

Audio cassette no 6. at Kampil.  
Clarification of Murli dated 26.06.72 (for bks)

**Side A**

Morning class dated 26.06.72. Page no. 379 in the register number 3. The record played was: "I have come having awakened my fortune." Om Shanti. The children listened to the 2 words. The children have understood, "We have come here after creating [our] fortune for the new world." From where have they come after creating their fortune? And where have they come to? Where have they come to? They have come to the Father. They have come to *Madhusudan* in *Madhuban*, ...and from where have they come after creating their fortune for the new world? Where have they come from? (Someone said something). How will the fortune be created in the world of hell? Hum? The children have understood. The one who explains has explained, "We have come after creating our fortune". From where have you come after creating [your] fortune? Is it from the world of hell? Will sins be committed in the world of hell or will fortune be made? Hum? Then from where have you come after creating your fortune? From the Confluence Age. So when you have come, how is fortune made at once, just on arriving? You have come from somewhere after making your fortune. It means that our fortune has already been made in the *past*. So where have you come from? Don't you remember? Hum? Have you come from the Supreme Abode (*Paramdham*)? Is the fortune created in the Supreme Abode? Where have you come from? Don't you understand? (A student is saying something.) Yes, is there some scholar, learned one of *Kashi*? (Students are saying something.) Yes! A cycle ago we created our fortune with Baba. Having created the same fortune, we have come once again to the Father. You don't remember! And the Father says, "The children have understood." When you are unable to remember, how will you understand?

You listened to the words, didn't you? "I have come after awakening my fortune." To make your fortune (*takdir*), the method (*tadbir*) is required. I have certainly come after awakening my fortune. But what is required for this? Some method is required. The children know that they receive *Shrimat* here, they receive the great *mantra*. This is the method (*tadbir*). *Tadbir* means the method, the way. Children, there is the word (*akshar*) '*manmanabhav*', isn't there? Which word is there? By saying '*akshar*', the meaning is "word". Because *akshar* is just one *varn* (a letter). It also has a meaning. But a word is made on combining various letters. So, by saying '*akshar*' Baba means 'word'. Which is the word? '*Manmanabhav*'. It must be having some meaning. What is the meaning? *Man - mana - bhav*. This union (*sandhi*) was made after combining [these three words]. If we undo the combination, it becomes *mat*, *mana*, *bhav*. When these three words are combined, it forms [the word] '*manmanabhav*'. So, '*mat*' means My (*mere*), '*mana*' means 'in the mind', '*bhav*' means become (*ho ja*), merge (*sama ja*). It means: "Merge in My mind." What does it mean? A drop merges in the ocean, what did it become? It became the ocean. So "Merge in My mind" means, the thoughts (*sankalp*) which are going on in My mind, the same thoughts should go on within you. Not even a single thought of yours should be the one to go against My thoughts. So, if the thought of the mind alone is not opposing, then the speech can't be opposing either and neither can the actions be opposing. So this is '*manmanabhav*' (merge in My mind). This is the procedure (*tarika*). Of what? The procedure to awaken the fortune. This is the method (*tadbir*) to awaken the fortune.

The one who gives the direction (*mat*) Himself is the Ocean. Who gives this great *mantra*? The Ocean. The Supreme Father Supreme Soul (*Parampita Paramatma*) is the highest on high. The highest on high means He is compared with someone. There are many with whom He is compared. Are there any others who are the highest ones? Who are the highest ones on this earth? (A student is saying: The religious fathers.) The religious fathers [like] Abraham, Buddha, Christ, Guru Nanak; these very ones are accepted as high ones in the world. But He is higher than all of them. But Baba has said: "The one who becomes the highest on high; He then becomes the lowest of the low as well." So, Shiva the point of light, the Supreme Father Supreme Soul is certainly a soul. And He is beyond the cycle of birth and death. Therefore, when He doesn't even come in the cycle, He will not come in the counting either. And if He doesn't come in the counting, then the question of high and low doesn't arise for Him. So for whom has it been said? It has not been said for the corporeal body either. That highest on high Supreme Father Supreme Soul enters the corporeal body, through which He is seen to play the highest on high and the lowest on low role. Why? It is because the highest on high Performer (*kartar*) as well as the most impure soul, the

biggest thorn is sitting in the same body. It is because, what does the Father make the biggest thorn into when He comes? He makes him into a flower. So the highest on high is the Supreme Father Supreme Soul and the one who gives direction is Himself the Ocean. His direction is received only once. Whatever has happened in the drama once, it then takes place again only after 5000 years. It won't *repeat* in between again.

