**Murli Notes August 16th**

BK Sister Denise

An important point about yoga: first become soul conscious and only then is it possible to remember Shiv Baba. Very often people try to remember Shiv Baba while still body conscious and then they get surprised that it doesn’t work. The main effort is to become soul conscious, and then you come on to the same dimension and level as Shiv Baba. Then you can make contact easily.

An important philosophical point comes in the question and answer. A human being is definitely affected by karma. There are many spiritual paths and practices that delcare that the soul is immune to the effect of karma. This is because they assume that the soul is part of God, and God certainly is immune to karma. Shiv Baba is always *karmateet* but the soul gets affected. and then the effort of Raj Yoga is entirely about becoming free from karma and reaching the *karmateet* stage.

The indication of closeness to becoming *karmateet* is that you are progressively more neutral regarding the polarities of happiness and sorrow, good and bad, pleasant and unpleasant. You become closer to the stage of Shiv Baba which is *karmateet,* and that is also the effort to be *Bapsaman*, (like the father). The information we need to achieve this is contained within Shiv Baba, and the information that different human beings provide through the different paths, practices and religions is insufficient and/or incorrect. Due to that it doesn’t work.

This word ‘embodiment of peace’ is given for the soul. I think ‘embodiment’ may not be a good word because it implies the body. ‘*Swaroop’* means the form of the self, the way the self is. The original *dharma* of the soul is peace, silence, stillness. If you understand *dharma* to mean only religion it doesn’t make much sense. There is another meaning of *dharma,* which is ‘what you are exactly,’ ‘what your definition is.’ The definition of a soul is to be in an original, essential state of stillness. This equates to the potential energy of the soul when it’s not active. As soon as the soul comes into the world of matter, action, time, and into a body then that energy becomes kinetic.

The word ‘great soul’ is used. I think we might as well leave in the Hindi. People are used to the word *mahatma* especially when applied to Gandhi. You do not have a reference for the word ‘great soul’ but if you use the word *mahatma* which is part of the English language nowadays, then you know exactly what that refers to.

The expression used is: ‘the intellect’s yoga goes up above.’ It is a bit difficult to figure out what that means, but you can translate the word *buddhi* *yoga* as ‘focus of attention’ and then it is much easier to make sense of it and understand that your focus of attention goes up above when you remember, or when you speak of the Supreme Father the Supreme Soul.

Baba is giving knowledge into our ‘intellect’ or we could also say ‘intelligence’. The implication of intelligence means you have to comprehend and process the concepts. It is not a matter of feeling. Feeling happens in the mind but comprehension takes place in the intelligence. I would use the word ‘intelligence’ as well as ‘conscience’ for *buddhi* because we do not use the word intellect in that way in English.

There is an interesting distinction Baba makes about the Vedas and the Gita. It is interesting to know that within the Gita it states clearly that the Vedas are for people who don’t have that much subtle intelligence, and that the Gita is the knowledge that God gives. Those who choose the Vedas are people who are not able to understand the knowledge that God is giving.

There is an interesting description about remembrance and the absolution of sins. As you know, absolution is a Christian concept and Raja Yoga is not Christianity. What is a sin? A sin is the effect of a negative action, that puts you into bondage of matter, people, places, and things. A sin then rules your actions and the result is suffering. Sin takes the form of inertia. The way to become free is to detach from the matter of your physical body and stay in remembrance of Shiv Baba, and perform action, not on the basis of response to sense stimulation, but as a comprehension of gyan, which guides us as to what karma to perform in various different situations. Brahma Babas life is the encyclopedia of more or less all situations. There are examples of how Brahma Baba interpreted the knowledge, and his response to various situations.

Attachment is the great problem. When you remember a person, place, or thing, you are tied to matter and the activities within the drama, and the impact of the drama on your consciousness. However, when you become detached from the impact of the drama, and your attraction to people, places and things, then you become free, and the sin is not operating by compelling you to act in a certain way. You have deactivated the potential of the sin. That, to me, makes much more sense than the idea of absolution, which implies that you remember Shiv Baba and He will take away your sins. You do nothave to do anything except have faith. That puts as back into a religious mode of thinking; it is like blind faith because you cannot incomprehed the process or method by which Shiv Baba would take away your sins. He is giving us instructions how to free ourselves from sins. Therefore, it is a more useful way to understand it. Then we have to get on with the work of finishing our own sins. He gives us the guidance, and detailed instructions.

