagat Guru* or the Guru of the World - it is one and the same. You may say *jagat*, you may say *vishva*.³ The 5 billion [human souls] are called *vishva* or *jagat*. For example it is said: *Vishva Maharajan* [the great king of the world, world emperor] and *Satyugi Maharajan* [the great king of the Golden Age]. What is the difference? *Satyugi Maharajan* won't be the great king of 5 billion people. And *Vishva Maharajan* or *Jagannath* [the controller of the world] will be the controller of the entire world. You may call him the Father of the World (*vishva pita*) or the Husband of the World (*vishva pati*), it is the same. You may call him Prajapita. But Prajapita is said to be impure. What? The Supreme Soul certainly enters Prajapita. But when he is *declared* in the form of *Vishva Maharajan*, there is no need for the Supreme Soul to enter him.

Now the devilish kingdom prevails. The human beings have 100% devilish intellects. The Father comes only in the Confluence Age and explains all these issues. Which issues? That now human beings have 100% devilish intellects. Only degradation takes place from following their directions. You know that the establishment of the new world is definitely taking place now and the destruction of the old world has to take place. It has also been explained that there is only one incorporeal Father, who purifies the impure ones. No bodily being can be the one, who purifies the impure ones. What? Only the one, who is in the incorporeal stage, can make the others attain the incorporeal stage. The one, who himself is not in the incorporeal stage, will only make the others bodily being, he will make them body conscious only. So, no bodily being can be the one who purifies the impure ones. The Supreme Soul alone is the one who purifies the impure ones. Someone may say that Prajapita is the one who purifies the impure ones. The soul of Prajapita is not the one who purifies the impure ones. The one, who purifies the impure ones, is only the Supreme Soul Supreme Father Shiv in him.

Even if we say *Patit Pavan Sita Ram*⁴ the Father has explained that in that case too God Himself comes, to give the fruit of *bhakti*. All right, it is praised in songs *Patit Pavan Sita Ram*. It is because that Supreme Soul completed the task of purifying the impure ones through that body. It is not praised *Patit Pavan Radha Krishna*. It is not praised *Patit Pavan Brahma Saraswati* or *Lakshmi Narayan*. Why? It is because through Sita and Ram who failed... They failed so they became experienced, didn't they? They failed because of the vices, so what did they become? The Supreme Soul enters the one who is more experienced – the experienced chariot - and completes the task of the salvation of the world. So it was said: Even if we say *Patit Pavan Sita Ram* the Father has explained that in that case too, God Himself comes to give the fruits of religious devotion. Therefore all are Sitas. One is Ram, in whom the Supreme Soul entered. He remains in the bondage of none. What? He remains in the bondage of none. All the others are Sitas. Sitas certainly remain in some sort of bondage. All the others are Sitas. All of you are Sitas. The Father Ram is one.

³ *Vishva, jagat* – two words for “world” used in Hindi.

⁴ Sita Ram who purify the impure.

Now it is the devilish kingdom. It is not the kingdom of the Father Ram. One is the *bridegroom* and all (the others) are *brides*. What? Who are called brides? [A student: The young wife (*vadhu*).] The *vadhu*. What does the *vadhu* do, that she is called *vadhu*? The bridegroom has an uncovered face. And the *vadhu* is covered by a veil. Why does she need the veil? This is about the potamail⁵. What? The potamail. The potamail means? The weaknesses of someone's life. That *vadhu* has to hide those weaknesses from the world and in front of the Father ...? In front of the bridegroom? She has to reveal them. She has to become naked. [Someone asked something.] The young wife (*vadhu*) means the daughter-in-law (*bahu*). In front of whom does she have to expose the entire potamail, all the weaknesses of the organs? In front of the bridegroom. In front of the husband. So what did all the others become? The Brides. And one became the bridegroom, the one who takes the potamails. He is in fact the Supreme Soul, but through whom does He take it? Hum? Through the corporeal one, doesn't He? So why does He take it through the corporeal one? Baba is saying that He knows everything. Why does He need to take [potamails]? [A student is saying something.] Yes, how would the corporeal one know? It is he, who has to control the entire world. So, when only one has to control, the one who has to control should know everyone in depth, what this bride is like and what that bride is like.