The boat (*berā*) goes across just by one great *mantra*. What? What goes across? The '*berā*'. '*Berā*' means the ship (*jahaj*). The ship means the boat (*navaiyya*). Call it a boat, call it a ship, call it a '*berā*'. The *bera* is bigger, and the boat is small. In the boat there is the '*bithaiyya*', the one who sits. The soul is the one who sits. So, what is the boat? The body is a boat. If the body is more *powerful*, it is a '*berā*', a ship. The body, with the support of which many go across, is a ship. Baba mentions it many times in the *murlis*. What name of the big ship does he mention? *Chandrakant Vedant*. So the example of the big ship *Chandrakant Vedant* was given. Many will go across. So your ship will go across. Who is *Chandrakant*? Hum? What does '*Kant*' mean? Hum? '*Kant*' means the radiance (*tej*).

So, in whom is the radiance of the moon [visible], where is it visible? Hum? The moon (*chandrama*) has been shown on the forehead of Shankar. So he is *Chandrakant*. Then *Vedant*? ...[He is *Chandrakant*] because on his (Shankar's) forehead, there is also the Sun of knowledge, the third eye. Then '*Vedant*'. Where does the end (*ant*) of all the *vedas* take place? The *vedas* and the scriptures have been shown in the moon (*Chandrama*) Brahma's hands. Where does the end of those *vedas* and scriptures take place? Does the end take place somewhere? Where does it take place? In true affection. What? The *vedas* and the scriptures mean the law. No matter how many laws there are, they are all put aside; when? When there is affection. It is the one that brings an end to the *vedas* and the scriptures; what? True affection. It is called '*Vedant*', love. So they say: "There is no law in love." Then it is not proper either. Why? If there is no *love*, if there is only *law*, it is not proper and if there is only *law*, and there is no *love*; it is not proper either. The balance between *law* and *love* is required. But where there is true *love*, then that affection, that very love is the form of the Supreme Soul. It is impossible that law isn't in it. So, the *lawful* one and the loving one, both forms are shown in the [form of] *Ardhnarishwar* (half body is shown of Shankar and half of Parvati) which is the form of Shankar. The form of the woman [represents] the loving part; the form of the man [represents] the *lawful* part. The moon (*Chandrama*) is loving. And the third eye is *lawful*. *Law* means knowledge, the regulations [or] constitution. Both [the forms, loving and lawful] are merged in just one corporeal form. So, such is the ship! What does '*berā*' mean? The ship. There is the praise of the ship in the scriptures. There is the praise in the scriptures as well as among the Sikhs. They say among the Sikhs: "*Nanak chap jahaj, jahiin carhe utare paar nar*<sup>1</sup>." What? It has been said in the '*Guru Granth Sahab*' (the holy book of the Sikhs): '*Nanak chap jahaj*', meaning the bow-like body of Nanak is in the form of the ship. In the same way it has been said in the *Ramayan*. What has been said? '*Shankar chap jahaj, jahiin carhe utare paar nar*." It means that the bow-like body of Shankar is like the ship; all the human beings, the men (*nar*), get across riding on him. But what method was mentioned here? What method did Baba mention? They certainly get across. But which of the boarded [passengers] get across and which ones jump out in between and drown? Hum? Hum? (A student: *Manmanabhav*.) *Manmanabhav*. [It means] the ones who do not have a contradiction even in their thoughts; whatever is the thought of the Father, so is the thought of the child. If the thought of the Father that is going on is different, the *vani* of the Father that is going on is different, the actions performed by the Father (*kriyakalapkari*) is different and the [thoughts, words, actions] of the child are different; if the Father is engaged in '*Godly*' service and the children are engaged in '*dogly*' service, then will it be said that the child is '*manmanabhav*'? All right, even if he (the child) is engaged in '*dogly*' service *by chance*, on the basis of the Father's *Shrimat*, then where does the return, the income received from it go? It is '*dogly service*' indeed, but where does the income earned from it go? If it is spent in Godly service, if it is spent according to God's directions, then it is OK. It is '*manmanabhav*' even so, because it is in accordance with the *Shrimat*. The *Shrimat* is received only from the mouth. The speech emerges from the mouth. Therefore it is in accordance with the *vani* as well. Then, what is the meaning?

