

**VCD No.503, Audio Cassette No.989,**  
**Dated 25.8.06, at Bhilai**  
**Clarification of Murli dated 18.4.67 (for BKs)**

The morning class dated 18<sup>th</sup> April 1967 was going on; the matter was going on in the middle of the first page. On one side is Godly direction and on the other side is the Devilish direction. Those who don't have faith on Godly direction, what will be their condition? If someone keeps his foot (i.e. faith) on both the sides, then he will tear apart. They don't keep full faith on the Father, they will utter from their mouth, BABA we are yours, we will become righteous while walking on your Shrimat, we have fallen down following the directions of these Gurus & Teachers, still, saying this much and also understanding, due to having the Tamopradhan intellect, they start following the same wrong path again. Now we have to follow the directions of the highest on high father on every step. Only the father will make [us] the masters of Shanti Dham [abode of peace] and Sukh Dham [abode of happiness]. Then the Father says, the one in whose body I have entered, he too had 12 Gurus. Even this one has become Tamopradhan [degraded]. Why this word 'even' was used? 'Even this one', pointed beside; it means he is sitting beside him, so he pointed towards Brahma. Even this one is tamopradhan and you too are tamopradhan.

There was no benefit at all. When? He made 12 Gurus but still of no benefit. Now he found the Father, so he left all of them. [He] found the highest on high father, and then no matter how many Gurus he had made, now he does not see their faces too. Father says hear no evil see no evil. You should not even see the faces of those who drown you, because they are enemies, aren't they? But human beings are absolutely *tamopradhan*[degraded], of an impure intellect. Here too, there are so many who cannot follow Shrimat at all. They don't have that power at all. Maya keeps on knocking them, because Ravan is their enemy. Ram is a friend; some say Ram, some call him Shiv. What is the reality? My name is only Shiv, it never changes. The name of my point is Shiv, but how will the bindi[point] speak? So the permanent chariot, in which [he] enters, through whom [he] establishes the kingdom of Ram, so he will be called Ram, will he not? The real name is Shiv Baba. Shiv is the bindi [a point] and Baba is the corporeal. The Father says I am a soul but the name of my soul is Shiv. I never take rebirth; all others [souls] come in rebirth. My name has been kept as Shiv in the drama.

If 10 names are given to one thing, human beings will get confused. Human beings are *tamopradhan*, aren't they? Whosoever knows whatever name; they name it accordingly. My real name is Shiv, I take on this body, but I don't come in [the body of] Krishna. They also see Brahma, Vishnu, Shankar, but the human beings who have a worthless intellect don't understand anything. Maya has made everyone worthless. They think Vishnu is the resident of the subtle world. Actually, the couple form is of the household path. As for the rest, nobody has four arms. Four arms means the household path [Pravirti Marg]. Why four [arms] have been mentioned? In the household path, there are two arms. Left arm and right arm. A female is considered as *Vam-Margi* i.e. leftist, and the right hand is considered to be that of male. Arms means co-operative. It is the soul that becomes cooperative.

Then why 4 arms are mentioned in the household path? [Someone said something] Yes, the one in whom Shiv enters in the form of Mother & Father, then they become two mothers, and in the form of Father, Father Shiv is of course there who cannot become the Father without father Ram; but there are two more Shaktis [female powers] who become the support of Brahma. It is because Brahma with beard and moustache is not worshipped. It is a male body;

so the male body cannot become instrumental to look after mothers and sisters. That is why *chothi mamma*, Om Radhe was made instrumental. But both of them left their bodies. Brahma and Om Radhe Saraswati left their bodies. So their subtle bodied soul, after completing [the part in] their bodies, enter in such human bodies, in whom they first work with mind and intellect entering in the mind itself and after wards enter in the womb and do the work.

Brahma takes birth in the form of child Krishna. Om Radhe takes birth in the form of daughter. The sanskars of both should match with each other and become one in the confluence age; only then, they can take birth. Similarly, the appointed chariot in which *Parmatma*[the supreme soul] enters in the form of a Father, that soul bearing the appointed chariot and his co-operative power, who can be called as No. 1 Sita or Confluence aged Radha, or Parvati, or you can say Vaishnavi Shakti, becomes specially co-operative. Why special? [She] is special for the reason that until and unless she becomes cooperative, the work cannot be accomplished.