So, only the Supreme Soul is the one who purifies the impure ones, the one who gives true salvation to all. Only the Father sits and explains these things. And no one else can explain openly, how there is one Father Ram, and all the others are Sitas; how there is one bridegroom and all [the others] are brides. Or should you think that it is Prajapita who explains? No! Prajapita doesn't explain either. Only the one Father explains these things.

According to the drama, in the same way after 5000 years again you will keep listening to the same topic, which you are listening to now. Now all of you are studying. Many study at school. All this is the preordained drama. Whoever studies at whichever time, whatever acts take place, the same act will take place after a cycle. Some may have this question: Why didn't Baba say this before? No! He will say only the things that are meant in the drama, to be said at the time. Not all the teaching is given at the same time. Whatever you will see *second by second*, you will see new things. The cycle will keep on rotating. You will keep seeing new things. Now you know that this is the 5000 year drama. The cycle keeps on rotating. It has a lot of details. This drama has a lot of details. The main topics are explained. Just like it is said that the Supreme Soul Father is not omnipresent. The Father comes and tells [us] the secret about Himself and the beginning, the middle and the end of His creation.

Page 103. Now you children know that the Father comes every cycle. And by coming every cycle He gives us the inheritance. This is also the praise: The establishment through Brahma. The establishment of what? [A student: the Brahmin religion.] The establishment of the Brahmin religion. It has a very good explanation. The Trimurti has a very good explanation. Certainly the form of *Virat*⁶ will also have its meaning. But apart from the Father no one can explain the meaning of even the form of *Virat*. There are many pictures. But no one has an explanation to even one of them. The children or the human beings don't have an explanation to any of the pictures that are available. Only Shiva, the one Father is the highest on high. There is His picture. But no one knows it. What? Which is His picture? Hum? The one Shivbaba is the highest on high. There is His picture, but they don't know it. Is it said "the highest on high" in this world or will it be said in relation to the Supreme Abode? The question of the highest and the lowest arises in this world. That question doesn't apply for the Supreme Abode at all. Over there everyone is pure in the same way. It can't be said that one is more and one is less pure. It can't be said that someone is "higher" someone "not as high". This question arises in this world. The highest on high Shivbaba. There is His picture, but they don't know it. So how will the picture be made in this world? Someone may say that the point which is on the top in the Trimurti is the picture. That one is not the picture (*citr*), that one is *vicitr* (beyond the picture). That one is the point. The picture of a point can't be taken. No *photographer* can take a picture of it. Then whose is the picture? Certainly it is the picture of the corporeal one. Which picture is it? [A student: Baba says that He is *citr* as well as *vicitr*.] He is indeed *vicitr* on the basis of the role. *Vicitr* means "wonderful" too. Shivbaba alone is the highest on high. There is His picture but they don't know. [xxxx unclear recording]

⁵ Pota mail – one's life' story containing weaknesses and sins of the past given to the Father.

⁶ *Virat* – the great form of the Supreme in which the entire creation is manifest.

You say that Shiv and Shankar are separate. This was the mistake on the path of religious devotion, that they combined Shiva and Shankar. What was the reason? They placed Krishna in the Copper Age. What was the reason? No one asks this. There must have been some reason! Why did this mistake happen? How did this mistake happen that they combined Shiva and Shankar? Yes, in the Confluence Age, Shiva enters the corporeal one. But the souls of the path of religious devotion, who are not able to become fully knowledgeable, who are not able to recognise the role -the wonderful role- of the Supreme Soul Father, they combine Shiva and Shankar and consider them to be one. The knowledge to differentiate between Shiva's soul and Shankar's soul cannot arise in them. *Are* will the *activity* of each soul be different or will it be the same role? Shankar has his own *activity*, Shiva has His own *activity*, Brahma has his own *activity*. So, they don't know His picture. All right! Then what about the subtle world? Leave it aside, because there is nothing called the subtle world. There is no need of it at all. The history and the geography must be explained about here. The history and the geography are explained, [it is explained] who a big king is, who a small king is, who is who. There is no history and geography of the subtle world. There is the history and the geography of the corporeal world. That one (the subtle world) is about visions.

