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Clarification of Murli dated 03.01.67 (for bks)

Om Shanti. Today it is the night class dated 3rd January 1967. This is a strange show (*ajab tamasha*). The way in which the children understand it to be a strange show, no one else have it in their intellect, how this world is a strange show. This is an Iron Age world. This is a strange show and an unlimited show, which is in the intellect of the beloved children. They have the *aim* and objective in their intellect too. If they go to the temple of Laxmi – Narayan, they sing the same praise that they sing before Krishna: complete in all virtues, complete with 16 celestial degrees, completely non- violent, highest among all the souls in following the code of conduct. The deities are complete in all virtues, aren't they? Only the temples are made separately. They have built a separate temple for Krishna and a separate temple for Laxmi-Narayan. They don't know that Radha-Krishna themselves later become Laxmi-Narayan.

They say that Krishna [comes] in the Copper Age, Ram [comes] in the Silver Age and they show Laxmi-Narayan in the Golden Age. Why have they shown Krishna in the Copper Age? They have shown Ram in the Silver Age and Laxmi-Narayan in the beginning of the Golden Age. Since Krishna is revealed at the end of the shooting period of the Copper Age, they have shown Krishna in the Copper Age. The scenes of the *Mahabhari* Mahabharat war are also shown at the end of the Copper Age itself. And they have shown Laxmi-Narayan in the Golden Age because in the Golden Age [they are all] complete with 16 celestial degrees, there is no defect there, only the virtues of Laxmi-Narayan are shown, no defects are shown. These worldly people don't care to understand anything. It doesn't come in their intellect when they (Laxmi-Narayan) came, and where they went; if they lost their kingdom to someone. So, this show has nicely sat in the intellect of you children. This will not be called natural phenomenon.

This is a show. Such a great part is filled in a little *star*, a soul, this is a natural phenomenon. And this play is strange. So, this should come in your intellect that you perform this drama, shouldn't this? But you don't know the beginning, middle and the end of it. It is of no use just saying it is a drama. We also play a part, so being an *actor* we should know the beginning, middle and the end of the drama. First of all, every actor should know about himself: what is the beginning of my soul? What is its form in the beginning? What is its form in the middle and what happens to me in the end? You should know it, shouldn't you? But why don't you know? You should know it at least now. Now, the one who shows the way has come and is telling us the formula: if you churn like this, if you make *purusharth* (spiritual effort) like this, if you think like this, your part will come in your intellect.

First of all the part of our Father will come [in the intellect]. Moreover, the Father is the highest on high. Just as there are fathers one lower than the other similarly there are fathers who are number wise high as well. Those who will come to know about their highest father (of their respective religions), they will come to know about their own highness too, because this is an unlimited drama. Christians would not be knowing after how many days Christ will come. You do know. You children know everything. Human beings just say: The Supreme Father Supreme Soul is the Ocean of knowledge. How is He the Ocean of knowledge? Does He know the *history* (life story) of each and everyone? So they say: He is omnipresent. When He is omnipresent, why wouldn't He know [the history of everyone]? No. He just comes and tells us children the formula: if you rotate the cycle of four ages in your intellect like this, then what your part in this cycle is, will come in your intellect. That Father is the Creator.

Which Father is the Creator? Is the Supreme Soul Father the Creator or is the Supreme Soul the Creator after entering the corporeal body and playing a part through him? The Supreme Soul is ever benevolent , He is imperishable. The souls are also imperishable, so, souls are not created. The thing which did not exist before is created. The souls are present anyway, but the souls don't have [any] recognition of their own form. The Father comes and gives the knowledge of that form. He gives the knowledge at a basic level: you the soul are a form of a point of light, the soul. This is the general introduction [about the soul] this is not a special introduction about every particular soul.