The soul of Ram and his body becomes the one playing the part in the permanent/appointed form, but the success cannot be achieved until and unless the co-operative power with equal effort-making becomes co-operative. That is why it is said; '*Bharat Mata Shiv Shakti Avatar*[meaning 'mother India is the incarnation of the power of shiv'], this is the slogan of the end. Why the end? Establishment of the Brahmin religion through Brahma in the beginning; destruction through Shankar in the middle; and in the end, the sustenance of the new gathering that gets ready by Vaishnavi Shakti. The part of sustenance is of the end. It is a practical work.

The work is neither accomplished by Brahma nor by Shankar practically. The third eye of Shankar is famous. The power of mind and intellect is sharp, the thought power is very sharp, but to realize those thoughts, to bring them out in practical the power of purity is needed. Pure and impure can be said only through the body. Shiv Supreme soul who is a *Jyothibindu*[a point of light], if we say he is ever pure or ever impure, then that has no meaning. He becomes ever pure only when he plays a part through some body.

So the four *Shaktis* are there in the form of cooperatives; two arms are shown upwards in the picture of Vishnu Chaturbuj and two arms are shown downwards. The higher part is played by the arms above and after them.... because Laxmi-Narayan *in plus* are considered higher. Until Advance knowledge was not out, it was understood that the souls of Radha & Krishna who would become Laxmi-Narayan are the highest. When Advance knowledge comes out, we come to know that there are some Laxmi Narayan who come *in plus* who are the creators who give birth to Radha & Krishna too. Who has more power, the creator or the creation? Creator has more power. Creation is afterwards the creator is first. The older one gets that much pure gold one becomes. Those souls of Ram and Sita become instrumental in giving birth and the souls of Radha and Krishna become instrumental in taking birth. Now we are left with one arm: that is Jagdambha.

There are two special souls in *Rudramala*. One is *Jagatpita* and the other is *Jagadambha* and in *Vijaymala* there are two special souls, one is Om Radhe, who left her mortal coil/ body and the other, in whom she enters and plays the part of *chothi ma* – i.e. Vaishnavi Shakti. Brahma's soul is remaining. He organizes all the three powers. There were two mothers in the beginning of the *yagya*. Father Ram went away, and then both the mothers remained with whom? With Brahma. And Om Radhe has been cooperative to him through out her life. So they become the four arms. One is Om Radhe, one is Brahma and one is Jagdamba and another is Vaishnavi Shakti, for whom it is said '*Bharat Mata Shiv Shakti Avatar*, this is the slogan of the

end'. These four arms i.e. 4 souls are special helpers. In whose task? [Someone said Shiv. Shiv is the name of a point. In the task of Shiv Shankar Bhole Nath. For example, the soul of Krishna becomes instrumental in playing the part of Brahma, similarly, the soul of Ram becomes instrumental in playing the part of Shankar. Thus, they become the four arms, in the form of cooperatives, and to make all the four souls function is Ram, who is known as Father Ram. Father Ram is also recognized only when Shiv Supreme soul enters him. If Father Shiv doesn't enter him, then even Father Ram cannot be recognized. Father Shiv says that I don't come in Krishna, in the form of Father. In what form do I come? I come in the form of mother. God's form is not accepted in the world in the form of a mother. It is said 'God Father' in the world. God Father is truth, truthfulness is called Father. Truth is one and false are many. The highest on high is one- truth and all the rest are lowest of low-false. That is why it was said that it is better to follow the direction of one if [that one is] recognized; following the direction of many leads to degradation.