Side B

It was said: Like here the Father sits in this one and explains, in the same way He sits in the subtle world in the *karmatit* body (free from the results of actions) and He meets them or speaks to them. (A student is saying something.) What does it mean? Hum? On one side it is said: I don't enter Brahma – the resident of the subtle world. And on the other side it is said: Just like the Father is sitting here in this one and He explains... In this one? In whom? In the corporeal one. In the same way He sits in the subtle world in the *karmatit* body and He meets them. Who does He meet? The children. [The children] consider Brahma – the resident of the subtle world – to be above. But the *karmatit* stage... how will we know that above... Who will sit above and check whether He is in the *karmatit* stage or not? There is no question of organs of action (*karm indriyan*) at all over there. Will any action take place over there through the organs of action? It is about this world. While remaining in this world here someone's organs of action can be checked: is he in the *karmatit* stage or are his organs of action engrossed (in pleasure seeking)? If the organs of action are engrossed in enjoying pleasures, if the organs are attached to enjoying pleasures and if that attachment was broken ... for example there is the question of lust... What will be the result, if any person is deprived of the right to experience the vice of lust? What will be the reaction? Lustful, therefore angry. If a lustful person is deprived of the object of lust, he will certainly become angry.

So it was said: He sits in the subtle world in the *karmatit* body and meets them and speaks to them. So "*karmatit*" [the stage beyond results of actions] is not a question of the subtle world at all. We children have to make *purusharth* (spiritual effort) to become *karmatit* while living here, in this world, in the corporeal body. Therefore in the corporeal world itself, there is a role of Prajapita Brahma as well, in whom the Supreme Soul Shiva enters and He makes him reveal the *karmatit* stage. There is no meaning at all in saying about all those Brahmins who left their body in the world of Brahmins, that they became *karmatit*. Just like the worldly people say: He became a resident of paradise. On the path of religious devotion, they say for the sanyasis: He went away to *nirvana* [the abode beyond sound]. Is there any proof? If there is no proof, what is the meaning in saying all these things just like that? It will only be said that they are entangling [us] in blind veneration and faith.

So, sitting in the *karmatit* body He meets them or speaks to them. As for the rest (the subtle world), there is nothing there, no history or geography. The history and the geography are of here. It is in the intellect of the children that deities existed in the Golden Age, which was 5000 years ago. How did the establishment of this Ancient Deity Religion take place? Tell me how! No one knows this. What is the main specialty of the Ancient Deity Religion? What is the main difference between the religions that are in this world (now) and the Ancient Deity Religion, which will be in the Golden Age paradise? That one is without any vice (*nirvikari*) and these are vicious (*vikari*). All these religions that exist in the world are filled with the five vices. And that one? That one is without any vice. There is none of the five vices. It is called completely free from vices. Everyone knows the other [religions]. There are their books etc. too. Everyone does know the other religions, there are their books etc. too. They have their specific religious books too. All the religions [have]. But there isn't any specific book of the Deity Religion. Sometimes

people say something, sometimes they say something else. They don't even know that the nectar of knowledge of the Gita... the Gita itself is the main scripture of the Ancient Deity Religion. But it is not a scripture (*shastr*) written on paper. What is the meaning of "shas"? The one from which the way of ruling (*shashan*) is created. And *shastr* means the constitution for ruling. The Supreme Father Supreme Soul gives that constitution meaning the *shrimat*, for ruling, directly from the mouth. Except for Him no human being can give the exact *shrimat*. Something will certainly be mixed in it. Everyone knows the other religions, there are their books etc. too. It cannot even be a question of hundred thousand years at all. It is completely *wrong*. But the human intellect doesn't work at all. So the Father sits and explains every thing: Sweet children, now practice properly. The main subject is the remembrance of the Father. You know this. You are becoming noble souls [but] you are definitely number wise.

Some run alone. Some couple are tied together and made to run. What? Those who make special effort for the soul (*purushartha*) are of every type, number wise. Some run alone, and some others? Some tie their legs together and the race of three legs takes place. In the same way here, their legs like intellects are tied with one another. It means that they are a married couple. This is a question of practice. They don't fall down. *Sanyasis* may fall down. The ones, who run alone, may fall down, but the practice of those who run with their legs tied can also be firm. It can be so strong that they can go faster than those ones (i.e. those who run alone). So, some tie the couple together and then let them run. The couples, who are here (in the Confluence Age) practice to run together. We will show by becoming such a united couple in the Golden Age. There will be this kind of united couple in the Golden Age as well. It doesn't matter that the name and the form will change.

