

ACD No. 48, Morning class 21.05.89**Side A**

This is the morning *class* of 21.05.89. Page number 121 in *register number* 11. Om shanti. This is the journey of remembrance. There are many on the journey. Only you are close here. There are many who go for the journey, but what is special about you? You are very close here. Wherever whoever is, they certainly remember the Father. So, they come close *automatically*. Even if they are far away, if they remember and they are far away, still, they come close. Just like some stars are very close to the Moon, some shine a lot. Some are close, some are far away as well. It appears that this *star* shines a lot. It is about which shine here? Here, it is the shine of spirituality, of knowledge, of divine qualities [and] of the service of God. He sees: this one is very close and that one doesn't shine at all. You are also praised. You are the stars of knowledge and yoga. The children have found the Sun of Knowledge. The Father remembers only the children. Which children? The children who are *serviceable*. The Father doesn't remember the children who do *disservice*. The Father is almighty. The children remember that very Father. So, remembrance meets remembrance. The remembrance of the *serviceable* children and the Almighty Father meets. Wherever there are such *serviceable* children, the Sun of Knowledge, the Father also remembers them. What? The world remembers God, but what about here? What does God, the Father do? He remembers the **children**. Which children? He remembers the *serviceable* children. The children also remember [Him]. The children who don't remember [Him], the Father doesn't remember them either. What is this? It happens the same in the world too; they love the one who loves [them]. If someone doesn't love [them], they stop loving him. They lose courage. And what does Shivbaba also say? I also remember the *serviceable* children. I don't remember those who don't do *service*. It means, those who don't do *service*, they don't love the Father, do they? So, the Father doesn't give them remembrance and love either. But this is not right. Why? When He is the *Supreme Soul*, everyone is a child for Him. There isn't the question of remembering or not remembering for Him at all. It is about whom? (Student: the corporeal one.) Yes, those who are corporeal bodily beings, all those who have a chariot, they all are certainly selfish. It is the One Father Shiva, the Point of Light, who doesn't have [any] desire (*nishkaami*). Who doesn't have desires? The Father Shiva. All the other bodily beings, human beings are definitely the ones who have desire. They will work hard where they can gain an advantage. If they don't gain any advantage, they won't work hard. What advantage is the Father Shiva, the Point of Light going to gain? What advantage is He going to gain? What will He attain? There isn't the question of attaining or not attaining anything for Him at all. He is certainly *abhoktaa*. So, it is about whom? Who remembers the *serviceable* children? Prajapita, who is the father of the human beings remembers the *serviceable* children. Why? It is because, the karmic accounts of many births are becoming *clear* here now. Whoever has been a special helper in the 84 births, they are certainly seen here, in the *shooting period* from the point of view of knowledge. Then, why won't they be remembered? Will they [be remembered] or not? They will definitely be remembered. So, the Father as well as the children remember.

Which father? The Sun of Knowledge Father. [It is said:] I bow to the deity Sun, I bow to the deity Moon. So, is he (the Sun of Knowledge) a deity or the Supreme Soul? He is a deity. The example of the sun and moon is given. The sun and the moon give light to this stage [like world]. They are the *media* of giving light. So, the children who don't remember the Father, the Father doesn't remember them either. The remembrance of the Father doesn't reach them either. Whom? The children who don't remember the **Father**, the Father's

remembrance doesn't reach them either. Remembrance definitely meets remembrance. The children also have to remember. The children ask: Baba, do you remember us? The Father says: Why not? I certainly remember [you]. Why doesn't the Father remember in this way? The children who are purer, who love the Father a lot, such children certainly attract the Father. What? Which children have attraction? (Student: Those who are purer.) Those who are pure. The magnet will pull the needle whose rust has been removed. If the rust hasn't been removed, the Magnet, the Father won't pull them either. Who is the Magnet? (Student: The Father Shiva.) The Father Shiva? Will He be called the Magnet? All the souls are children for Him. Not just all the human souls of the entire world, but He has come to take back the souls of the living creatures as well. He will certainly take them [back]. His love is the same for everyone. He has certainly come to take the impure ones [back] after making them pure. But here, it is about whom? **Shivbaba**. Baba means, the combination of the Incorporeal One and the corporeal one. So, such children who love the Father a lot, attract [Him]. Everyone should ask himself: To what extent do I remember Baba?