The one in whom I come is also the highest on high. He is known as Father Ram. He is the hero actor. The hero and the heroine are considered to be important in a drama. So Laxmi-Narayan will be called as hero-heroine, who become Narayan from a man and Laxmi from a woman. The aim of human life is Narayan and Laxmi. That is to become nar to Narayan and nari to Laxmi in this life itself; not in the next life. If the aim is kept for future life then it will be blind faith. God will not come and teach blind faith. He is the intellect of the intelligent. The intellect of the intelligent comes and opens our intellect. When the intellect is opened, knowledge is absorbed into it. Krishna is of child intellect. The soul of Krishna, due to being a creation has a child intellect and Ram is the Father, means the creator. The intellect of a creator should be powerful. So the belief that is prevailing in the world that Krishna is God; where is its foundation put? Its foundation is laid in the confluence age. And since when is it laid? In the beginning of the *Yagya* itself, the one through whom the visions of Brahma were clarified; it was set in the mind of Brahma that I am the soul of Krishna; the new world is about to come and the old world is about to go, that one who was instrumental was disdained/disregarded. Neither Brahma recognized him nor was he recognized by the so-called Brahma Kumaris. No matter the fact that Father Shiv later said in murlis that the word Prajapita should definitely be put/added; writing only *Brahma Kumari Vidhyalaya* is wrong. Because the murlis had begun to come out from the mouth of Brahma from Karachi, they thought that Brahma is all in all. The soul of Brahma takes birth as Krishna in the golden age. In the beginning of yagya, from the time since the murli was narrated through Krishna, or you can say through the soul of Krishna in his last body, then, whose was the majority among the listeners, the males, or the sisters and mothers? The majority was of the sisters and mothers, and sisters and mothers have so much love for child Krishna, so the foundation of the child Krishna was laid that he is the god of the Gita. In the beginning of yagya, Krishna's soul did disregard of Ram, there by the disregard of all the Suryavanshis. And those who became cooperatives were all others, i.e. chandra-vanshi, Islam-vanshi, Boudhi-vanshi, Christian vanshi. Of whom? Of Brahma alias Krishna. So, all these were the souls who got entangled more in the form of Mother. Nobody recognized the form of the father. The gathering which got ready in Karachi in the year 1947-48, that gathering was no doubt a model of paradise, but was it for a short period or for a longer period? That was for a short period. As a memorial of that, in the region of Bharat, at Ajmer, the idol of Brahma is placed, a temple has been made, and in that temple, only the Brahmins living in the temple worship. The visitors from outside do not worship, they do not give importance. What is the reason for this? Where was the foundation laid for it? Whatever is there in the path of devotion are the reminders of the confluence age. The meaning of Ajmer was told – *AJ* – means goat and *Mer* means merha i.e. a ram. The country of goats and sheep is the country of Muslims. In Ajmer, where there is the temple of Brahma, even today a very big fair of Muslims in India is

organized, which is known as *Urs*. There the Muslim community gives a lot of importance. This foundation is laid inside the *yagya*. When this gathering left Karachi and came to Bharat, the name of that gathering was kept on the name of Brahma. What? Brahma Kumari Ishwariya Vishvavidhalaya. It means it didn't enter the intellect of those who kept the name that there was somebody in the *yagya* who was the guardian of Brahma too. They kept on giving preference to Krishna, moreover even the soul of Krishna readily accepted that if at all there is God of Gita in the corporeal form in this world, then I am the one, no one else can become the God of Gita in corporeal. The same thing got fixed in the intellect of all those who were his followers. For 63 births, it went on becoming firm that Gita's God is Krishna and Krishna's soul takes 63 births. So in whose mind will it fix firmly in the 63 births in the path of devotion, that Gita's God is Krishna? The belief will become firmly affixed in Krishna's soul itself that the God of Gita is me alone.

Then who is *Shivoham*? Who is the first *Shivoham* in the entire world? [Someone said Krishna]. It is Krishna. He accepted himself as God. Somewhere in Murlis too, this reference is given that I am the soul of Krishna, God Shiv enters me. What is the proof? Was any proof found for this matter? There was no proof just that Brahma had visions in practical and the vision which he had practically; he got its clarification in the beginning of *yagya*. That matter was fixed firmly in his mind. He had firm faith. What? That I am the soul of Krishna, I have to take birth in the new world in the form of Krishna. I am the first leaf of the creation. I have to establish the new world, but he did not know that he will have to leave his body.