The same body [that they have now] will not be [the same] there [in the Golden Age]. The bodies keep changing. It is understood that the soul leaves one body and takes another one. The *features* will be different, won't they? The children should *wonder* at this. The features, the acts which took place *second by second*, will *repeat* again. This is such a *wonderful* show! No one else can explain this show. You know that you make purusharth. You will certainly become number wise. Not all will become Krishna indeed. Certainly only one will become Krishna. All will have different features. So, this is such a *wonderful* show! The features of someone don't match with those of someone else. This play repeats exactly in the same way. Thinking about it, you should be amazed. How the unlimited Father teaches! We have been reading the scriptures of the path of devotion for many births. We also listened to the stories of the ascetics and so on. Now the Father says: Now finish off this business/vicious circle (*cakkar*) of listening to the [stories of] others. The time of devotion is over. Now it is the time of knowledge. So from whom should you listen to the knowledge? You should listen directly from the Ocean of Knowledge. Only that is knowledge. Besides, whatever is said or written by the human beings is ignorance, it is devotion. So now the Father says: Bharat, the time of devotion is over now! For many births you have read the devotional scriptures etc. Do you desire to read them even now? Do you feel like listening to the stories of the ascetics? They tell you a lot of false stories. They will praise themselves and will criticize the deities. They will defame (*kalank*) the deities. They will defame even the deities like Ram and Krishna. They will defame Shankar too. However, they will praise themselves. Hum? [A student is saying something.] Don't they mention Shankar's name? Why don't they mention the name? Don't they mention the name of the Shankar party? [A student: They become angry.] If they become angry, it means that they certainly have criticisms within, haven't they? Then? It is exactly what was said. Now the time of devotion is over. Now there is nothing left in reading the scriptures, or sitting and listening to false stories. Now, you must not be degraded by devotion. Don't pay attention to the words of any bodily guru, whether they are the religious gurus who belong to world of the root-souls (*adharmurt*) or to the world of the seed-souls. What was said? There are 3 worlds. Before we came to the knowledge, in the outside world there were religious gurus too. And when we took the basic knowledge, the Brahmin world of the root-souls (*adharmurt*) was created. There too the gurus, the human gurus become the ones who take us to degradation. And then, when we come to the advance knowledge, here also, there are human gurus. There are the great *hatha yogis* (those who perform rigorous physical exercises), who will not believe in the words of the Father, but will impose their own opinions. Aren't there the seed-souls in the advance party? So the seed-souls...they are also human beings, they didn't become deities, did they? They too can assume the position of gurus. They won't say what the Father says; they will give their idea, 'do this'. [They would say:] Eh! Come on, Baba just keeps saying this.

So, now the time of devotion is over. Until when will they keep performing devotion? For how many years has the Father been narrating the topics of knowledge? Yet they keep following the human gurus. The human gurus seem to be so dear [to them]! For the 63 births the practice has become (strong). They don't leave the human gurus at all. [A student is saying: They put a lot of flavour in it, Baba.] Alright, it is more flavoured (*sawaad*). What flavour do they put in it? [Students are saying something.] Yes, just the flavour of the vices. The flavour of body consciousness. And which other flavour?

So now the devotees are receiving the fruit through God. The devotees are receiving the fruit through God, so there is no need to take fruits through the human gurus. They don't know when and in which form God will come. The devotees, who don't take the fruits from God, [but] just keep following the gurus..., I am not talking about the residents of Hyderabad.... So, the ones, who just follow the gurus, the human gurus, don't know... what?... when God comes and in which form He comes... who I am, how I am, and in which form I am playing my part, the devotees don't know about that. Sometimes they say that they will meet God by reading the scriptures and so on. What do the devotees say? If we read so many books, if we perform devotion, we will find God. Sometimes they say: He will come here. If the task is accomplished just through the scriptures, then why do you have to remember the Father? Why do you invoke the Father? You have been reading the scriptures on the path of religious devotion. If true salvation had been obtained through the scriptures, there would've been any need to invoke the Father. Besides, you have become *tamopradhan* (dominated by darkness and ignorance) as the result of reading the scriptures. The Father explains also the world cycle to you children. And the divine behaviour is required as well. One [requirement] is that you should not give sorrow to anyone. The most important thing in divine behaviour is that you should not give sorrow to anyone. It is not so that if someone wants poison [of lust], and you don't give it to him, then it is like giving sorrow to him. What? Someone wants poison and you refused him saying that we mustn't give poison, then he will certainly be sorrowful. This is not the case that not giving him poison is to give him sorrow. You gave poison... all right give happiness for a short time! But you have blindfolded that soul forever. So, you mustn't understand it in this way that Baba explained to us: Don't give sorrow to anyone, but [doing] this means giving sorrow. No! You have to give everlasting happiness. If you gave happiness for a short time, the lasting happiness would be finished (cut), your own [happiness] as well as [the happiness] of the other one. You will become an instrument for degradation of both of you.