How will we come to know about the special introduction through the general introduction? The general introduction is: [I am] a point of light soul. If you concentrate on the true form of the point of light soul, the soul will become subtle. The soul meaning the mind and intellect will become subtle and in the subtle intellect you will understand the depth of the whole drama from time to time. You will have an idea about your part too because in whatever way and with whichever souls the needle of time rotates, the happiness and sorrow that we gave and took from those souls comes in the intellect. This is the *period* of the shooting indeed. The many births of every soul have to be cleared in the Confluence Age, so the *reel* is rotating. The Father says: All this is preordained; nothing new is to be made now. That means, whatever part of taking happiness or of giving sorrow we must have played in the 63 births, with whichever souls, we *repeat* the same part of taking or giving happiness and sorrow again in the *reel* of the Confluence Age.

There, it was the *broad drama* in the 63 births and here everything rotates in the *reel* of thoughts. So, by giving the knowledge of the soul, the Father clarifies to our soul how we souls recognize our part. So, the Father is also a Creator. Does he create our part? He doesn't create [our] part, but he fills the methods and ways in our intellect through which we can recognize our part. Then He enables the sustenance as well as the destruction. So, you know everything.

All the Brahma kumar-kumaris, Brahmins and *brahmanis* who are in different centers have the right to write a letter to the Father. Now, whether they write or not, [it is up to them]. Those who had connection [with the Father] in previous births cannot remain without writing. Those who had no [connection with the Father], why will they write? Like Krishna.... (Someone said: I have sent a letter but have not received a reply.) If you did not get a reply to the letter, it should come in the intellect, 'we did not pay attention to the murli.' The Father keeps sending letters to us daily. By reading the daily murli carefully you will come to know that you definitely get an answer to your question. So, everyone certainly has a right to write letters.

Baba says: all the children are not the same; they are ranked according to their capacity. Some write letters while some don't. Some will write letters only once or twice and if they don't receive a reply to their letter, they will feel cold (dejected). They say: we don't have any *connection* with the Father, the other souls have the connection of writing letter [to the Father], not we. They become tired. Actually everyone should give their news. How is it possible [for the Father to reply]? The number of children will increase from hundred thousand to millions; will Baba give a reply to each and every letter separately? But you **certainly** receive an answer. If we read the daily murli carefully and take an answer to our question, we certainly receive an answer daily.

In some centers the *brahmanis*¹ are *dead headed* (bigheaded). They say: don't send letters [to Baba] without my permission. But it is the Father's *direction*: any child can write a letter to the Father directly or he can ask for letter [from the Father] directly. There is no need for anyone to get it checked in between. [But] yes, if someone writes letters to someone else and if they (those who write) are the *surrendered hands*, it is necessary that they get the letter checked by the *brahmanis*. No letter that has not been checked should not be passed on to any party, any mother or any brother. If someone passes it on, they act against shrimat.

The *brahmanis* organise fairs, they organise fairs and gatherings. They keep meeting each other. The Father says: all these fairs are the ones which make you dirty. You become clean (pure) when the Father comes and meets you in the corporeal form in the Confluence Age. They become dirty in those fairs, then they try to hide it; they don't give the complete *potamail* of that dirtiness. Children should keep writing news about their well-being. Many *brahmanis* think about themselves flatteringly (*muh miya mitthu*²). They don't think: we do mistakes; mistakes are committed by us too. They don't remain polite; so the students become angry.

Should they become angry? (Someone said: no) Why [not]? Shouldn't you become angry, when the *brahmani* doesn't remain polite, when she remains strict? (Someone said something.) Should you tell the Father? (Someone said: But the Father is polite, isn't He?) The Father is

¹ the sister who takes care of the center

² an expression that means to flatter oneself or do self praise

indeed *polite* but He doesn't remain in front of you, the *brahmani* remains in front of you. You have to have dealings with the *brahmani*. So what should you do? Whatever comes in front of us in the drama, everything is beneficial. Whatever is happening every moment, you should see benefit in all that. Shivbaba is beneficial as well as the drama is beneficial, and our part is also beneficial. *Brahmani* makes mistakes; so 'whatever one does, it (the result) is fixed accordingly for them in the court of the Father'.

