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The duty of the master suns of knowledge

What would you call this gathering? What is the speciality of this gathering? The name would be according to the speciality. What is the speciality of this gathering which is not seen in any other gathering? Do you know the speciality of your gathering? This is the gathering of the special souls within the Brahmin family. However, the speciality of the gathering of the special souls is that this is the confluence of all the well-known rivers. There are many melas on the rivers on special days, but this is the mela of the well-known rivers. This is the meeting of the rivers, the purifiers, that have emerged from the Ocean of Knowledge. Do you consider yourselves to be the purifiers? If you are the purifiers, do you know the main thing, that is, who can become the purifiers? In order to become the purifiers, which main aspect should you keep in your awareness so that no matter how impure someone is, he becomes pure? So that even the thoughts of an impure soul merge in that? For this, the main thing that should be in your intellect is: "I am a master sun of knowledge that will destroy the impure thoughts, attitude and vision of all the impure souls." If you look at an impure soul whilst being a master sun of knowledge, then just as the sun destroys all the germs of the dirt and rubbish with its rays, so, too, no impure thought of an impure soul can attack a soul who is a purifier. In fact, the impure souls will surrender themselves to you, the purifiers. If an impure soul has an impure thought towards a purifier, what should you understand? That you have become a mike but not a might-house. The sound through a mike is very sweet and enables you to experience pleasure through the ears, but a might-house gives you the experience of sweetness of the mind. If you taste this

sweetness of the senses even once, then this sweetness of the senses will attract you to a variety of temporary sweetness.

Let there not be any type of attraction towards the sweetness of the senses of any impure soul, that is, towards perishable sweetness. In order that those who come experience supersensuous joy or sweetness of the mind as soon as they come, the purifiers should first of all stabilise themselves in the stage of manmanabhav. If you are even slightly trapped in any type of body consciousness or towards the world of the body, that is, towards any sweetness of the things of the old world, then how will you enable others to experience sweetness of the mind? The taste for the physical iron-aged things or attachment of the mind may have finished, but after this, do you know which stage you have to cross? You have already broken the iron chains, the gross chains, but the subtle threads in some places do not allow you to be free. Which are those subtle threads? It is not difficult for this group to recognise this. You know this, you accept this and you wish this, so that what else remains? Which is the most subtle thread which starts a new bondage after having become an enlightened soul? (Many gave their own ideas.) Note all of this. Everything that you note will be useful. Is there anything else? The Ganges and the Jamuna have come together in this group. This is a speciality, is it not? This is the speciality of this group at this time. Are the Ganges and the Jamuna not together? Saraswati is incognito. There is a deep significance about who the Ganges is and who the Jamuna is. The most subtle and the most attractive thread is of the one word "I". The word "I" is one that takes you beyond body consciousness and the same word "I" brings you into body consciousness from being soul conscious. "I am a body". You practise trying to go beyond this consciousness, but this same word "I" - "I am so-and-so", "I know everything", "I am no less in anything", "I can do everything", "I am doing this", or "I am able to do this", I

know what I am and what I am like", "I know how I am tolerating everything", "I know how I overcome all the problems", "I know how I die and continue to move along", "I know how I have renounced everything and am continuing to move along": instead of a correct list of "I", this wrong list becomes a subtle attractive thread. This is the most subtle thread. Instead of becoming detached, instead of having love for the Father, you then have love for one or another soul or object, whether it is love for regard, love for name, love for honour, or love for any special soul. So in order to break this thread, in order to be liberated from this thread, what do you have to do? How can you transfer it?

The responsible crowned group has been called here. You are the group that has imbibed the aim of responsibility. What else do you need? Are you egoless? Are you incorporeal? If you stabilise yourselves in the incorporeal stage and become egoless, then you will automatically become viceless. You definitely become egoless but you do not become egoless after having become incorporeal. You make yourself egoless for a temporary period with many yuktis, but you have to stabilise yourselves in the incorporeal stage and then come into the corporeal form to perform actions. Because this consciousness or practice does not become natural and part of your nature, you are not able to constantly stabilise yourselves in the egoless stage. When someone comes from one place, he constantly has the awareness that he has come from that particular place. In the same way, you should constantly have the awareness that you have come from the incorporeal into the corporeal and are performing your task. Every now and again, whilst performing every action, practise this stage, so that by being incorporeal and then coming into the corporeal, you will definitely become egoless and viceless. You have this practice for a temporary period, but now transfer it for

all time. You have developed disinterest, you have the attitude of disinterest, but now become this for all time and have unlimited disinterest. Otherwise, something limited will become an instrument to make you finish your attitude of disinterest. You are yogyukt, but now reveal the sign of being yogyukt in your practical actions. Your every action and every word should make a bhogi soul (one who experiences sensual pleasures) into a yogi soul. Your every thought and every action should be accurate (yuktiyukt) and filled with significance (raazyukt) and filled with meaning (rahasyayukt). This is known as being yogyukt in a practical way. If these three things are not merged in your thoughts, words and actions, then consider them to be waste. Then you should understand that you are not yet a yogi in a practical form, but that you are still practising to be a yogi. So there is now a need to pay attention to this aspect. Then no circumstances or obstacle will come to attack you. By being yogyukt, gyanyukt, by having love accurately (snehyukt) and by being a divine alokik image, you will become the proof, that is, an example, in front of the world. Those who become the proof of knowledge and yoga in front of the world are the ones who become Maya-proof. So in order to be Maya-proof, consider yourselves to be the proof of knowledge and yoga. To be the form of an example means to become one who fulfills the wishes of all souls. Those who constantly follow Baba's orders at every footstep and in every thought are the ones who are able to fulfil the wishes of other souls. If you have any wishes for your effort or for success, the reason for this is that somewhere or other, you are not following all the orders. So the moment you have the slightest confusion about your effort, your success in service, or in receiving love and co-operation from others, then check: Which order is being missed out, of which you are experiencing the practical result, even if it is just for one second? The orders are not just of the main things, but you have also been given orders for every moment and every action. Check all the orders in the timetable that you have been given to follow from amrit vela in the morning till night time. Check your attitude, vision, thoughts,

awareness, service and relationships. When any machinery becomes slow whilst in use, all its parts are checked: you check it everywhere. By checking everywhere, you will be able to intensify the speed, because now there is no longer the question of coming to a halt. Now, it is a question of making your speed fast. You stabilise yourselves in all the stages you have just heard about, and you are also special souls in making effort. You are good at checking your stage, but what you do have to do now? Increase your percentage. The percentage is very low. This is the result of the paper you have just taken. You create your stage on the basis of knowledge, but you yourselves are not content with the percentage. Now you have to complete this. Together with the force of knowledge, because of the subtle things you were told about, a false force, a force which causes damage also becomes mixed in this. What will you keep in your awareness so that the false force, the force that causes damage does not interfere? If you have the feeling of mercy for all souls, all the time, then neither will you have disregard for anyone nor will others disregard you. Wherever there is mercy, there cannot be any force. Instead of being merciful where you have to be merciful, you become very authoritative. However, you are not the world emperors here, at this time.

Missing para from the book - (last page of the murli in the book)

At present, you are the servers, not the ones who take service from others. If someone even has the thought: I did this much and so I should receive name and fame for it, then this is also taking. The children of the Bestower cannot even have this thought. Achcha.

OMSHANTI