

Om Shanti Everyone!

Baba had been giving us so many different methods for the transformation of sanskars and nature. The point that Baba is giving us is to move away, have distaste from your old sanskars, habits, and nature. When you have distaste, then internally you will not be using those sanskars. If you have even a little bit of desire or interest, then you will still be using the old sanskars and old habits. Baba wants us to have the stage of being incorporeal, and also while in the corporeal, that means doing actions, moving around. From amritvela and throughout the whole day, while being in sakar, be in the incorporeal stage. It is very important to practise this and keep the thought that I have to be incorporeal, that is, in soul consciousness while using the body to play my part. Baba said that this practice will also make you viceless and egoless, because these are the new types of sanskars.

Today Baba spoke about new birth, new world, and it's true because when you think of when you became a Brahmin, what happened at that time? Everything looks so different, we had no interest in anything lokik, anything physical, anything of the Iron Aged world, and in this way, everyone noticed how different we are. We have distaste and also incorporeal stage. Finally, what you achieve is the stage of being viceless and egoless. This whole concept of a new birth when a child is born, even if that soul enters immediately after death from old age, the child doesn't remember anything from the last birth. Not the home or family from which it came from or what were its habits, nothing. According to the Drama, this is the way it is meant to be, forgetting the old and just being in the new. Baba gives the example of a bud in the tree of flowers. The bud is new, it keeps opening and starts becoming a flower, but you don't see any sign of the old flower in the bud. Anything that is new, new leaves of the tree, you don't see old in the new ones. Nature's universal laws also help us, when you are born, you just forget the old. Baba uses one word called "kudrat," that is nature that also means that you forget the old and live in the new. We have to keep reminding ourselves whenever the old emerges, that this is my new life, we are creating a new world, it's my new family, even nature, the elements are new and satopradhan. Baba is creating everything new.

At the confluence age, we have both, old and new, and that is why a little effort is required. In the Golden Age, we won't need that effort, everything is new, but at the Confluence Age, transformation has to happen, effort has to be made. Everything is new. I think that many of us had a big transformation and we feel more detached from many old things. Even now, we can feel that we are away from Iron Aged relationships, sanskars, habits. Once in a while, the old ones emerge which I think shouldn't emerge. The Confluence Age is the most auspicious, beautiful, and most interesting. We can feel that our old is leaving, and a new self is coming. If we look at the Iron Aged world, there is so much sorrow, there are so many vices, so we have distaste, we have no

interest in the Iron Age, Kalyug. Is there anything interesting in the Iron Age? There is sorrow and vices and whatever happens causes a lot of sorrow. If everything has to be new, it brings happiness. Old will bring sorrow, new brings happiness. You could immediately know when old emerges, the sorrow could come back. So, emerging new will bring happiness, satopradhan stage, joyful stage. I feel so keen to start practicing incorporeal stage while being in the corporeal and also emerge the stage of being viceless and egoless.

Om Shanti