If the mind is the same as that of the Father, then certainly the words too will be same as that of the Father and the actions will be same as that of the Father as well. So, we have to

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<sup>1</sup>the bow like body of Nanak/Shankar is in the form of a ship, those people who climb on it will be taken across [the river of vices]; *chap* means bow ; *jahaj* means ship

become equal to the Father even with the mind. This alone is the deep meaning of *manmanabhav*. They say, the word “*manmanabhav*” is a *mantra*. Arey, is it a *mantra* to repeat? *Om Ram Namai Namah, Ram Namai Namah Ram Namai...* now what is its meaning? So [this is] the meaning of *manmanabhav*, its meaning according to the words. The words that are said without meaning are said by mad people (*cariya-khariya*). Baba is not a mad person. Whichever words have been said in the *murlis*, each word of it is filled with a secret. So, through this one great *mantra*, the ship sets across. What? The boat, the ship in which you, children, take support... which is the ‘*berā*’, which is the bow<sup>2</sup> (*chap*), which is the ship? [It is] the ship-like body, the bow-like body, meaning the bow. The bow which makes *purusharth* (spiritual effort). We children too will go across after boarding that [ship]. When the boat goes across, then the ones who board it will go across too. The Father, who is the Purifier of the sinful ones (*Patit Pavan*) comes only once and gives this *mantra*. You will not receive this *mantra* time and again.

Only once in a cycle, God Shiva incarnates. Now here, in the scriptures [people] have written: ‘*Sambhavami yuge yuge*<sup>3</sup>’. And the Father says: “I come only once in a cycle.” What confusion is this?! These are indeed the false topics in the scriptures. But no. The Father comes and tells [us] the exact meaning of those topics, the exact essence. [He says,] “I don’t come in every age (*yug*). The shooting of 4 ages is filled in every age. So the Confluence Age is the period of that shooting. I come in that Confluence Age.” And the four stages, which are fixed in the shooting of each age within the Confluence Age, are equal to one cycle. Just like the shooting of the Golden Age. When 100 years of Brahma are complete, one cycle is complete. Therefore starting from the year 1936 till 1976; He enters at the age of 60 and 40 years are added to it. So 100 years are completed in 1976. In this way the period of one cycle is complete. The one who was Brahma becomes complete. He is revealed as Brahma *so* Vishnu. Now whether he is revealed practically or on the intellectual level, it is a different question. But one cycle is complete. So the Father, who is the Purifier of the sinful ones, comes only once in one cycle and gives the advice of *manmanabhav*. Then the shooting of the Silver Age (*Tretayug*) takes place. There are four stages in it as well. Then again it makes one cycle. Also in that (cycle) He comes only once and gives the advice. He will indeed give advice through the mouth. And He says *manmanabhav* through the same mouth, through which He will give advice. Whatever is the thought of the Father, whatever are the words of the Father, whatever is the task of the Father, the same is the task of the children. So, He gives this *mantra* only once. Now, those who can pick it up may pick it up and if they can’t pick it up, then the train has gone! The shooting of the Silver Age ends as well.

Next is the shooting of the Copper Age. There are 4 stages in it too. The repetition (*avrittiti*) of the four ages. The 4 stages mean the *satopradhan*<sup>4</sup> Golden Age, the *satosamanya*<sup>5</sup> Silver Age, the Copper Age and the Iron Age. Also in that He comes only once and gives advice: “Children, *manmanabhav*, I have come.” Certainly, He will give the direction through the mouth itself. And the mouth will certainly be through some corporeal body. Therefore, in this way, the Father comes only once in one cycle and gives directions. But some children become entitled to achieve the attainment in the number one age, some children in the second number age, some children in the third class age and some children in the fourth class age.

So, who is the Purifier of the sinful ones (*Patit Pavan*)? The Supreme Father Supreme Soul, who purifies you and takes you to the pure world, He alone is called the Giver of the true salvation or the Purifier of the sinful ones (*Patit Pavan*). You are sitting in front of Him. You are sitting in front of the One who is called the Purifier of the sinful ones and the Giver of true salvation. ‘*Sanmukh*’ [means] in front of the face. You know that He is everything for us. All our relationships are with that one Father. Now we don’t have anyone in the world. We don’t have any relatives in the world. One Father and no one else. The Father, who is the Purifier of the sinful ones who has come; the Father, who is the Giver of true salvation who has come; He alone is everything for us. So, if He alone is everything, then no one else is...they are nothing [for us]. He is the one who creates our most elevated fortune (*takdir*). Why is He everything [for us]? It is because He alone has created our most elevated fortune for many births. If anywhere (*kahin*), in

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<sup>2</sup> the weapon to shoot arrows

<sup>3</sup> The incarnation takes place in every age.