The Father doesn't keep anything of anyone, He returns good to the good ones with interest and bad to the bad ones with interest. Students become angry, they stop coming [to class], [so] the Father says: don't be angry. What? You should not become angry with the study of the Father. It is certainly in your intellect who teaches you. The one who teaches you is only One. *Brahmanis* are also teaching after learning themselves, aren't they? They teach you only after learning from the one Father. The study is only one and it is through the One only. The students stop coming. *Brahmanis* say: don't write letter to Baba without asking me, so Baba says: all the children have the right to write a letter to Baba; you should give your complete news.

If the *brahmani* doesn't teach properly, if she behaves like a ruler, if she does any kind of *disservice*; then if you report about it [to Baba], she will be made alert. When will she be made alert? If you give a report to Baba, she will be alerted. Who will give a report? (Someone said: the children.) Will the children give a report? What if the children are afraid? If anyone hides their duty and their sin, their opposite actions (*vikarm*) will keep increasing. Children can give all kinds of reports. You should not hide any report from Baba. You can report about your teacher too. In the period of ignorance too, you used to report about the teacher to the principal, didn't you? You can do that here too. [You can say:] 'Change her (the *brahmani*)'. If the report of *brahmanis* comes to Baba here, so Baba transfers many of them.

Where? Where? To Bombay? Or else He calls them here (Madhuban) and makes them sit here. What harm will they do after coming here? All the children can certainly give a report. You can send any report to Baba. If there is a flaw in someone, if she sits as an empress, if she orders tea sitting on a bed you should report about it. That is to say, here all are *sevadharis*³, no one has received kingship over here. There is no kingship for Brahmins, Brahmins are *sevadhari*. What does the Father Himself say? Children, I am your most obedient servant. If the Father Himself comes becoming small (humble), then the question of the children considering themselves superior doesn't arise. If you remain here in more leisure and enjoyment, you will lose it over there. It is Maya, isn't it? It makes you intoxicated

All the children have the right to give a report. Many children become more intelligent than the *brahmanis* who run a centre. They will certainly give a report. What was said? The children who become more intelligent, who become sharp in knowledge, will certainly give a report to the Father. If they don't give a report they will shake; and *disservice* takes place. The Father says, the main subject is of remembrance. If there is the power of remembrance, everything will go on easily. The intoxication arises even while explaining. *Hathyogis*⁴ don't know about *Rajyoga* at all. What is this? Just now He (Baba) was speaking about the *brahmani* and now He started speaking about *hathyogis*? Why? (Someone said: the *brahmani* is the *hathyogi*.) Does the *brahmani* become stubborn in making others listen to her words? *Accha*? The *hathyogis* do not know about *Rajyoga* at all, who was the God of the Gita.

How did He go to the topic of the God of the Gita, while talking about the *brahmani*? What is the *connection* of the God of the Gita with this topic? Say words *clr Arey*, who is the biggest *brahmani*? The biggest *brahmani* is Brahma. The name Brahma is not of a single person. The name Brahma is of many. Four faces of Brahma are shown; five faces of Brahma are also shown. Who is mentioned to be playing the part of a bull? Brahma. Does it mean that he becomes stubborn? What does a bull do? While working in the field, sometimes a bull becomes stubborn. So, to which topic did He come while speaking about the *brahmani*? He caught the biggest *brahmani*. She becomes stubborn [saying]: Whatever I say, only that is the truth.