This old world is forgotten by staying in the remembrance of the One. What? The old world is forgotten by staying in the remembrance of the One? And on the other hand, He says that Maya opposes [us] when we stay in remembrance. Maya means, the illusive (*mayavi*) world. The illusive people, whether they are women or men, they jump in between to settle their karmic accounts. And what did He say here? This old world is forgotten by staying in the remembrance of the One. These are two [opposite] things. On one hand He said, when we sit in remembrance, Maya interferes and reminds us the old world. And here He said, the old world is forgotten by staying in the remembrance of the One. If it is forgotten, how can Maya *interfere*? (Student: By remembering many.) So, what is the meaning of one and many? We should remember one point, we shouldn't remember 10 points, we shouldn't remember 5 billion points. We should remember one point, because all the point souls are alike. We won't come to know which the one point, whom we should remember, is. (Student comments.) We should remember the big point?! Are those point souls small and big? No. Then? We should remember the point which has more light of knowledge! How will we come to know that? Does any point, the point like soul shine more? How will we come to know that? (Student: We will come to know by talking.) We will come to know by talking? If we don't get to talk, won't we come to know that from a distance? The stars that twinkle more shine even from a distance. The mothers in bondage write and give [their] letter of faith even while sitting far away: We have complete faith on Baba, though we haven't seen Him. So, as regards the point of light soul, all the souls are alike, whether it is the point of the Supreme Soul or the point of any [other] soul. So, they are alike, they will appear alike in the vision, but how will we come to know that difference? How will we know that one soul, the Almighty, the Magnet? When He narrates the knowledge. The light of the stars is known through the light of knowledge itself.

So, this old world is forgotten by staying in the remembrance of the One. This sign was mentioned. Those who remember that one after **recognising** Him, what sign of them was mentioned? They forget the old world. So, the so-called Brahmins who are called Brahmakumar-kumaris must have forgotten the old world and the great people of the old world. Why? Don't they remember the One? (Student: They don't.) Don't they? Who says that they don't remember the One? They certainly remember the one Point of Light, the Father Shiva. (Student replies.) Which point is the Supreme Soul?! The One who has more light all around it, the One who has red light in the shape of a *ling*. (Student: It is when they recognise.) They did recognise: the soul is a point, the Supreme Soul is a point. (Student: They didn't recognise the corporeal media.) They also recognised the corporeal media; [it is]

the body of Brahma. (Student: He isn't present now.) What if he isn't present? He isn't present for 5000 years. Is it necessary that he remains for 5000 years? (Student: The one who remains till the end...Brahma...) *Arey*, the Father certainly comes to purify the impure. He doesn't come to narrate the knowledge. Why does He come? To purify the impure, to make hell into heaven. So, when hell didn't become heaven, when the impure ones didn't become pure, the Father won't leave in between. So, it proves that the One isn't the body of Brahma, through whose remembrance this old world is forgotten. The old world can't be forgotten at all. When will it be forgotten? If the *teacher* himself is like this, it will certainly have an effect on the *students*. Like what? The one who has forgotten the old world. This old world is forgotten by staying in the remembrance of the One. We go and just meet the Father while remembering [Him].

Now the time of the meeting has arrived. When? Now. But this *vani* has been narrated through the body of Brahma. Now the time of meeting **has** arrived. It means, the time of meeting hasn't passed. Now the time of meeting has arrived. Now you can meet [Him]. If he leaves the body after saying this, will it be said for that form: now the time of the meeting has arrived? On one hand He says: the time of the meeting has arrived and on the other hand he leaves the body and goes away. So, it is certainly true that the time of the meeting has arrived, but it can be about recognising and not recognising. The Father has also explained the secret of the *drama*. The Father comes and after coming, He makes the children His spiritual children. He doesn't make them [His] bodily children. What is the difference between bodily children and spiritual children? Especially in this Iron Age world, what is the difference between bodily children and spiritual children? (Student: The bodily children have many fathers and the spiritual children have one father.) The bodily children also have only one father. (Student: Each body has one father.) Yes. (Another student: The bodily children attain attainments for one birth.) Yes. The bodily children attain attainments for [just] **one** birth from their bodily father and those who become the spiritual children of the Spiritual Father, they attain attainments for **21** births. It means, they start making attainments here as well, in the first birth out of the 21 births. What? What are the attainments of the first birth? They attain happiness as well as peace of the mind here. They are called the **spiritual** children. We become the spiritual children of the Spiritual Father and don't attain happiness and peace of the mind! All right, not of the body, because as long as the bodily world of 5 billion [souls] is present, the body can't be happy and peaceful. But when we become the children of the Spiritual Father, at least our spirit should experience happiness and peace. Or shouldn't even [our spirit] experience rest? It means, we haven't become the spiritual children of the Father yet. We are certainly the ones who stay body conscious.