So, among all those human gurus with the thought, rather attitude of *Shivoham*, who is the first and foremost guru? He was Dada Lekhraj Brahma. Then among all the Gurus who became instrumental in bringing about the degradation, whose number comes first in that list? The first name is of Dada Lekhraj. Why? It is because the mother who was there in the beginning of *Yagya*, the mother who was made instrumental by Brahma Baba for hearing and narrating the secrets of the visions, whose imprint was there on that Gita Mata till the end? Was the imprint of Dada Lekhraj Brahma alias Krishna made or the imprint of Prajapita made?

Had it been the imprint of Prajapita then she would have followed Prajapita. But she didn't go behind him, because the imprint of Krishna alias Dada Lekhraj Brahma was there on her heart. That is why she supported him. Hence, it is said in the Murli, that through Krishna's Gita in 2500 years heaven is made into hell and from Shiv's Gita hell is made into heaven in a second.

So there are two Gitas at the end of the iron age: one Gita made by human beings. Who is the first human being among human beings? It is Dada Lekhraj Brahma. One is the Gita made by human beings and the second is Shiv's Gita, made by Shiv. Through the Gita which is made by human beings, one meets degradation, it means devotion leads to degradation. It has been said in Murli that *bhakti* comes from Ravan and knowledge comes from Ram.

So, the task of listening and telling of the visions that took place in the beginning of the *yagya* laid the foundation of the path of devotion. That is, the one who just listened and then narrated and on the other hand, there was another mother, who didn't do just the task of listening and narrating. She too did the task of assimilating from within. But nobody new in the beginning as to who is Prajapita, who is the soul of Ram. When the churning of Gita *gyan* is done and after churning, when the essence comes out, it starts fixing in the intellect of the righteous souls-who the father of this creation is, who the real father is and who the mother is. No matter the fact, the mother became instrumental in the beginning of *yagya* for listening and narrating the secrets of

those visions, but the part of tolerance was not played by that mother in the beginning of the yagya. What is the main part of a mother? To inculcate the power of tolerance. No other relationship in the world plays the role of tolerating to the extent which a mother tolerates. Also in the early years of yagya, she was mother for namesake, but she didn't hold the tolerance power. When the same soul takes rebirth and enters in the yagya, plays the part of Jagdamba but she does not play the part of tolerance. Then who played? [Someone said Shiv] – Of course, Shiv played the part but who became instrumental? Dada Lekhraj Brahma became instrumental. So then, who is the soul who plays the part of the real mother? Dada Lekhraj Brahma's soul. He played the part of the mother and the soul of Ram plays the part of Father. And the remaining two mothers who are there, one is *choti mamma* and another is the one who is called as Jagadamba. She is a helper/cooperative. Actually, she doesn't have the main/principle part. It is narrated in the *Avyakt Vani* that the goddess is only one but she plays the part in nine forms. Who is that goddess? [Someone said Om Radhe] Yes, Om Radhe plays the part in the form of nine devis[ i.e. goddesses] means there are nine *kanyas* (i.e. virgins) in whom she enters and is worshipped in the form of nine goddesses. Moreover, diety is also one. And who is that? The one who is considered as the highest among deities is *Dev, Dev Mahadev*. For example, there are doctors, they can understand that yes, there is some doctor who teaches us, we have been made a doctor through a doctor himself, engineers will understand, that some engineer has made us engineers. So similarly, there is such a soul on this world like stage who is ahead of all in playing the part of divinity. That is when he elevates up and when he gets the colour of the company in 63 births and falls down, he plays the devilish part too. That is why it is said in Murlī that Ram himself becomes, what? Ram himself becomes Ravan and what does Krishna become? Krishna himself becomes Kansa. In Satwik(i.e.pure) stage, he is Krishna and in Tamsi( i.e.degraded) stage, he is Kansa. When in Satwik stage, he is Ram and he becomes instrumental in establishing the kingdom of Ram and when he becomes Tamsi(degraded), he becomes Ravan It is because, who is going to destroy Ravan's community? Will any deity do? Do the deities have that much power to destroy the devilish community? [Someone said something] Oh! Yes [Someone said mahakaal]. Mahakaal. He is called as Mahakaal; for what? Actually, every person meets death [i.e. *kaal*]. Every person meets death in his life. That keeps on coming again and again, the human being takes birth and death eats him up. He takes 84 births and 84 times death eats him up, but there is one such [person] that after him the matter of 'Kaal eating up' is finished. Self willed death starts for 2500 years. That is why he is called as *Kalon Ka Kaal, Mahakaal* [i.e. the death of deaths; the great death]; whom no body can see being devoured by death. He keeps everybody devoured by death, but nobody can see him. That is why, the birth of Shankar is not shown and also death of Shankar is not shown. That is why it is said that he is beyond the cycle of birth and death. Now that is not the matter that the soul of Ram doesn't come in the cycle of life and death; this is in the unlimited sense. In the world of Brahmins, those who become *Nischay Budhi* i.e. of a faithful intellect, that the Father has come, we are the children of God; it is as if the birth has taken place and when this matter vanishes from the intellect... Oh! He is not the Father, he cannot be the Father, and a Father's part cannot be like this. You loose your faith means death has taken place. Every body faces this death in the form of losing faith but there is one soul, who has become instrumental in such a way that he cannot attain the death in the form of losing faith.