<sup>4</sup> stage of goodness and purity

<sup>5</sup> when there is ordinary goodness and purity

any birth (*kisi bhi janm me*), and in a few births (*aur kai janmon me*), the most elevated fortune for many births has been created, then through whom has it been created?

The most elevated fortune is created by following the directions of the one Supreme Father Supreme Soul. And what if we follow *Maya's* direction? Then? Then, what will certainly happen? Then the [fortune that will be created] is the lowest of the low. So, the Creator of the most elevated fortune is in front of us; you have this faith. Others don't have [this] faith. Those who didn't come face to face don't have this faith. But you are face to face, so you have this faith. This great *mantra* is received through the incorporeal unlimited Father. This is not any minor *mantra*. It is the great *mantra*. Who is the advisor (*mantri*) to give this *mantra*? It is the Supreme Father Supreme Soul; He has become your advisor. He made you the *president*. What? He Himself became the lower one and made you the higher one.

There are two fathers, aren't there? What was said? (Students: Two.) The great *mantra* is certainly received through the Father. But there are two fathers. Which ones? (A student is saying: The Father of the souls, the Supreme Soul.) Yes, it shouldn't be that one *lokik* father (worldly father) and one *parlokik* Father (Father from the world beyond) comes in the intellect; that the father of the body comes to your mind. Why? It is because He alone is everything for us. So, if He alone is everything for us, from where did the worldly father come to mind? He (*lokik father*) is of the previous birth. Does anyone talk about the father from the previous birth? So, there are two fathers, aren't there? Which fathers? Hum? (Students say something.) One is the Father of the souls, the Father of the world beyond, and the other is the father of the human beings, the worldly father. Is he too worldly or of the world beyond? He belongs to this very world. He is from this very world, so he is the worldly father.

Where will the intellect of those bodily Brahmins go? (A student is saying something.) Their intellect will go towards the one who has given birth to their body through urine. There is no question of it at all here. That is the previous birth. You shouldn't remember that. If you remember it... what does it prove if after saying "the worldly father", you remember that one? [It proves] that there is body consciousness now, the relationship still lasts. So there are two fathers, aren't there? One is the Incorporeal (*nirakar*) and [the other] is the corporeal (*saakar*). It means that there are two fathers in one body. One is He who remains in the incorporeal stage; He can be seen too, and the other one? The corporeal one. How to know that this is the incorporeal Father and this is the corporeal father? Will you come to know through the face and the features? Won't you come to know? What is seen in the face of Abraham, Buddha, Christ? (A student: The incorporeal stage.) Is the incorporeal stage visible or not? Look at their faces; look at their vision (*drishti*)! The pictures that have been made are the memorials of their characters of the time when the *satopradhan* souls have descended directly from the Supreme Abode (*Paramdham*). So their incorporeal stage is visible just from their faces. So if that [stage] is visible, is it not visible when the incorporeal Father performs tasks through that body? Will it not be visible? (Students: It will.) It will [be visible]. The incorporeal stage of those religious fathers that has been shown [with] raised eyes, a shining face, like a trans-light picture... Whose picture (face) is shown with eyes much more raised [in a spiritual look] than theirs'? It is of Shankar. It is because he is the father of the fathers, of those religious fathers, the highest on high. So one Father is incorporeal, and the other one is corporeal. The children remember as well as Baba remembers. Which Baba remembers? (Students are saying: Brahma Baba does.) The children remember as well as Baba remembers that Father. Baba means Brahma Baba, because the time when this *vani* was narrated, it was narrated through the mouth of Brahma, wasn't it? There is only one Father, who gives intelligence to the foolish (*besamaj*), whom this Brahma Baba remembers as well. He remembers [Him], then definitely that Father must have given him the intelligence as well at some time. Now, whether someone accepts that intelligence or not... Then, you will always remain *happy*, forever.