So, divine behaviour is required. The Father doesn't say, you should give poison to someone. Even such foolish ones emerge who say: Baba tells us not to give sorrow to anyone. Now they demand for poison, so we have to give them, haven't we? If we don't give it to them, they will become sorrowful. So if we don't give it, it is like giving sorrow to someone, isn't it? Those who understand it this way are foolish. What? Foolish (*murhmati*). In fact the Father says: You certainly have to become pure. Foolish means stupid. You certainly have to become pure. Divine behaviour and devilish behaviour, this also has to be understood. What is devilish behaviour, and what is divine behaviour like? This also has to be understood. What is devilish behaviour like? Who is called a devil? Now there are the vicious ones in the entire world, but not all of them can be called devils (*asur*). There are human beings... [A student: They give sorrow.] Baba says, '*asur*' doesn't He? They are animals. They are devils. "Devil" means those who have adulterated vibrations (*vritti*). Those, who have the devilish *sanskar*, cannot remain without adulteration. They are devils. Just like an animal. Do animals have brother, sister or parents? Do they? Not at all. So it is the same here. Although they call themselves Brahma Kumar Kumari, in reality from within they don't consider themselves to be brothers and sisters, the sons and daughters of Brahma. If they did, they would behave in this way too. But right now and again they forget this through the intellect. So, divine behaviour is required. The human beings don't know this either. They say that the soul is not stained (*nirlep*). No stain sticks to the soul. It doesn't matter what work we do through the organs, but our intellect... We are surrendered through the intellect. Our intellect is certainly pure. Baba says: It is all right if you perform actions through the organs of action, but the intellect... keep the intellect pure. Keep your intellect pure! Let the mind and intellect remain clean. So the soul became detached from stains. The soul means the mind and the intellect. [A student is asking something.] Yes, we have to belong to the Father through the intellect, haven't we?! We have to remember the Father through the intellect; we have to become (the children) of the Father! So, the soul is not stained! [A student is saying something.] What does *nirlep* mean? [A student is saying something.] Yes. The soul is not stained, so do anything! They speak like this. Eat and drink whatever you want, become vicious,

there is no harm in it! They say, ‘the soul is not stained’. Nevertheless, there are such devilish intellects too who learn from gurus. What do *Maharishi* and others teach? They catch so many [people] and bring them [here] from outside, i.e. the foreign countries. There are many vegetarians abroad too. Certainly it is good (to be a vegetarian), that is why they become vegetarians. They are Vaishnavs⁷ (follow the vaishnav) in everything. They don’t like dirty things. *Minority* is like that. You too are the *minority*. At this time you are so few. You will keep on expanding gradually. So, now the children receive this education: Now put divine virtues into practice. You must not eat any dirty things prepared by the hands. You mustn’t eat anything dirty prepared by the impure hands. Many say: Baba, we have to go to parties and we have to eat in canteens. The big officers have their parties. They invite us. So we have to eat everything, sweets, fruits, tea etc. So if you organize parties even you, are compelled to eat. If those from outside eat and we ourselves don’t eat, they will say: why do you give it to us to eat? Many speak like this: We have to go to parties. We have to sit with them.

Page 104. We have to come and go [with them]. The Father keeps on explaining: They also have to be satisfied. There is some high ranked officer. He would eat and you wouldn’t, this won’t be nice. They will certainly treat [you to something]. There is no question of tea etc. What? Have a tea if it is served. Have the tea, it is only water. As for the rest, sweets and so on.... it wasn’t said, start eating even that. [Students are saying something.] What direction was given now? Your officer is high ranked. [Suppose] He will eat and you will sit at the party and will not eat. He will find it bad. You can have some fruits etc., you can have a tea, you can have some milk. [A student: Can we have tea?] Yes. Tea and so on is not a problem. [Students are laughing and saying something.] [Someone said, permission was given for tea]. At parties. It wasn’t said that He gave you permission to come home and drink tea. There are fruits and so on; there is no harm in it. (Someone said something.) As for water, wherever we go in the world, we just have to drink water. In the foreign countries water is available in containers. It doesn’t matter.