³ the ones who do service/servants

⁴ those who perform rigorous physical exercises

Now, these *hathyogis* don't know about *Rajyoga* at all, who the God of the Gita was. Does it mean that Brahma and all the *followers* of Brahma i.e. the Brahma kumar-kumaris don't know at all who the God of the Gita was? What do the Brahma kumaris think? They think: Dada Lekhraj Brahma alias the *soul* of Krishna himself is the corporeal God of the Gita. If Brahma himself is the corporeal God of the Gita, who is the *original* Brahma? Who is the first Brahma? The mother Gita. So, the one who is the first Brahma.... Who enters Brahma? (Someone said: the Father Shiva.) Is it Shivbaba or the Father Shiva (*Shiv bap*)? (Someone said: the Father Shiva.) Some are saying Shivbaba and some are saying the Father Shiva.

Does Shiv**baba** enter [Brahma]? Does the **Father** Shiva enter [Brahma]? Then, is He omnipresent? Does the Father Shiva enter Prajapita in a permanent way or does He enter Brahma? (Someone said: He enters in order to play the part of listening and narrating.) Does Shivbaba enter [Brahma] to play the part of listening and narrating? Does the Father Shiva come to lay the foundation of the path of the devotion of listening and narrating? Does He come [for that purpose]? He doesn't come to lay the foundation of listening and narrating. For what purpose does He come? He comes to end devotion and to lay the foundation of knowledge. So, what does Brahma think? [He thinks]: the Father Shiva enters me so **I am** the corporeal God. And when this topic of being the corporeal God sits in his intellect, it doesn't allow him to have in the intellect who the permanent chariot of the Supreme Soul is, in whom He performs the task from the beginning till the end.

Also in the basic knowledge the Brahma Kumaris started having heart failures because of shouting Brahma and Brahma only. Brahma had a heart failure too and the same thing is happening in the advance knowledge as well. What is happening? They don't understand that the one who plays the part of the Mother and the one who plays the part of the Father is the same soul. Who? The Supreme Soul. That Supreme Soul Shiva Himself enters Dada Lekhraj Brahma and plays the part of extreme tolerance. Otherwise Dada Lekhraj had also many births earlier, the 63 births, why didn't he play such a part of tolerance in those births? In reality, who plays the part of the Mother of the entire world too? The Supreme Soul Shiva Himself plays [the part].

And the Father Himself also plays the part of giving the inheritance to the entire world and of sowing the seed of knowledge the entire world. He is the father as well as the mother, but the corporeal body is different. He plays the part of the mother through one and the part of the Father through another. The one through whom He plays the part of the Father in a permanent way is known as Prajapita. Prajapita is only one and Brahma is the name of many. So whether it is the basic knowledge or the advance knowledge, it should be there in the intellect that only the Supreme Soul Father is everything. He Himself is in the form of the Mother, the Father, the *Teacher* and He Himself plays the part in the form of the Sadguru as well. The difference is just that He plays the part of the mother through a different body and the part of the Father, the *Teacher* and the Sadguru through one body.

The one body through which He plays the part of the Father, the *Teacher* and the Sadguru in a permanent way, that Father is the one who sows the seed of knowledge as well as the one who gives the inheritance of liberation and liberation in life to the children in the end. The murli which is spoken through the mouth of Brahma, which comes in front of the children in the simple form of a song, a poem; that song becomes something to learn by heart for the children of the basic knowledge in the beginning, because even the corporeal form of the giver himself doesn't understand the deep meaning of it. When that deep concept doesn't come in the intellect of Brahma himself, it cannot come in the intellect of the children of Brahma either. But a mother is a mother and the children are children.

Among the children some are small children and some are big. Even among the big children the eldest brother (eldest child) is born with more *power of purity*. Because of being the intelligent child of the intelligent Father, because of being the first child, he becomes the one having a right to the entire inheritance of the Father, which is why the eldest child is said to be equal to the father. In that child, who is equal to the Father, the *soul* of Krishna who plays the part of extreme tolerance i.e. Dada Lekhraj also enters. So, He is the Father in just one form and in that same form the *soul* of Dada has also entered.