## Side B

You receive the inheritance of all the three i.e. *health*, *wealth*, and *happiness* from the Father. And if you don't accept [His directions] then, such time can come too where you may become sorrowful. Not just common sorrow [but] such great uncommon sorrow that even the body may die from heart failure. So, what incident of this sort happened in the life of Brahma? This punishment was received because of not respecting which *shrimat*? (Students: the recognition [of the Father].) He recognized [the Father]. He did recognize [Him], only then he

followed this path after renouncing the body, wealth, house, friends, family and everything. He entrusted everything to the mothers. How is it that he didn't recognize [Him]? (A student: following the *Shrimat*.) Which *Shrimat* didn't he follow? This is the very *Shrimat*: 'entrust the body, the wealth, the house, the friends and the family and everything to the One; invest them on the path of the One. Invest them in the way mentioned.' So he invested it. (Students are saying something.) Yes. There are many who *surrender* [themselves]. Among them Brahma certainly became the first one to *surrender* [himself]. But even after being surrendered, there is a destination. He did *surrender*. He certainly did as he was told. Nevertheless...? You have to follow the *Shrimat* at each step further as well, haven't you? The goal is very high. You have to follow the *Shrimat* at each step.

So if one such step goes wrong, in which a serious mistake happens, then you definitely have to experience its consequences. So, in the very beginning of the *yagya*, the conversation between the mother and the father stopped (*nachachi ho gayi*) [due to some serious disagreement] regarding some children, about which Bapdada has given an indication in the *avyakt vani*. When did the flames of destruction ignite and who became instruments? Since the very beginning of the *yagya*, along with the establishment, the flames of destruction were ignited from the *yagya kund*. Brahma, the father and the Brahmin children became instruments. Who became instrument first of all? Brahma. The senior mother. On one side the senior mother became obstinate, and on the other side the father [became obstinate], and the children were in between [them]. Among the children, some followed Brahma, some followed the father. The father became indifferent towards the mother. He became a *sanyasi*. Why? It is because there is a rule, that if the child or the creation isn't under our *control*, then the creation is not our creation.

What has been said in the *murlis*? The creation that is not under our *control*; if the child doesn't accept what his father says and is out of *control*, then that child is not his child. And who is the first creation? The woman (wife). Therefore, the *first* creation or any creation, may it be the later one... therefore, if the *first* creation doesn't accept what we say, then that creation is not our creation. So, when it is not at all our creation, when it does not accept what is being said, when it is out of *control*, then what will we have to do? Hum? We have to renounce it (the creation). Baba hasn't mentioned this rule here. Baba has indeed said, "we don't have to leave the household." Explain slowly [to the creation]! What if she doesn't accept even after explaining? *Raj Bahadur* (a PBK brother) is saying: "When I explain to her (wife) slowly, she agrees to it. I don't act quickly." Explain to her slowly, 'You follow that [worldly] way and I too will follow it [a little]'. What should you explain to her?

So, if the creation is not under *control*, then it is not the creation. So, there is no question of leaving and going somewhere. It is about becoming detached through the intellect. Where was the *yagya* taking place at the beginning of the *yagya*, at the very beginning? At *Sindh Hyderabad*. So in *Sindh Hyderabad*, where the *yagya kund* was established, what happened from that very place? The flame of destruction blazed as well. But when the flame of destruction blazed will the true one run away or will the liar run away? This is the rule that truth is unshakeable. It climbs on the head and speaks. And the false one is not stable. He runs away leaving the field. So, who ran like the wind<sup>6</sup> from *Sindh Hyderabad*? (Students: Brahma Baba.). He ran away at once. Where did he reach? (Students are saying: Karachi.) *Kara-chi*. "*Chi nikal gayi*" (A noise came out of his mouth (as if when some load is put upon someone)). It is because, if there is any intoxication of the *lokik* world, then is the intoxication of the *lokik* world perishable or imperishable? (Students: Perishable. It is perishable. *Arey*, it doesn't matter how much wealth someone possesses, but when a whole lot of people (*barat*<sup>7</sup>) will start to be sustained on it, how long will it last? Will it last? Will it last forever? (Students: For some time) [It will last] for some time. So, the *property* worth hundred thousands continued to be used. The virgins and mothers brought and gave lots of wealth and property to *Gandhiji*. They brought and poured out ornaments, gold, silver. All right! *Gandhiji* used it according to his own direction. So, paradise can never be established through the directions of our own mind (*manmat*). The establishment of paradise... because paradise belongs to the path of the household (*pravritti marg*). Therefore, the establishment of paradise can never take place through the path of renunciation. The path of the household is required. The co-operation of both (the husband and the wife) is required. If one says: "I have so much wealth and property, I will manage, I will manage to sustain the children." No! Therefore *Kara-chi*. *Chi nikal*

<sup>6</sup> *sir par paav rakhkar bhagna: to run very fast and quickly*

<sup>7</sup> the marriage party or the marriage procession.