That is why he is instrumental in giving knowledge to the whole world in practical, in *Saakar* i.e. corporeal. The one who makes him do so is Shiv. Why does he select? Why does he select only that one? Only that one was chosen to narrate knowledge in the beginning of yagya as well. Even in the end, he alone becomes instrumental to do the task in the form of a chariot in a permanent form. Why? (Somebody said something) No – “*Bani Banayi Baan Rahi, Aab Kachu Banni Nahi*” [whatever is happening is preordained and nothing new will happen

now.] but when did it happen? ‘Whatever has happened is preordained’, when did it happen? [Someone said in the confluence age.] No, in 63 births; as the part one has played in 63 births, he certainly gets the results accordingly in the confluence age. What part did the soul of Ram play that he got such a result/prize, that Supreme soul Shiv enters in him?[someone said something] Yes, the whole world steps back/ withdraws but that soul keeps on fighting with the evil powers up till the end. His part will appear to be such even in the confluence age. How? He keeps on struggling right from the beginning up till the end. What? Victory is our birth right – it means he is never going to lose faith. No matter how many defeats he faces. Just as when a cyclist learns cycling, he tumbles down many a times, he falls, and then he gets up. Similar is the part of Ram’s soul; that in 63 births he kept on confronting / taking bouts with devilish powers and devilish religions and even up till the end that soul doesn’t taste defeat. And when it reaches extreme, and when just a little thought comes in the end, at that very time Shiv enters him to become his helper. Otherwise, in the 63 births how much they called: Oh! Purifier of the impure, come; the devotee’s kept on calling God. Did he ever come? He never came; so, the soul of Ram is instrumental. For what? To pull the almighty authority. Both of them combine to become one. One is *Bhogi* [i.e. takes pleasures and pains through the organs] and the other is *abhogta* [i.e. beyond the pleasures and pains derived through the organs]. The Supreme soul Shiv is the *abhogta* and the soul of Ram is the *bhogi* of 63 births. The union of the both takes place in one body; two souls in one body and the third is child Krishna’s soul; so this becomes the Pravirti [the family]. Mother & Father are there and the child is also there. Supreme soul Shiv is the father who took the support of Nature. Who is the first and foremost embodiment of Nature whose support was taken? It is the soul of Ram. As his support was taken, he becomes the mother, [i.e.] for Supreme soul Shiv [the father here] and the creation which was created first, that will be called as the child Krishna. So this is *Trimurti* and the personality in which all these three souls are seated, that is the form of God. The personality of Vishnu is also not said to be the form of God. The personality of Brahma is also not said to be the form of God. Shankar is said to be the form of God. Why? It is because nobody's authority can challenge the authority of God till the end, he is all in all. No matter the fact it is said in the murli Maya is also *Sarvashaktivan*[i.e. all powerful], I am also *Sarvashaktivan*, but then [he] also says, if the new world is mine, then, isn’t the old world mine? It means that, the soul will not get defeated by anybody even when he comes into the old world.