The Father is the Supreme Soul Father as well as the father of the human world i.e. Prajapita, both the unlimited fathers are in only one form and the one, who will be born through the father of the human world, the one who becomes the child Krishna in the corporeal world i.e. the soul who plays the part of Dada is also present in that one. That is why even today people use this [phrase] while speaking: “He shows a lot of *Dadagiri*”⁵. So that *soul* of Brahma, who comes first of all in this world in the form of the elder child, it is as if he becomes a *dada* (elder brother) for all the human souls. So the Father and Dada are in the same form. Bapdada are *combined*. In the path of devotion they have shown that same *combined* form in the form of *ardhanarishwar*⁶.

How? In it half is the form of the mother as well as the [other] half is the form of father. In that [form] half the form is of father, in the form of Shankar, and half the form is of the mother, in the form of Brahma. It is said for them: *Jagatam Pitaram Vande*⁷. He is the mother as well as the father. So it is said in the scriptures: *Twamev mata cha pita twamev* (You are the mother and the father). ‘*Twam*’ means you. Only **you** are the mother and only **you** are the father. So, are they one or two? This is the praise of the one *Supreme Soul*. This was said about that combined form that He is the father as well as He is the mother.

“Mother O mother, you are the creator of fortune of the world”. Why did they leave out the father? Isn’t the father the creator of fortune of the world? It is said: *bhaagya vidhaataa* (the creator of fortune - a male), it is not said *bhaagya vidhaatri* (the creator of fortune - a female). So, why is the mother given so much respect? She is given respect because all male bodies are in the form of Duryodhan-Dushasan (villainous characters in the epic Mahabharata). Whether it is the form of Brahma, the form of Prajapita or any XYZ children. If they have a male body, we can’t keep this hope on them that they will open the gates of heaven. They all are loose in the subject of purity.

They are also divided into two groups on the basis of their inclination, nature and *sanskars*. One is the *Rudramala* (the rosary of Rudra) and the other is the *Vijaymala* (the rosary of victory). The *Rudramala* is the rosary of the children of the Father. All are the sons of the Father, no one is a daughter. And in the *Vijaymala*? All are daughters according to their inclination, nature and *sanskars* in the *Vijaymala*. Which daughters of many births are they? [They are] the ones who have played a special role of purity. Even in the Copper and Iron Ages they have made special *purusharth* of assimilating purity for many births. Whether the Muslims attacked or whether any tyrants attacked, they remained such victorious children that they never allowed the odor of adulteration to come [in them] and they maintained purity.

Purity is the world’s greatest power and that power is in the mothers and virgins. So you will have to accept the mother in the form of a guru. Although you may not accept her [as guru] in other subjects, as far as the topic of *purity* is concerned, you will have to bow [before the mothers and the virgins]. It means those who are like Ravan, Kumbhakaran, like Duryodhan-Dushasan, like Kansa, Jarasindh, who force them, even such ones have to suffer defeat. In front of them they take on the form of Jagadamba and Mahakali. Everything reaches the extreme and the extreme leads to the end. So, there is a limit to the power of tolerance too, when that limit is crossed, then that *shakti* of Shiva takes on a fearsome form. In this case even that form of stubbornness becomes powerful.

Who are *hathyogis* and who are the *rajyogis*? Who experiences more difficulty in making *purusharth*? The *hathyogis* experience more difficulty in making *purusharth* and the *rajyogis* receive the attainment of *purusharth* easily. So, the rosary of the Father is the *Rudramala* and the rosary of Vishnu is the *Vijaymala*. Whose *purusharth* goes on for a longer time? Does the *purusharth* of the *Rudramala* go for a longer time? If it is observed from the beginning of the *yagya*, the Suryavanshi party, [the ones who] become the beads of *Rudramala* went away in the beginning itself. It goes in the beginning and it is revealed again in the end.

So their part is of the beginning and the end, and the whole part in the middle....? So whose part was for a long time? (Someone said: *Vijaymala*.) They are the ones who gain victory or, are

⁵ he bullies a lot

⁶ half man and half woman.