The Father comes and makes the children His spiritual children. He also teaches, how you should become pure from impure. He did make them [His] spiritual children. He made them [His] spiritual children means, He did make them spirits. Now, if they became spirits, they did become pure from impure, didn't they? (Student: No.) Why? When they became spirits, didn't they become pure from impure? If they become spirits, they certainly became pure from impure. Then, where is the question of making pure from impure? (Student comments.) Yes. *Arey*, here, we received the knowledge, so through the power of knowledge we considered ourselves: I am a point of light soul. But the remembrance of that point of light soul doesn't remain steady constantly for 24 hours. What? Does it remain [steady]? It doesn't. The bodily beings who have to settle the karmic accounts of the previous births come before our intellect and mind to settle the karmic accounts and they break our relationship with the Spiritual Father. So, how will we become pure from impure? If the relationship breaks and the mind and intellect gets connected to the bodily beings, it means, are we

impure or pure? At that time, we should definitely consider that now, we are impure, only then our intellect is getting pulled and going [towards them] again and again. Then, what should we do? Baba explains, how you should become pure from impure. How should you become that? What does He explain? How should you become what? (Student replies.) How? (Student: We should renounce the company of others.) Renounce the company of all the other points and remember the one point! Renounce the company of all the other points and remember the one point! What is this? How will we come to know that we have renounced the company of all the other points and we are remembering the one point? All the points are alike. (Student: We should form relationship with the One Father.) We should form relationship with the One Father? All right! Haven't the so-called Brahmakumar-kumaris formed the relationship of a father and a child with the One Point of light Father? He is the Father of the souls and we are His children. So, they certainly have the relationship of a father and a child. (Student: we should remember the father from whom we receive the inheritance.) Yes. Do you want the incorporeal inheritance from the Incorporeal Father? It is asked in the murlis: do you want the incorporeal inheritance from the Incorporeal Father? No. We don't just want the incorporeal inheritance. What do we want? We want the corporeal emperorship of the world of this corporeal world while living in the corporeal body.

So, He teaches, how we should become pure from impure. How will we become that? We will become pure from impure when we remember that Father, that One Father. *Accha!* Why are we remembering the ones who make us impure, the ones who are coming to settle the karmic accounts of the 63 births? What is the reason that we remember them? If we remember them, we have become impure. We became impure through the colour of their company. So, what should we do now? We took their company, so, we are remembering them. Why are we remembering them? What is the reason? Why are we remembering them? They coloured us through [their] company or we took the colour of their company, we covered ourselves with the colour of [their] company, so, we are remembering them. Now, how will we remember the Supreme Soul Father? The Father explains it. How will we remember [Him]? *Arey!* If we take the company of the Father, we will remember Him. Now, break the company with many and keep the company of the One. So, we will break the company with many. Now, the time of breaking is going on; not the time of joining.

So, He teaches, how we should become pure from impure. Certainly, there is just one Father. Everyone remembers Him alone, but everyone receives remembrance *nambarvaar*, according to their individual *purusharth*. Certainly, everyone remembers the Father, but the children receive the Father's remembrance *nambarvaar* according to their *purusharth*. Not all the children receive equal remembrance in *return*. The extent to which they remember a lot, it is as if He is standing in front of them. Why? Why is it that some remember [Him] a lot and some aren't able to remember [Him] even if they want to, their remembrance breaks again and again. Why is it so that some remember a lot and some don't remember at all? They don't remember despite making *purusharth*, despite working hard [and] despite sitting with folded hands and legs. What is the reason for it? (Students reply.) Yes. There are some who remember a lot. So certainly, they have been in the company of Prajapita, the corporeal father, who is the father of the human world, for many births. What? They have been in his company for many births, so they remember him. And those who left the company of that father and took the company of others, they won't remember [him] automatically.