When Baba says ‘I give you the reward,’ it means the teacher teaches us so much information that we are able to create unlimited fortune for ourselves. He gives us the possibility to create fortune, but he himself doesn’t give us fortune. He calls us, teaches us, and enables us to create fortune. His love, his gift, is the knowledge and everything else follows from that.

Baba clarifies that happiness is what happens to us when we perform accurate karma. We have taken full power from Baba and can resist the pull of Maya and matter, sorrow, situations and circumstances which are more powerful than us. Baba makes us more powerful than situations, then we are free, and then we are happy.

Baba takes us to Nirvana, but Nirvana is not a land. Nirvana is a state of deep silence where there is not even the sound of a thought. The practice to go to zero is a very subtle state. It is on a different dimension. The word ‘land’ is terrestrial. Heaven is down here on earth. Neither is heaven up above nor is hell down below, it’s all here. Nirvana is another dimension, non-terrestrial.

Baba talks about ‘creating the Brahmin religion’. I don’t think Brahman *Dharma* refers to a religion. I think this is a study and a spiritual practice. To me religion involves the esoteric and the exoteric attributes of particular global religions but you can translate the word *dharma* in many ways, not just only religion. My preference is to stick with the Hindi word *dharma*.

We are studying, therefore we need to study the different meanings of the word *dharma*. *Dharma* is a very broad term and ‘religion’ is a very narrow term. In the same way there is nothing like religion in the Golden Age. I think that we cannot translate *Shivalaya* to mean the ‘Temple of Shiva’ exclusively. *Shivalaya* does mean that, but heaven does not have any religion, it doesn’t have any temples. It is a civilization and a culture. We can apply the word *dharma* to the deities but we should not use the word ‘religion’ for the kingdom of the deities. Hindus they do talk about Hinduism as the *Adi Sanatan Dharma,* but they do not mean that you actually become deities, they mean that you worship the images of deities. Our terminology must be very clear otherwise it is not possible to churn effectively.

The word *buddhu* comes in the English murli. I don’t think we need to keep the Hindi for *buddhu* but just simply translate it as ‘fools’ because although *buddhu* is a childish word I think it’s much better to just stick to ‘fools’.

Then Baba makes a comparison between the word *chitra*, (picture) and *vichitra.* *Vichitra* means a lot more than not having a picture. *Vichitra* also means strange and it means different, it means one who doesn’t have a physical form, a physical frame, or a visible form that you can think of. One of the challenges of spiritual study is that you have to be able to conceptualize realities and real things which are not physical and do not have any visible aspect. People with what Baba calls a *tamopradhan* intellect are not able to conceptualize abstract concepts. They can only deal with physical visible things.

The *Rajasic* intellect is able to conceptualize abstract aspects. Brother Jagdish Chander Hassija had talked about the difference between intellectual consciousness, which is able to conceptualize the abstract, and then spiritual consciousness which goes much further than what we normally think of as abstract. You can reach as far as conceptualizing the soul, God and the imperishable identically repeating drama. Thus, you can position yourself completely outside of time and space and be on the same level as Shiv Baba. It is only by studying this *gyan* that you can get to that space, because only Shiv Baba can describe it. The people who write the Vedas and other scriptures are not able to get there, because they have no means, they do not have the information. The wonder of the information that Baba gives that he can take us to the next level beyond intellectual consciousness.

Baba also takes up the philosophical concept of *dwet* and *adwet,* which are normally translated as ‘duality’ and ‘non-duality’ or ‘dualism’ and ‘non-dualism.’ Generally speaking, in Hindu philosophy they say that dualism is wrong and non-duality or non-dualism is right. But the interpretation of that is varied. Baba says that the kingdom of the Golden Age is non-dual because there is nothing that you can compare it with. The copper age is called *Dwapur Yuga*. *Dwapur* means that it separates into two, there is a bifurcation. Bifurcation means something that was one, becomes two. The bifurcation of the copper age is a separation of the political and the spiritual powers. The aspect of non-dualism that applies to the Golden Age is that the political and religious powers are in one hand. That power is not abused because the rulers are completely pure and fully self-empowered, whereas if political and religious powers were in one hand at the present time, there is a likelihood of tyranny and abuse of power. We face this problem at the end of the iron age.