⁷ we bow to the mother and father of the world

they the ones who enable others to gain victory? They are the ones who gain victory as well as the ones who enable others to gain victory. But why does God the Father give the knowledge [only] to the beads of the *Rudramala* when He comes? (Someone said something.) Yes, He gives them knowledge because only the sinful ones are to be made pure. The queens of India have remained pure for many births. So they don't need the knowledge first to become pure. That is why those who have passed their life in impurity for many births, only those souls who become kings take the knowledge first. They keep taking knowledge as well as they keep suffering blows, ups and downs.

Their play of ups and downs goes on continuously. Even so, the ones in whose intellect the knowledge sits properly, those *rajyogis* stay in comfort, they make *purusharth* comfortably. They don't need to become *hathyogi*. And those who don't follow the shrimat completely, those who *mix* their opinion to some extent or the other or they *mix* the opinion of the human beings whom they consider to be greater than them, for them it becomes difficult. It means apart from the *Suryavanshi* children (those who belong to the Sun dynasty) all the others, whether they are the *Chandravanshis* (those who belong to the Moon dynasty), the *Islamvanshis* (those who belong to the Islam dynasty) or the *Bauddhivanshi* (those who belong to the Buddhist dynasty), all the souls who are influenced by them, have to do *hathyog*.

If they keep following shrimat, the question of *hathyog* doesn't arise at all. When they *mix* their opinion or the opinion of human beings, instead of following shrimat, they experience difficulty. The Father says: Children, I have come to teach you the easy *Rajyoga*, there is no question of difficulty in this. If you follow the way I show you, then even the life of deities is not as high as that of Brahmins. Deities will still keep falling down; will they go in the stage of decent birth after birth or will they go in the stage of ascent? They will go in the stage of descent. But if you always keep following shrimat, you will always go in the stage of ascent.

“Everyone benefits through your flying stage”, this is the sign. What? What sign was mentioned? Those who will have a flying stage cannot live without bringing benefit to the others. They will invest all types of powers, [i.e.] the power of the body, the power of wealth, the power of the mind, the power of the intellect, the power of those who come in contact and the relatives, in the service of God. The Father's business is the children's business. Who has selfishness? Does the [one who has] a chariot (body) have selfishness or the one who doesn't consider the chariot as [his] chariot have selfishness? If you surrender the chariot completely in the service of God, for God, selfishness doesn't remain at all, and those who do not surrender the chariot completely, selfishness comes in their life. When selfishness comes [in their life], they are stained as well. The one who is soul conscious cannot be stained.

If a soul remains stable in its form, it is not a soul; it is the Supreme Soul (*Paramatma*). What? It is the one which plays the part of the Sun of knowledge. The soul conscious stage is equal to the stage of the Supreme Soul. For this, those devotees have said: the soul is equal to the Supreme Soul (*aatma so parmatma*). Now, it is not that every soul becomes equal to the Supreme Soul. No. The soul who makes such *purusharth* that it follows the way just as the Supreme Soul Father wants it to, then it can attain the stage like 'the soul is equal to the Supreme Soul'. And the Father comes only for this. For what does He come? He comes to make [us] equal to the Father.

The Father is the Supreme Soul Shiva. So, Shiva comes to make [us] *Shivswaruup* (the form of Shiva), but [we] are number wise. Not all the students taught by the same teacher are alike. Some student passes with full *marks*. Only the one, who passes with full *marks*, becomes famous. The rest are according to their marks. So, the one for whom it is said 'the soul is equal to the Supreme Soul'; he is the one who becomes Shiv Shankar. Shiva Himself is Shankar. No difference is mentioned between Shiva and Shankar. It is also said in the scriptures: *Sagunay Agunay nahi kachu bheda* (there is no difference between the corporeal one and the incorporeal one), *ubhay haray bhav sambhav kheda* (both of them, take away all the possibilities of sorrow in the world).