The *karmaatiit* stage (the stage beyond the effect of actions) will also be attained in the same way. How? That they remember the Father and the Father stands in front of them; they should receive the Father's remembrance in *return*. The children should certainly

remember [Him], but they should also experience the Father's remembrance in *return*: the Father is remembering us. The *karmaatiit* stage is going to be achieved in this way. If the children remember [the Father], but they don't receive His remembrance in *return*... It wasn't said, we write a letter to the Father in His remembrance and we receive a letter in *return*. It wasn't said so. What was said? Remembrance should meet remembrance. The children should receive the *return* of remembrance. It is because will the children who receive the *return* of the Father's remembrance be happy or sorrowful? They will feel happy, the mercury of their happiness will keep rising. So, the *karmaatiit* stage will also be attained in the same way. The more we remember, the *karmendriyaan* won't become inconstant. What is meant by the *karmaatiit* stage? Despite performing actions through the *karmedriyaan*, there shouldn't be inconstancy in the *karmendriyaan*. Everyone is certainly experienced [about it]. We should keep performing actions through the *karmendriyaan*, but the *karmendriyaan* shouldn't become inconstant. They would be calm. Just like Baba says, a *ling* of ice has been made. *Arey*, is there an erect *ling* of ice? Is there? Will a *ling* be cold or hot? (Students: Cold.) Will it be cold? Do you have this experience? Is a *ling* cold when it is erect or is it hot? (Student: Cold.) *Arey!* Have you had the experience that the *ling* is cold? (Student: It becomes cold if you keep pouring water on it.) Yes, it becomes cold if you keep pouring water, doesn't it? Say that. Keep ice on it, it will become cold with the colour of the company. So, the Father says: Children, now there shouldn't be inconstancy in the *karmendriyaan*. The sense objects of the *karmendriyaan* maybe in front of you, with you, still, how should the *karmendriyaan* be? Cool. [To be] cool doesn't mean that they are inactive, that they become powerless (*nistej*), their very energy is gone. No. The *karmedriyaan* should be sound at their place, they shouldn't be useless, but they should be calm. The inconstancy of the *karmendriyaan* shouldn't be experienced. That will be called victory over the *karmendriyaan*, the *karmaatiit* stage. The *karmendriyaan* are very inconstant while performing actions, aren't they? So, because of inconstancy... with whomever they perform that act, they have trouble with it. So, you shouldn't experience inconstancy in the *karmendriyaan*. This is the *karmaatiit* stage.

This itself is called Maya. What? That the *karmendriyaan* become inconstant, that they make themselves powerless and cause trouble to other souls as well. Don't perform any bad action through the *karmendriyaan*. Well, how will we come to know, which action is bad and which [action] is good? (Student: Bad action means karmic accounts.) Karmic accounts? Aren't good actions karmic accounts? *Arey*, if we perform good actions, aren't they karmic accounts? Someone gave us happiness in the previous birth, this is why, we are giving him happiness, we are performing such joy-giving actions that he is experiencing happiness from us. Another person is experiencing sorrow through the same action. The action is the same. One person is becoming happy through that action and another person is becoming sorrowful through the same action. Why? It is the karmic account of the previous birth. Those karmic accounts of happiness and sorrow are being settled. A good action...

What is called Maya? If we *karmayogi* perform actions and the *indriyaan* become inconstant, it is said 'Maya came'. No bad action should be performed through the *karmendriyaan*. Did you come to know the definition of bad action and good action? What is it? What is a sinful deed, what is a noble deed? (Student replies.) Yes, the action through which others experience everlasting or temporary sorrow. The action through which [someone] experiences sorrow, it is a sinful action. If [someone] experiences temporary sorrow, but long lasting happiness... There are some actions like this as well, through which [people] experience temporary sorrow, but everlasting happiness. For example, if a bitter medicine is given, what will happen? He will experience sorrow for short time, but he will

experience happiness forever. Then, what will it be called in *total*? What is the *total result*? It will certainly be called a good action. It won't be called a bad action. It won't be called a sinful action. It will be called the action that gives happiness. So similarly, here, no bad action should be performed through the *karmendriyaan*. If any bad action is performed through the *karmendriyaan*, it becomes a sin; it doesn't become a noble deed. Here, you have to control the *indriyaan* through the power of yoga. Through the power of what? Through the power of yoga. With whom do we have to have yoga? With the One Supreme Father Supreme Soul.