*gayi* (a noise came out of his mouth). Where did he arrive from there as well? He came to Mount Abu. After coming to Mount Abu a direction was given: “Go to your homes, do *service* and come back! Go and come.” Then, many lost their faith [thinking] that Baba had nothing left with him at that time. It is not like this. Anyway, the mother had immovable veneration and faith (*shraddhavishtwas*) and emotion, hadn’t she? What is the special thing that a mother has? Veneration, faith, feelings (*bhavna*) and love are certainly [present in her], but she doesn’t have *law*. She doesn’t have sense (*akal*). If she had sense, she would have walked together with the father on the basis of co-operation. The entire work was spoilt due to lack of sense. The children were born indeed, but all of them were the children who belonged to devilish community; the souls of the devilish religions came and gathered. The root souls (*adharmurt*) of Islam, Buddhism, Christianity, *Sanyas* religion came and gathered. And when such thorn-like souls who give sorrow, the scorpions and spiders from Brahma’s stomach-like intellect are gathered, what will they do? What does the sorrowful soul do when it enters into the womb? It tears off the very womb. What happens when the she-scorpion gives birth to the children? The children tear the womb of the mother and come out. This very thing had to take place. They tore off the intellect-like womb in [the year] 68’ and the children were revealed. What? Those scorpions and spiders started to be revealed in the world in the form of stars. So was he (Brahma) senseless or intelligent? What was Brahma? He was senseless. For this reason there is the praise in the path of devotion, that when we adopt someone as a Guru, then we should certainly follow the Guru’s directions.

Well, who was the husband (*banna*) and who was the wife (*banni*) at the beginning of the *yagya*? Who is the *guru* and who is the disciple? Prajapita became the *guru*, the one who gave advice, gave the direction. And Brahma was the *first* [student]. And who was the wife and who was the husband? Prajapita was also the husband. Shiva - the point - doesn’t become a husband or wife; nor are any other relationships formed with Shiva the point. Which relationship is formed? (Students: The Father.) He is only the Father of the point-like souls. He won’t be called the husband, the bridegroom. He becomes the husband, the bridegroom when he enters some body. Therefore Prajapita is the husband of Brahma.

So, when the time of tearing the womb arrived, some time before that, when he felt pain in his stomach [like intellect], Brahma realised; what? What did he realise? [He realised], “I didn’t believe his words; I did not do the right thing. All these are big scorpions and spiders, big thorns have entered into the *yagya*.” Why? When did he realise it? Brahma Baba realised this when his co-operative *shakti*, the arm, went away and some devilish *shakti* took her place. It was then he realised that big-big scorpions and spiders are sitting in this *yagya*. Therefore in [the year] 66’, 65’, after Mamma had left her body, these words started to come out through the mouth of Baba: “Children, [to say] ‘Brahma Kumari Ishwariya Vishva Vidyalaya’ is *wrong*.” What? This statement that you are the children of Brahma alone, the children of the senior mother is completely wrong. What will happen by saying this? No one in the world will understand what you are saying. People will look at you with (*gandi drishti*) a bad opinion [of you], because you say: “We are the children of the mother.” What do people think if some child mentions only the name of his mother and doesn’t mention the name of his father? [They think], “He is not a legitimate child, for this reason he doesn’t mention the name of his father.” So, Baba gave the direction: “Child, don’t just write yourself as Brahma Kumar Kumari. What should you write?” (Students: The Prajapita Brahma Kumar Kumari.) “[You should write] Prajapita Brahma Kumar Kumari.” So Baba is giving this direction since that time. It has also been printed in the pictures. It is becoming completely clear from these pictures. On the picture of the ‘Trimurti’ and the ‘*Kalpa* Tree’, which were printed before [the year] 65’, only “Brahma Kumar Kumari” has been written. It has been written: ‘Brahma Kumari Ishwariya Vishva Vidyalaya (Spiritual University of Brahma Kumari). But on the picture of Lakshmi-Narayan, which was made later on, after [the year] 66’, and the picture of the Ladder, it has been written clearly: ‘Prajapita Brahma Kumari Ishwariya Vishva Vidyalaya’. So, those who followed the direction given at that time up until now; it becomes clear that they belong to the community of Ram and [it is also clear] who among them belong to the community of Ravan. So who belong to the community of Ram? Those who write Prajapita Brahma Kumar, Kumari before their names as well as follow it in practice and believe from within that they are Prajapita Brahma Kumar, Kumari too. And what about those who belong to the community of Ravan? What are they doing even now? What do they write? What do they believe? They will write only Brahma Kumar and Brahma Kumari. They don’t add the word Prajapita. Do they add it? (Students: They don’t.) They don’t. Why? It is because they are the worshippers of Brahma.