There is some special secret in the direction Baba gave. It is because sweets are hand-made. No one makes tea putting the hands into it. Sugar is anyway made in factories. So, we certainly have to take sugar. So there is sugar, water in it and what else? There is milk. Do you drink milk or not? So milk, tea, i.e. tea leaves. What is wrong in it? Do they catch it with the hands and prepare them? For this reason it was said: You can have fruits and so on. [A student said something.] Bread. Yes, if there is no choice (*lacari*), you are in a journey and nothing else is available, then [you can have] such bread which is made by machines. There is *Britannia* [brand]; there is *Modern* (brand), no one touches it with the hands. So, you can have it if it is a compulsion. [Students: A compulsion?] Yes, but it is not like that you should start to have it every day. Now it was said, wasn’t it? You mustn’t eat any dirty things prepared by the hands. What? Something which is touched by the hands during preparation, which is prepared by the impure hands of vicious ones... Those things... [A student: What are dirty things?] Dirty things means that prepared by vicious people. And also meat, fish, eggs, alcohol are also dirty. (Someone said something). Yes. No, something prepared by the impure hands also is dirty. The vibrations emanate from the hands and from the eyes. Those vibrations have an effect. So there is no harm in fruits and so on. There is no harm in drinking tea. (Someone said something.) Where? What do you mean by ‘alright’? Not at home. Not at home or in Madhuban. It wasn’t said: Drink at home, drink in Madhuban, keep drinking tea in all places. For this it was said: You have to give up the things which the deities don’t accept. So we have to make the *purusharth* to give them up. It is not that Baba said: Have tea! And so we have it everywhere.

You will say: We won’t drink tea from anyone’s hands. They will say: You give us to drink, you yourselves don’t drink. So, what will they say to you, children? You give us tea to drink, but you yourselves don’t drink. When is this about?

Baba lived in the [outside] world as well, didn’t he? He stayed together with very rich ones as well as with very poor ones. What? This is the specialty of Baba’s role. That Baba stayed with very rich ones as well as with very poor ones. It was said: Baba. The *explanation* (clarification) of “Baba” was also given. Baba is said for the combination of the incorporeal with the corporeal. Now it wasn’t said which Baba. It was said Baba, then certainly it is some Baba. A corporeal one is himself Baba, but not without a point. Our Baba is not without the Supreme Soul. He came a lot in connection with queens and kings. OK brother, you rightly asked the question. Still at the time of Brahma Baba some kings and queens existed. And now there are no kings and queens at

⁷ *Vaishnav* – a type of Brahminis in Indian society, considered to be very elevated, known for their pure food.

all. So, for which Baba was it said? For Brahma Baba. This is not suitable for this Baba. Arey! There are unlimited aspects here, so certainly, there must be unlimited kings and queens. Certainly he would have stayed with the high kings and queens who are going to become masters of the world. What? It is not that the role of the advance party at the present time won't involve some great kings and queens. He lived also with Muslims. This too is an identification point. What? He lived also with Muslims. He used to eat various kinds of things while living with Muslims! Now he doesn't eat such things. There are both limited and unlimited meanings. Now he doesn't eat such things. What do Muslims eat? Meat. Meat is in the physical. What is meat in the subtle sense? What is called "meat" Hum? Arey, enjoying the pleasures of this fleshy body through the organs, this is also eating meat. So, he lived also with Muslims. He used to eat various things. Now he doesn't eat anything like this. The one for whom something good is made has to eat it as well. The one for whom something good is made has to eat it as well. If you go to the father's-in-law house and say: We won't eat.... Then they will become unhappy, won't they? What was said? The maternal house is of Brahma. If something good is made for someone, they have to eat it as well. If you go to the father's-in-law house and say: We won't eat... They will become unhappy, won't they? If the father-mother-in-law would give something to eat, sweets etc., even though they know that you are the real Vaishnav, they prepare and serve [food] in the pure way. They say with love: All right, eat just this or else drink water, don't eat anything else! Some don't even drink water. Those, who are real Vaishnavs, don't even drink water. Baba always says....