When? It is when the corporeal one becomes complete. It is not about the *purusharthi* life (life while making spiritual effort). There is a difference [between the corporeal one and the incorporeal One] in the *purusharthi* life. Nothing happens all of a sudden (*jamde jaamde*)

meaning a mango cannot be grown on the palm. But when the *purusharth* is complete, when the *final* examination takes place, after the *final* examination the *number* (rank) is declared. When the *number* is declared, [the soul] attains the stage equal to the Supreme Soul.

Shankaracharya came and gave this knowledge to the world. What [knowledge]? [That] the soul is equal to the Supreme Soul. Meaning, who is the biggest *hathyogi*? Shankaracharya. All those who were his disciples started following him [and this concept]. What did they start saying? *Shivoham* (I am Shiva). We ourselves are the form of Shiva. So, there was no question at all of saying *Shivoham* at that time. 1500 years ago Shiva didn't come in this world at all. When He doesn't come at all, how will He make them equal to Himself? He indeed comes in the Confluence Age and the form which He enters in the Confluence Age is praised as that of Shankar.

For Him it is said, there is no giver like Shiva. He becomes a giver after coming on this world. A giver and a taker; who takes? Who take pleasure by force? Demons. And who take pleasure by flattering? Human beings. They take pleasure by buttering up whereas the deities are *iccha matram avidya* (without a trace of the knowledge of desire). They don't desire to take [anything] at all. In this vicious world, in this world with a stage of descent, in this impure world, all the pleasures are like the droppings of the crow (*kaagvishtha*). Taking or not taking, it becomes one and the same. That is why it remains seated in their intellect that there is no benefit in taking the pleasures of this world now. Therefore, those *hathyogis* don't know about *Rajyoga*. The souls of which religions are *hathyogis*? Except the *Suryavanshis* all the rest are *hathyogis*. Among them, who is the *number* one *hathyogi*? Brahma. In addition, all the daughters of Brahma are *hathyogis* too.

What was said recently in the *Avyakta vani*? It was said in the *Avyakta vani*, Jayanti is the *backbone*. Whose? Whose *backbone* is she? An indication is given; Jayanti is the *backbone* of *Vaishnavi devi* (goddess Vaishnavi). Just as it was said for the children, Bap dada are the *backbone* of the children. Just as the backbone, it is the bone of the spine; the body cannot be balanced without the spine. Similarly, it was said for Vaishnavi that her *backbone* is Jayanti. It means, she (*Vaishnavi devi*) has to receive the advance knowledge *through* her and she takes on the *practical* form of the advance knowledge.

There are two things; one is the *theory* and the other is *practical*. More efforts are required in what? (Student: in practical.) What is taught throughout the year; is *theory* taught or are you made to perform it in *practical*? The *theory* is taught. There is no *practical* without theory. There are many such engineers who don't study theory at all, and they know everything practically. But there will not be a single person who doesn't perform anything *practical* after the *theory*. Otherwise the *theory* goes in vain. *Practical* and *theory*; the *Vijaymala* is *practical* and what about the *Rudramala*? [It is] the *theory*. So who is the mother of *theory*? The mother of *theory* is *Jagadamba*; and who is the mother of the *practical*? *Vaishnavi*. But the practical will happen when the theory is mixed in it.

There is the *practical* in the basic knowledge but there is nothing *practical* in the *Rudramala*. That is why it is called the army of Ram. Whose army is it? It is the army of Ram. The army of Ram means whose army? The army of monkeys. What *practical* will monkeys do? So as regards to the *practical*... one is lame and the other one is blind. This makes a story. When the *combination* of both takes place, who is below and who is above? Who sits above and who is below to *cross* the *vishayvaitarni* (the river of vices)? The lame one sits above and the blind one becomes his vehicle.