Those people control [the *indriyaan*] through medicines. Which people? Those sanyasis, the sanyasis of the outside world, the physical world take medicines and they calm down [or] *control* their *indriyaan*. And what about the sanyasis of the Brahmin world? How do they calm [their *indriyaan*] (Student replies.) How? They certainly don't take physical medicines. (Student: The power of yoga.) Through the power of yoga? The sanyasis of the Brahmin world? (Another student: Through the action.) Through the action? What action do they perform that their *indriyaan* calm down? (Student: Their *indriyaan* aren't calm.) No. When [the *indriyaan*] of the sanyasis of the outside world become calm by taking medicines, then... (Another student: They stay away from the household.) Yes, even those worldly sanyasis stay away from the household, still, they have to take medicines in order to calm their *karmendriyaan*. So, how do the sanyasis of the Brahmin world calm their *karmendriyaan*? (Student: Through thoughts.) Which thoughts? No, you said it right to some extent, but not completely right. Isn't it coming in your intellect? *Arey*, there is the medicine of knowledge as well. If goods points of knowledge keep going on in the intellect, that is also a medicine. However, it is a temporary medicine. What? Knowledge isn't an eternal medicine either. As long as you keep taking that medicine, there will be purity. And as soon as you stop taking the medicine, inconstancy will begin again. So, what is the real medicine? The real medicine is the remembrance of the One Father after recognising [Him], after knowing: what I am, how I am and the form in which I am playing the *part*. If we remember Him after knowing Him in that very way, the *karmendriyaan* will become calm. There is no need to take any medicine. There is no need to take the medicine of knowledge either, so that you keep taking a lot of medicines of knowledge. It is because ultimately, do you have to go beyond the *stage* of the subtle world or not? You have to go even beyond the *stage* of the subtle world, in the *nisankalpi stage* (thought free stage).

The children ask: Baba, why don't they come under control? What? The *karmendriyaan*. The Father says: the more you remember, the more the *karmendriyaan* will come under control. The extent to which you remember, the *karmendriyaan* will come under control to that extent. Now, when we sit to remember [the Father], Maya interferes. So, tell us about such a medicine through which Maya doesn't *interfere* and we remember only You and no one else. *Arey*, leave aside the interference of Maya, even if we completely go to the *mayavi* world... What? Even if we go to the graveyard [like] world, still, only your remembrance should trouble us; the remembrance of the world shouldn't be able to *interfere*. Tell us [about] such a medicine. Is it ever said in the *vani*: the remembrance should be such that it troubles us. What? It should become a problem: how do we stop the remembrance. What is the problem now? How should we remember [Him]? Then, later on the *stage* should become such that [you think:] how do we let go of the remembrance? Can we attain such a *stage*? (Student replies.) The remembrance should be such that even if we want to let it go, we aren't able to! Can the remembrance be like this? (Student: It can be.) It can be? How can it be? (Student: It can be if we stay in the Father's remembrance for 24 hours.) Stay [in remembrance] for 24 hours! Who has forbidden you? ☺ Stay [in remembrance] for one day

and show me! Leave aside 24 hours, Baba says, set an example of being in remembrance for 8 hours. If you reach [the stage of] remembering for 8 hours, you will reach the *karmaatiit stage*.

(Students comment.) Yes. If we form all the relationships in practice, the *practical* experience of relationships that we had will certainly remind us of the Father. Even if we want to, we won't forget the Father. Now, it may be through any *indriya*, it may be the pleasure (*ras*) of the Father's company through any *indriya*, that pleasure will definitely attract us towards it. This is called the *karmaatiit* stage. Controlling the *karmendriyaan* is possible only through the journey of remembrance. For this reason, the ancient Raja yoga of Bharat is famous. God alone will teach it. God teaches it to His children. What was said? Whom does God teach? (Student: His children.) His children? Everyone is a child of God. Isn't [everyone in] the world of 5 billion [souls] a child of God? (Student: There are two types of children of God.) How? (Student: Step-children (*sautela*) and His own children (*maatela*.) How are they step-children and how are they His own children? If they are born from the mother, are they His own children? (Student: The children who accept whatever the Father says...) Yes. The one who is a genuine child, the one who is a child of his father himself, his blood is pure, isn't it? The child's blood is same as the father's. So, it will attract him. And the blood which is mixed, meaning, he does say, "I am the father's child", but in reality, he is the child of someone else, it means he is born through impurity of blood, through adultery, then, he won't be attracted, because there is no genuineness, he isn't his own child. It means, the mother... What is the meaning of *maatela*? Isn't he born from the mother? He was certainly born from the mother, but how is the mother? She didn't maintain [the relationship] with the father. She doesn't have a true, pure heart for the father. This is why, he (the child) isn't his (the father's) own [child], because even the mother doesn't belong to that child and the father is anyways different. So, he won't be called *maatela*.