Brahma means the senior mother. They are the devotees of the senior mother. *Accha?* What has Baba said in the *murlī* about the devotees of the senior mother? Those who are the worshippers of the *devī* (female deity), they do not know that there is a *devta* (male deity) behind the *devī*. They will worship the *devī* with great pride, they will say impulsively (*dhadake se*) ‘*Jai mata di*’ but who is the father behind the mother, to protect her? That, they do not know. So, it has been said in the *murlī*, those who worship the *devī* belong to Ravan’s community. So the one who gives intelligence to the unintelligent ones is the one Father alone. So, the one who gives intelligence to such an unintelligent Brahma, the one who gives intelligence to the Brahma Kumars and Kumaris is the one Father alone. No Brahma Kumar can explain to a Brahma Kumari or no Brahma Kumari can explain to Brahma Kumars. Who can make them understand? The one Father. He says, *Maya* has made them into great fools. What does that Father say? That, *Maya* has made you into great fools. Otherwise, you were certainly not the ones who would have become great fools; you were good children indeed, but *Maya* came in between in such a way that she made you into great fools. You did not listen to the words of the Father. She made you into fools. When did she make you into [fools]? She certainly has made you so in the *past*. Every cycle He (the Father) narrates only to His children, [not] to anyone else’s children. No, the other’s children will not understand at all. They will listen through one ear and leave it out through the other ear. You have become such fools, *worth pie paisa* (a fraction of a rupee). Your value becomes equal to *pie paisa*.

Gurus give many kinds of *mantras*. The Father says, there is only one *mantra* to bring the true salvation of everyone. Although they give a lot of *mantras*, *mantra* means advice, suggestions, so they do give a lot of suggestions, but there is only one such suggestion which brings true salvation. And there is only the One who gives it. The one who gives the most elevated, the highest on high suggestion is only one. The *Sadguru* is the only one who gives the true *mantra*. You know that you have come here to make your fortune for the Abode of Happiness. Why have you come here? You have come to make your fortune for the abode of happiness. What is the aim? This is the aim. Where have you come? To the Father. You have come to *Madhuban*. What does it mean? [Does it mean] that those who have not come to the Father, to *Madhuban*, cannot attain true salvation? Will they not go to the abode of happiness? Will their fortune not be made? Does this mean that they are not the children of the Father?

You become the child of the Father, you are born in the Father’s house and you don’t come to the Father’s house! How is it possible? It can also be possible that you would have been born somewhere here or there? But just four walls are not called a house. What is called a house? Arey, is a house of bricks called a house? (A student said something.) Yes, the mother. The mother is a *grihini* (wife). ‘*Grihini graham ucchayate*<sup>8</sup>’. The wife (*gharvali*) indeed is called “house”. But if the wife is present and the husband is not there? Then the children won’t be born through a widow. The children will be born through a woman whose husband is alive (*saubhagyavati*), won’t they? Therefore the mother and the father themselves are called “house”. So, the children are sitting in front of the mother and the father. Why have they come? [They have come] to make their fortune in the abode of happiness (*Sukhdham*). The Golden Age is called the abode of happiness. The age (*yug*) of lies is not called the abode of happiness. This is the abode of sorrow (*Dukhdham*). You come here and start saying: “Since we have come here, we have started to be overwhelmed with burdens of sorrow. Such a nice creator of the Golden Age has come here! We are only in sorrow.” So, the creator of the Golden Age, heaven, certainly has come; the master of paradise certainly has come, the one who creates the abode of happiness; but He is saying: “If you follow *Shrimat*, then I will make you into the master of the abode of happiness.” So don’t say this: “Since we have come in this knowledge, we have received so much sorrow.” No! The sorrow that you receive, you are receiving it so the sinful actions from previous births will be burnt. This is the guarantee that within one birth all your sinful actions will be burnt, because you have become My children. All the sins will be finished off in just one birth; so don’t fear. There is no question of fearing; there is no question of leaving the home and running away. Don’t think either that the Father’s home is an abode of happiness. No! [Don’t think] that you came here; it means you have come and sat in the abode of happiness; that you shouldn’t at all feel sorrow here. No! What is this? Where has the Father come? (Students: To the abode of sorrow.) He has come to the abode of sorrow. The Father hasn’t come here and is sitting in the abode of happiness so that a misunderstanding may be caused: “We receive so much sorrow even in the Father’s home!” It is because *Maya* who gives sorrow is also the daughter of the Father. She too will live

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<sup>8</sup> the wife is called the house

in the Father's house, or are you someone special? You too have committed sins. Everyone commits sins, everyone is sinful. Some commit less, some more. So this is the abode of sorrow.