So it was said, who became the *backbone*? The mother of theory. When did she become the mother [of theory]? When did she become the mother of theory? In the beginning of the *yagya*. In the beginning of the *yagya* she showed courage to narrate the visions of Brahma Baba to Prajapita. Brahma Baba was unable to gather courage but that mother showed courage. She narrated the visions completely [to Prajapita] and later on she listened [to the explanation of the visions]. So, the foundation of knowledge was laid and the seed of knowledge emerged from the mouth of Prajapita.

So, a difference arises between *hathyogis* and *Rajyogis*. What difference arises? Whom do *hathyogis* follow? They follow Brahma because the form of a mother is very lovable and the form of a father is strict. The wicked children don't like strictness. So, starting from the *Chandravanshis* till the *Islamvanshis*, the *Bauddhivanshi* and all the lower ones (dynasties), they all become stubborn. In the beginning of the *yagya* too they became stubborn. What? For what did they become stubborn?

It has been said in the *avyakta vanis* for the last few years, 'this fort of the Pandavas will become such that not even a single demon will be able to enter it. Not even a single vicious person will be able to step in.' This was the fight of the beginning. The *Suryavanshi* souls didn't want; what didn't they want? [They didn't want] any soul who spreads adulteration to enter the *yagya* and sit inside. And, they (the rest of them) became stubborn. The children became stubborn as well as the mother became stubborn and an obstacle arose in the *yagya*. It is the same even now, in the end.

This has been the quality of Hindus [mentioned] in the *history*; they never accepted the souls who converted once into another religion, back [into their religion]. Because, had they accepted them back, their (the Hindus) blood would have become contaminated. **This** was necessary to *maintain* the [purity of the] blood of the family. But, ever since Maharshi Dayanand, the *guru* of Arya Samaj arrived, that rule was broken. All the souls who converted into other religions, who kept converting for many births, who kept suffering blows, who continued to become weak; the same weak souls came back, came back in Bharat and became Hindus and their rule spread in the entire Bharat; it is called the *Kaurav rajya* (the kingdom of the Kauravs). Due to their weakness they make a lot of noise like crows; however, they still eat dirt. So, the Supreme Soul Shiva has to come to teach a lesson to such dirty souls, who have been converting birth after birth.

If the one who has degraded the most rises up, everyone will rise up. Therefore, which are the lowest religions which receive attainment from the Father? Arya Samaj. Arya Samaj is such a child [of the Father] who is semi-atheist (*ardha-nastik*). He is half atheist. He does believe in God but he believes in the incorporeal one. He doesn't believe in the corporeal deities (*devi-devta*). And he himself is the foundation of all the weaknesses. So, it is necessary for the improvement to take place from there. Baba caught Jagdish *Bhai* at first, in the beginning of the *yagya* itself, ever since Brahma was revealed. Jagdish *Bhai* was an Arya Samaji. He (Brahma Baba) put all the ego of knowledge (the responsibility of literatures) on him (Jagdish *Bhai*). In the *yagya* [souls] began to consider him as a senior, that he was a great scholar. He was considered as a scholar and the importance of the *vanis* of Brahma Baba did not remain as much as his (Jagdish *bhai*) books gained importance.

Baba says: to print numerous books, to print numerous pictures, all this proves to be ostentation. There is no need of this *hathyog* in the Divine knowledge (of God). He (the Father) has given very easy knowledge. The entire knowledge is contained in the four pictures. So, what is the need to go in a lot of expanse? Yet, they go into the expanse. They go into the expanse, just like a spider spreads its web, she spreads it in expanse and she herself becomes entangled in it later on. So, similar is the condition of the human world. All are entangled [in it], no one is able to find a way out. The Father comes and says: *Eke sadhe sab sadhay aur sab sadhe sab jaye* (by pursuing the One, we can get everything. By pursuing everything, we lose everything). If you catch hold of the One Father through the intellect, there is no need to take the support of anyone else. One Sadguru takes us across and many human gurus drown us. Om Shanti.