So, God teaches His children. He doesn't teach the children of Maya. If some mother becomes adulterous, is she Maya or will it be said [for her]: 'Lakshmi has come to the home'? Will she be called Lakshmi or Kulakshini (the one with bad character)? She will be called Kulakshini. Kulakshini means Maya. So, God teaches His children. He doesn't teach Raja yoga to the children of Maya. You do know that the biggest *karmendriya* is that of vice. You also have to control which *indriya*? The biggest *karmendriya* that has to be controlled is that of vice. (Student: The mind.) Not the mind; the mind isn't any *indriya*, *karmendriya*. (Students: The eyes.) The eyes aren't big *indriyaan*. The eyes deceive the most, but they aren't the most *powerful indriyaan*. Even those who stay in the remembrance of Christ lower their eyes completely while walking. They won't look at anybody at all, then, how will they remember [them]? The eyes too come under control soon. But the biggest *indriya* of vice is the *indriya* of lust. It is said: "the one who gains victory over lust becomes victorious over the world". What? It isn't said: "the one who gains victory over greed becomes victorious over the world" or "the one who gains victory over anger becomes victorious over the world". No. The one who gains victory over **lust** becomes victorious over the world. So, what was done by Shankar first of all? (Students: Kaamdev.) Kaamdev (the deity of lust) was reduced to ashes. They thought that there is a separate deity, who was reduced to ashes. He isn't a different person, over whom he gained victory. In fact, it is the defect, the biggest vice within ourselves; it is the chief of all the vices, over which Shankar gained victory. He became victorious over lust. What did he do to that Kaamdev? He reduced him to ashes. Even if he is half-burnt, he will trouble you. This is why, what did he do? He turned him to cinders, he turned him to ashes. So, you have to make *purusharth* to gain victory over that vice through the power of yoga. How will you gain victory? (Student: Through the power of yoga.) What

is the power of yoga? (Student replies.) Yes, if there is a relationship with the One Father, you will certainly have the power of yoga; you will definitely remember [Him], His remembrance won't let you rest.

You will become complete in the end. What? Why at the end when we have formed the relationship now itself? If we have formed a complete relationship now, we should become complete now. (Student replies.) No. When we have formed a complete relationship now, we have offered our whole body...what? We gave the entire *purity* of the body to the Father. Or whatever power of the household and family that we have, the power of the body – children are also the power of the body – we offered it to the Father. We invested the entire power of wealth in the service of God. We [invested] the entire power of all the worldly relations, we gave the message to all the relatives and attempted to make them belong to the Supreme Soul Father; we offered them. We won't accept the words of the worldly relatives; we will accept the **Father's** words. So, the relationships were also offered. As regards time, we won't spend it in the worldly tasks; we won't spend for our self-interest. We will spend it in the task of the One Supreme Soul. So, we offered time as well. When we have offered everything, our stage should become complete now. (Student: But this stage should continue till the end, shouldn't it?) Why will it continue when we have offered [everything] completely now itself, we have offered everything that we have? (Student replies.) What is wrong? Suppose there is a maiden; she doesn't have wealth. As regards the body too, she leaves everything and comes [to the Father], she comes leaving the relatives of the body as well. She belonged to the Supreme Soul Father. So, her body was also completely offered. She certainly doesn't have wealth at all and she came after being pulled through the mind itself. It is then that she surrendered. Some are *Pushkarni Brahmins*¹; leave them aside. Consider those who came after understanding the knowledge through their intellect. So, they surrendered completely. *Sam* means completely, *arpan* means to surrender. When someone surrenders completely, he should also attain the stage of complete remembrance. Why isn't he attaining the *karmaatiit* stage now? (Student: The karmic accounts of the previous births.) Yes, as regards the *balance* of the karmic accounts of the previous births, that weighing pan is certainly heavy. What? That weighing pan is heavier, and this weighing pan is lighter till then. That weighing pan of the worldly relationships formed with the bodily beings is still heavier. Until it is balanced, until [the other weighing pan] becomes heavier, the *karmaatiit* stage can't be attained now.