Baba takes up the difference between physical creation, when a man and a woman come together to create a child, and the spiritual creation when Shiv Baba uses the body of Brahma and begins to speak through him such that we become the mouth born children of Brahma. That is to say, our sense of self our sense of identity is awakened when we understand the knowledge, and that we belong to Shiv Baba. Our relationship with Brahma is that we become the male and female children of Brahma. Brahma becmes our mother in the sense that we are born through him. He is our alokik father in the sense that he is male and we have a relationship with him in the confluence age as father, so he is mother and father. In Hinduism they praise God as the mother and father, and here Baba explains that the combination of Shiv Baba and Brahma Baba is the mother and father. When you are just a soul in relationship to Shiv Baba completely bodiless then the soul is a son and Shiv Baba the father. The son claims his inheritance from Shiv Baba through Brahma Baba, in the relationship with Bapdada, the father and the grandfather.

We have a living relationship with God in the confluence age. We experience Shiv Baba through the body of Brahma Baba. We experience ourselves, our community our Brahmin family through our bodies. It is a pure relationship because we follow shrimat and we follow the different principles and ways of this Brahmin *dharma*.

Shiv Baba explains how He knows everything. Everything is pre-known because the drama is an identically repeating cycle. All of us experience the drama within our minds. Experiences come into our minds through our sense organs as sense perceptions. However, Shiv Baba knows all of this in advance. Unlike us humans, He does know things according to chronological time, or according to the chronological emergence of the different scenes of the drama. He has the big picture. He knows who everyone is and he does not deal with the little aspects of individual thoughts. He knows who is who, and what their perfect form is, what there imperfect form is, and everything in between. The way Shiv Baba knows things is very different from the way human beings know things. Human beings know things by observation whereas Shiv Baba knows things by fore-knowledge. When we become soul conscious and we spin the cycle of the drama then we are able to come close to Baba’s way of perceiving the world through fore-knowledge.

Baba says this is the sapling. A sapling is a very tiny tree which grows up into a big tree. This very tiny tree is planted on top of the big tree. You can also think of it as grafting where a tiny branch of good tree is stuck into an old, practically dead, tree and then that dead tree is given life again through that. There is the aspect of Shiv Baba grafting the new tree onto the old tree and then the old tree is destroyed and a new tree grows. These are different symbols in connection with how an old tree dies and a new tree grows again.

He is the seed and he plants himself into the body of Brahma and begins the new tree in the soil of the old tree. You can see in the images of the Kalpa tree, Shiv Baba, the seed, is at the bottom of the tree. All the Brahmins are in the roots, we are underground, we are incognito and a new tree is growing up from underneath the old tree. This is a little similar to how banana trees grow. New trees grow up from underneath.

Baba makes the comparison with the banyan tree near Calcutta in particular, where, in 1925, there was a huge storm which broke off the original trunk of that banyan tree but it continued to survive because of all the lateral roots. The lateral roots spread over a huge area. It is a phenomenon worth going to see. Of course, Brahma Baba was in Calcutta in 1925, when that storm broke the tree. It was big news and everybody knew about this, making this a perfect reference for Baba to allude to when teaching about the Kalpa Tree. He could illustrate how the original trunk of the deity *dharma* was destroyed in the small destruction, and how the other different religions emerged, which are like the lateral roots. They are all derived from Hinduism, and are children of the Gita, as Baba often mentions. The main prophet souls interpret the ancient scriptures and then add on their own insights. In this way a multiplicity of religions arises, similar to the proliferation of the banyan tree through those lateral roots, which become like separate tree trunks with their own branches.

In the blessing, Baba encourages us to be entertaining to play multiple roles; to take on different forms, the artist, the businessman, all the different expressions. We should not just be one thing. Just as Shiv Baba expresses himself in so many ways, so we also play multiple roles within our confluence aged life. So enjoy the confluence age and play many parts.

Om shanti