ShivBaba gives the *mantra* through the mouth of Brahma only to those who become Brahmins. What? He doesn't give it to the others. He gives it to those who become the progeny of Brahma. It was not said: "The progeny of Prajapita." The child won't be born only through the father. Whose progeny? They become the progeny of Brahma, the maternal children. Not the step-children. The mother's children. ShivBaba gives the *mantra* through the mouth of Brahma only to those who become the Brahmin children. If they didn't become the children of the mother at all, they couldn't assimilate the *mantra* either. They will not assimilate the *mantra*. Which *mantra*? *Manmanabhav*, follow [Me] according to My thoughts! What is My thought, so is your thought.

So, if they haven't become the children of the mother at all; and only this intoxication has risen, "Mine is the Father." and they accept the Father's words; they won't accept the mother's words. They will love the Father, and the mother? They will hate the mother. Even in that case (when they love the Father) they are not the Brahmin children. They are not the progeny of Brahma. ShivBaba gives the *mantra* through the mouth of Brahma only to those who become Brahmins. Through whom does He give even the *mantra*? Through Brahma. He certainly has to come in the corporeal one. In order to give the *mantra*... (Students are saying: He has to come in the corporeal.) Certainly, He has to come in the corporeal one to give that *mantra*, through which the true salvation is brought about. It is not that the Incorporeal should remain only incorporeal; that He may continue to sit in the incorporeal stage and the work of giving the *mantra* will be completed. No! If not, how will He give the *mantra*? A *mantra* will certainly be given through the mouth alone.

He says: "I give you this great *mantra* every cycle. Remember only Me!" What? He didn't say: "Remember Brahma!" He does give the *mantra* through Brahma. You will certainly have to be born through Brahma. You will have to take the *mantra* through Brahma indeed; meaning? Remember Me; but follow whose words (*salah*)? Follow the words spoken through whose mouth? Follow the words spoken through the mouth of Brahma. He placed the mother ahead [of the father]. This is the senior mother. Definitely accept his words. Will there be such a father who gives this advice to his child: "Don't accept the mother's words, accept only my words." What will happen, if he teaches the children: "Don't accept the mother's words."? Then, the younger brothers will not accept the words of the elder brothers. Then the entire *system* will be spoilt. The elder ones will not accept the words of the younger ones; the younger ones will not accept the words of the elder ones. So, the family system will be scattered. It will break. For this reason, He says again: "If any mistake is committed through the mother, then I am responsible. You just follow the directions of the mother. I am sitting; I will reform it (any eventual mistake)." What? ShivBaba is sitting, isn't He? It is not like this... (Student: To reform [us]...) Yes, He is sitting to reform [us], isn't He? It is not like this... The birthday of Shiva (*Shiva jayanti*) is praised; the day of Shiva's death (*Shiva maranti*) is not praised. I haven't died. The death of Brahma can take place. My death doesn't take place. I am sitting [here]. *Arey*, what does the father do, if his one wife dies? He gets another one. This is the tradition in *Bharat* (India), 'when one [wife] has gone; when one shoe has gone, they take a second one; if the second one has gone, they take a third one; they even marry 3-4 times'. Therefore, it is not the case that since Brahma has left, so ShivBaba has left too, ShivBaba is also dead. No! ShivBaba is not the one to die. '*Karyam va sadhyami, deham va patyami*<sup>9</sup>'; it doesn't matter if the body finishes off, it doesn't matter if this Brahma leaves; whomsoever He will enter, he will have to be named Brahma. So, this is the *guarantee* of the Father: "I will take you along with Me." This is not the *guarantee* of Brahma. Whose *guarantee* is it? Of the Father. So certainly, He will have to come in the corporeal one to give the great *mantra*. Otherwise how will He give the *mantra*? He says: "I give you this great *mantra* cycle after cycle. Remember Me alone! Meaning, do not remember either any brother and sister or the mother. Whom should you remember? Remember Me alone. Renounce all the religions of the body. Forget the body and all its religions. By considering yourself to be a body, the relationships of the body, Baba, mamma, gurus etc., all are remembered. Who are remembered? (The end of the cassette).

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<sup>9</sup> the work should be accomplished even if the body perishes.