So, it was said: We will certainly become complete at the end, when we attain a mature stage. When will we attain a mature stage? When we are in *balance*. That weighing pan of sins has become heavier because of forming relations with many. And when the weighing pan of noble deeds becomes heavier by forming relation with the One - or at least it should become equal - then it will be said that there is a *balance*. Then, that will be called the mature stage, the constant *stage*. Then, no *karmendriya* will become inconstant. Until when do the *karmendriyaan* become inconstant? Until the Copper Age, until the first birth of the Copper Age – it is because we started performing wrong actions, forming relations with many from the first birth of the Copper Age itself – so unless we *cross* the first step of the Copper Age while climbing up the ladder, what will happen till then? The *karmendriyaan* will become definitely become inconstant. And when we start climbing the ladder of the Silver Age while climbing up the ladder, the inconstancy of the *karmendriyaan* will stop. So,

¹Those who move ahead or make *purusharth* on being pushed

did you understand the reason, why will inconstancy stop? It is because we settled all the karmic accounts of the 63 births; now, we started climbing the step of the *last* birth of the Silver Age. Then, how will the *karmendriyaan* become inconstant? Are the *karmendriyaan* inconstant in the *last* birth of the Silver Age? No. The celestial degrees will decrease, but the *karmendriyaan* won't be inconstant. If the inconstancy stops now, no *karmendriya* will deceive you for 21 births; only if a such a stage is attained now. The *karmendriyaan* come under control for 21 births.

The most important [vice] is lust. What? The main fight is against what? The fight against the organ of lust is our main fight. The *karmendriyaan* will come under control by remembering [Him] continuously. *Arey!* Our fight is against the organ of lust [and] we will remember [Him] through the mind and intellect. We will certainly remember [Him] through the mind and intellect. And our fight is against whom? Which is the most *powerful indriya*? The *indriya* of lust, the *indriya* of vice. So, how will we gain victory over the *indriya* of lust if we remember [Him] through the mind and intellect? (Student: Lust arises in the mind, doesn't it?) *Accha?* Is it so? It is interdependent. What? It is right that the thought will definitely arise in the mind first and it is when a thought arises in the mind that we will get ready to do something through the *karmendriyaan*. But, the karmic accounts of the thought which arose in the mind is linked to the previous births; otherwise the thought can't arise in the mind. We should certainly pay attention to the depth of this point. If a thought arose in the mind, it is the karmic account of which birth that has come to settle a score with us and with whom do we have that karmic account? If we pay attention to this, what will happen? We will try to *cut* it. Otherwise, we won't try to *cut* it. The *karmendriyaan* come under control for 21 births. The most important [vice] is lust. The *karmendriyaan* will come under control while remembering [Him]. Then, no wrong action will be performed through it. Through what? Through the *indriya* of lust. By controlling the *karmendriyaan* now, we receive a reward for half a *kalpa*. If we aren't able to control them, sins remain. If they aren't controlled and the rosary of those who have controlled them gets ready, what will happen? What will happen if we aren't able to control them? Sins will remain, won't they? Then we will have to suffer punishments. Dharmraj will beat us and make our *indriyaan* ... (Student: Take us along with him.) He won't take you along. He will make them calm and then take us along with him.

Your sins will be removed through the power of yoga. So, the sins of you children should be removed through the power of yoga. There isn't the question of removing them through the power of *bhog* (enjoying pleasures). You become pure gradually. This is the *number one subject*. They also call Him to become pure from impure. They don't call Him to narrate knowledge. They don't say: O Lord, come to narrate the **knowledge!** What purpose, what aim-objective do they give God? Come and make us **pure from impure**. So, what did He do through the body of Brahma? Why did He come in that body? Which purpose was achieved? He came to narrate the knowledge. Only those who accept the words narrated through the mouth of Brahma are called Brahmins. So, the Supreme Soul Father came to narrate the knowledge through the mouth of Brahma, now, it depends on whether someone accepts it or not. So, the Father Himself comes and purifies [us]. He also narrates the knowledge, but it isn't that He goes back after narrating the knowledge. No. Later on, He purifies [us] as well. So, the Father alone is Knowledgeable. The Father says: Consider yourselves a soul [and] remember the Father! This is also *knowledge*. What? Remembering the Father is also *knowledge*. One is the *knowledge* of yoga and the other is the *knowledge* of the cycle of 84 [births]. What was said? Who will have yoga automatically? Someone may ask: if you have the *knowledge* of yoga, tell me, who will have yoga automatically with the