Take for example Prithavi Raj Chauhan, was he defeated or not? What will we say? [Someone said he was not defeated] Why? Was Prithavi Raj Chauhan not defeated? *Aant Mate So Gaate* [your final thoughts lead to your destination]. In the end when he had to leave his body, he killed his enemy and left. If that determination is there inside, that determination is a very great power. Human beings’ thought power does the entire work; as it is said for Brahma – that Brahma created the world through his thoughts. Did only Brahma create, didn’t the Brahmins create? Even the Brahmins create the world for themselves. A world is contained in every star. So every star like soul thinks for itself and creates a world for itself for many births. It creates the world of happiness and also it creates the world of sorrows. The world of happiness is created when the thoughts, speech, actions are in accordance with Shrimat and the world of unhappiness is created when the thoughts are of *manmat* (i.e.opinion of the human mind), the speech is also of *manmat* and the actions are also of *manmat*, then the world of unhappiness is created.

When does this shooting take place? And when is it created? It is created in the confluence age. Baba has already said – ‘*Bani Banayi Baan Rahi, Aab Kuch Banani Nahi*’ meaning: whatever is happening is preordained, nothing new will happen now. Now whatever has been made, was that made in 63 births or earlier than that too? [Someone said at the

beginning of the yagya] Not at the beginning of Yagya, when the shooting took place at the beginning of the world, it happened then too. Whosoever for that matter, that much was made which was to be made, and that much was spoilt which was to be spoilt. God comes and narrates such knowledge that he gives the fortune in everyone's hands. If someone wishes they can make their fortune or they can spoil their fortune. The soul itself becomes its friend and the soul itself becomes its enemy. In that, there is no need to point at others that he has done wrong to me, he has made me down or he has made me rise high, he has changed my luck for the better. I became big only because of him and I went down only because of him. On whose basis did we fall and on whose basis did we rise up? We have risen up or come down on the basis of our actions, and God comes and teaches us to do (good) deeds in the confluence age.

So further it was told, which is that body through which I teach you to do actions? I teach you to do actions; which is that body? I teach you do actions through Brahma; but who is the teacher? It is Supreme soul Shiv. Brahma didn't have that much power, the soul of Krishna didn't have that much power, that he could tolerate so much. The load of how many clothes was laid on him since the beginning of yagya and until 1968, i.e. until he left his body? Brahma had to bear the burden of 300 – 400 sisters and mothers and bearing that burden, he came to Mt.Abu from Karachi. From Sindh Hyderabad via Karachi he finally reached Mt.Abu and became instrumental for giving primary knowledge. Just as a small child, where does he get his first (informal) education? It is in the mother's lap. The first teacher is the mother; so Brahma Baba became the mother; he dragged until 1968 and completed 33 years; the 33 years duration of the first deity was completed in 1968. The part of the second deity started after 1968, i.e. in 1969. How many years does that last? That too lasts for 30 to 33 years. It is not that Brahma's soul stops working. After playing the *Saakar* part for 33 years, did he stop working? No – he is still playing the part, '*deham va patayami, karyam va sadhayami*' 'let the body be left, but we will not leave the work until it is accomplished'. It is also seen in battles. When a battle is fought, and when they use the swords and if somebody comes and chops off somebody's head, and the one whose head is chopped off, if he has determination, then even while dying, while running, and in spite of his head having been chopped off, he chops off the head of that person who has chopped his head off and then he dies. Same thing Brahma Baba did. No matter the fact that the body was left, but still he becomes *Brahm Rakshasa* [i.e. ghost Brahma] [demon Brahma] and completes the job. So they are the actors playing the role of hero and heroine.