One Supreme Soul Father? (Student replies.) Yes, if the relation of the *indriya* of lust is with the one in the 84 births... you won't remember [Him] just through this much. What was said? The *knowledge*, the cycle of 84 [births] certainly came in the intellect, the *knowledge* of the cycle of 84 [births] came to the intellect. What *knowledge*? The extent to which we connected our intellect to the one... It is because they remember the Supreme Soul in the path of the *bhakti* as well. So, there will be such devotees too, who remember the Father a lot, [who remember the Father] the most for 63 births. So those who remember the Father the most, they should have yoga automatically here. It is also said: You have done *bhakti* the most. So, who will take the knowledge more as well? The one who has done *bhakti* the most will take the knowledge the most as well. Whoever has done unadulterated *bhakti* to whatever extent, he will take unadulterated knowledge to the same extent and whoever has done adulterated *bhakti* to whatever extent from the very beginning, it is about the beginning, in the *foundation*; the one had adulterated remembrance in the *foundation* of *bhakti*, he will certainly take adulterated knowledge. Didn't you understand? For example, there are the souls of Islam, the Brahmin souls who *convert* to Islam, how will their *bhakti* be? Will they remember one *Shivling*? No. Because of converting to Islam, their *bhakti* will become adulterated. The followers of Islam were also worshipers of idols, but they used to worship deities. In the beginning of the Copper Age, the *Shivling* is established only in Bharat, in the Somnath temple. So, the *foundation* of the unadulterated remembrance of the One won't be laid in the root form souls of Islam. They didn't do unadulterated *bhakti* in the beginning at all, so, they can't receive unadulterated knowledge either. *Arey!* When the One Father has come here to give knowledge, why won't they receive unadulterated knowledge? If they are taking knowledge from the One, they should receive unadulterated knowledge. Why should they receive adulterated knowledge? (Student: They remembered many.) We do remember many, but we should at least take knowledge from the One! It is said in the *vani*: If you listen to many and if you even imbibe the words of many without judging, 'whether these are the words of the Supreme Soul Father or he is narrating his own words' and if you imbibe his words easily, how will the knowledge also become? Knowledge will become adulterated. This is why, it was said: whatever even the Brahmakumari says, you have to *judge* it, whether it is *right* or *wrong*. If their words are in accordance with *shrimat*, it should be accepted. If they aren't in accordance with *shrimat*, it should be left out. It is because, even among the Brahmakumaris, some will become the daughter of a king and some will become the daughter of a subject. And what do we have to become? We have to learn Raja yoga, we have to become a prince. So, we shouldn't follow the directions of any human being.

So, the Father Himself comes and purifies [us]. Only the Father is knowledgeable. Two types of *knowledge* were mentioned: one is the *knowledge* of yoga and the other is the *knowledge* of the cycle of 84 [births]. There are two [types of] *knowledge*. Then, the divine qualities *automatically merge* in them. What was said? If you gain the *knowledge* of yoga and the *knowledge* of the cycle of 84 [births], so, the one who gains the correct *knowledge* of both, what will happen automatically? The divine qualities will be imbibed naturally. There won't be the need to make separate *purusharth* for it. Children know: We become deities from human beings. It means, we are human beings. Now, we aren't deities, so that divine virtues are present in us beforehand. Today, there are such great men, there are many saints and great souls who can be seen having more divine qualities than us. What? You can see more divine virtues in them when compared to the Brahmins. So, are they deities? (Student: They don't know the introduction of the Father.) They don't even know the introduction of the Father, still they have so many divine virtues. (Student replies.) They don't have them? They do have them. But it is not a big thing. It is not a big thing to become a **deity** like Krishna. What is a big thing? (Student: To belong to the Father.) Yes, it is a big thing to

become the **direct child** of the Supreme Soul Father. So, the one who becomes a *direct* child is a real yogi, a mature yogi and the one who is a mature yogi, divine qualities will *automatically* emerge in him. The children know: We become deities from human beings, so, we certainly have to imbibe divine virtues as well. You should check yourself. In which respect? Have divine virtues emerged in us or not? If the divine virtues haven't emerged... Which is the biggest divine virtue? Which is the biggest virtue of the Deity Religion? Tolerance. [It is] *gunaraaj*, [i.e.] the king of all the virtues. You can judge yourselves through just this one quality. What can you judge? What do you have to judge? Have divine virtues emerged in us automatically or not? Judge it through this one quality. If they have emerged, what does it prove? We have gained the *knowledge* of yoga as well as the correct knowledge of the cycle of 84 [births]. Otherwise? Otherwise, it hasn't emerged. You do have yoga, but...? The Supreme Soul Father has come, He is sitting in front [of us], we have remembered him for 63 births [and] we have loved Him. Who? The Supreme Soul Father. If there is a lover like this... (End of the cassette.)