Who are they? Ram and Krishna. The souls of other religions are not able to understand this mystery. And they become engrossed in the [worship of the] goddesses. What? It has been said in Murlī that the devotees of Devi[goddesses] belong to Ravan community. Hasn't it been told? The Sanyasis prepare a *Gau-mukh cloth*, like this, and then they put their hand in it and just rotate the rosary beads. And they chant Ram -Ram – Ram–Ram, Ram-Ram, but where is the hand, in the *Gau-mukh*. Hand means the intellect like hand is in the Gau mukh [i.e. the mouth of a cow]. That means to say that there is some cow by name Kamadenu in the form of Jagadamba. It is shown in pictures that in the body of the Kam-Dehnu cow, 33 crore deities live. She is the mother of the whole world, and whosoever are the human souls of the world, where do they get their birth from? Through Jagdambha, isn't it? The form of Jagdambha is not acknowledged in any other planet. Jagdambha is called mother, she is called Mother Earth. Say, any mother, as many children are born through her, that much fat [broad] she grows. Similarly that mother is the mother earth- *pruthivyaate*– means she keeps on spreading or widening. Earlier there was only the region of Bharat and it was the land of Gods. It was a small land; the whole land was covered with only ocean. As the copper age starts, as the age of duality begins, as the other religions start coming, the population starts increasing. The population increases to 500 – 700 crore [5-7 billions], then how many religious lands increase. Or does only the land of

Bharat exist? No- America, Australia, Asia, Europe, all these religious lands..., the earth (land) expands so much. Then the name is given as 'Pritivyaate' means Prithvi (Earth). She expands. In the same way, the shooting takes place also in the confluence age. Of what? Of the expanding earth. In that, the entire creation gets its sustenance. There is no other planet or satellite, where the souls get sustenance. It is only on earth. They went on moon, did they find anyone over there. They did not find anyone. Why? Why didn't they find? Why is there no life on other planets? Why is there life only on Earth? It is because the appropriate distance from the sun is there only on the Earth, other planets and satellites are either very far from the Sun, or some are very near. If they are very near, then due to the excessive heat, life is impossible there and if they are very far away, then due to cold, life is impossible there. Either there is cold *purushart* [dull effort making] or there is hot *purushart* [sharp effortmaking]. There is no balance. This balance is only on earth, that too not on the entire earth. There is so much ice settled over the North Pole and South Pole. There are mountains which are miles and miles high where there is no life. This is said to be mother Earth; [someone said she is called Dharni mata] she is called *Dharni mata* for the reason that she assimilates. What does she assimilate? She even assimilates the burden of sins. There are so many sins committed on Earth, she assimilates everything, she tolerates everything; Even God doesn't come on any other planet or satellite. Where does he come? He comes on the Earth. When he comes and gives knowledge, [mother earth] she bears the weight of knowledge too. Laxmi is shown two hands, one is left and the other is right. The left hand holds the pot of knowledge and the right hand becomes instrumental to distribute. So Bharat is the one, who gives knowledge to the whole world in the form of *Bharat mata* and Jagdambha is the one who bears, she bears the weight of knowledge. In basic knowledge, the mothers and the sisters who became instrumental didn't do that much expansion, but in advance knowledge when Jagdambha becomes instrumental for giving sustenance, then all those who are human beings receive her sustenance. Now among the foreigners there are very few foreigners who have given the title of World Mother to some Brahma Kumari. They have not covered the entire world to take the title of Jagadambha. Title is title and original has got its own originality; so the one who was there in the beginning of yagya, herself becomes instrumental in the end too. And now she is going to be instrumental, who? Jagadambha. [Somebody asks, till when?] As much name and fame was held by the sisters and the mothers of basic knowledge, much more name and fame will be held by the sisters and the mothers of Advance knowledge. But there is none who can make the impure into pure whether it is the land or rivers [here the mothers and sisters] of America, whether they are the land or rivers of Europe, whether they are the land or rivers of Hindustan, there is only one instrumental to make the impure into pure. That is why in the picture of ladder it is shown that in the end, they will be drowned. There is much worship and lots and lots of praise in the world and in the end, they will all be proved to be false. One truthful and all the rest are false. The story of one is sung – Satya Harish Chandra and Satya Naryan; as for the rest, the story of Satya Laxmi is also not sung. Means when Laxmi gets knowledge, some or the other mistake persists even in her too. That is why it is said that in the picture of *Trimurty*, one is a tiger, one is a goat and one is a horse. Who is that mind like horse. Brahma is mind like horse. And who is in the form of a Goat? If the Ravan community has caught her by the ear, then that's all, they become theirs, they are listening only to them, and when she comes to the house of God; then she is God's alone. That is why it was especially stressed in today's Murli to follow the direction of only one. What? True salvation through the direction of one and degradation through the direction of many. Om shanti.