

**Audio Cassette No.257 at Kampil.**  
**Clarification of Murli dated 27.11.91 (for bks)**

**Side-A**

Om Shanti. Morning *class* dated 27.11.91. Page no.53 in *register* no.33. The *record* played is '*marnaa teri gali mein jiina teri gali mein*' (I have to die in your lane and I have to live in your lane). In what aspect do you have to die? 'Your lane' means 'your path'; in order to follow the path mentioned, in which aspect do we have to die? We have to die from body consciousness. 'And I have to live in your lane'. How should we live? How should we live in order to follow that path? We have to live as well as die only in your path. We have to die while being alive. We have to die from body consciousness because the world of body consciousness is different. And we have to live in the world where we become soul conscious. It means that we have to live in the new world. If there is life, where is it? There is life in the new world and what is there in that world? (AUDIO CUT)

First we have to understand and explain this point. What should we do first? First we have to understand ourselves that we have to die from this world of body consciousness and then we also have to explain to the others who the Father is. Who is He? Who is the Father? Is He the Father of the body conscious ones or is He the Father of the soul conscious ones? Is He just the Father of the soul conscious ones? Isn't He the Father of the body conscious ones? When He says in the murli, "Children! Your Father has come!" So, does it mean that just the Father of the soul conscious ones has come? Hasn't the Father of the body conscious ones come? It is a companionship (*pravritti*) of the soul as well as the body. What? The Father is incorporeal and the mother is corporeal. Corporeal means body conscious. A mother doesn't leave body consciousness easily. The mothers are very conscious of their body. And the men don't have so much body consciousness. They become constant in the soul conscious stage, meaning the point-like form very quickly. And what about the mother? A mother bears all the weight.

So, did Brahma, meaning Dada Lekhraj, who played a *part* in the form of a mother become incorporeal while he was alive? He couldn't. Why? It is because, if that soul becomes incorporeal, then [it is said:] "through you, everyone will be benefited". If that one is benefited, the entire world will be benefited. Is it the *soul* of Krishna? Should the *soul* of Krishna be benefited? It means, should the leaf be benefited? If the leaf is benefited, will the entire tree be benefited? (Someone must have said something.) Brahma? Isn't Brahma, meaning the soul of Krishna the first leaf? Isn't the *soul* of Krishna the first leaf? Krishna is the first leaf, isn't he? So, if a leaf is benefited, will the entire tree be benefited? It won't, will it? In whose benefit does everyone's benefit lie? The seed. And the seeds are of two kinds.

There are two cotyledons (first embryonic leaf in seed-bearing plants) in a seed. Some seeds are such that they have two segments (cotyledons). What kind of a seed is the *Supreme Soul*? What kind of a seed is the *Supreme Soul*? Is He monocotyledon (seed with a single cotyledon) or dicotyledonous (a flowering plant with two cotyledons)? He is monocotyledon. The *Supreme Soul* doesn't have a companionship (*pravritti*) with anyone. Which seed has a *pravritti* forever? Dicotyledonous, that means Prajapita Brahma. So, even in the dicotyledonous seed, who has to reform? Who should reform first so that everyone reforms? (Someone said: Brahma.) Brahma? Brahma's *soul* means the *soul* of Krishna. (Someone said something) Yes. That child Krishna also had a mother... the first mother (*adi mata*). That first mother was the one who experienced downfall first of all in the beginning of the *yagya*; and what was the *result*? (Someone said: the flame of destruction ignited.) Yes. The flame of

destruction also ignited from the *yagya kund* (lit. fire pit where the ritual fires are done in India) along with the establishment of this Rudra Gyan Yagya (the sacrificial fire of knowledge of Rudra<sup>1</sup>). So, who became the instruments? Brahma and the father. Which father [and] Brahma? Is it the child Krishna? The first Brahma, and then later on the father too. Why was this *friction* created between the mother and the father? Why was the *friction* created? Some children emerge, who are such that they become the instruments in creating a *friction* between the mother and the father. Of course, the mother and the father are two. One is a body and the other is the seed. One is corporeal and the other becomes stable in the incorporeal *stage*. There are two segments in a seed. The mother and the father [together] constitute the first seed of this tree like world. The *Supreme Soul* is separate. He cannot be said to be separate because there is another small seed at the joint between the two parts. There are two parts [of a seed]. Yes, there is a very small point in it. Both [parts] are connected with it. So, who is that? The *Supreme Soul* Seed Shiva. So, He is very subtle. He is indeed unique. He doesn't pass through the world cycle.

Who passes through the cycle? These very two parts. One goes *underground* and the other goes above. So, one achieves a high *stage* and [the other] one experiences a low *stage*. Will the one with a low *stage* become the *foundation* or will the one above (with a high stage) become the *foundation*? The one who goes below himself becomes the *foundation*. Who is more important? (Someone said, "The foundation".) Is the *foundation* more important? And what about the one above? Isn't the one above important? Both are important because, if there is no tree above, if only the roots keep spreading below, then it is of no use. And if the tree above develops and there are no roots below at all, then the tree won't survive at all. Both are important for each other. Both are necessary for the creation of the world, for the growth of the world tree. Ours is a household path (*pravritti marg*). In the household path a mother as well as a father is required. If even one of them is lacking, the vehicle of the *pravritti* cannot progress properly. The vehicle will become like that of the Sanyasis (Indian monks or ascetics).

So, whom does the children's uplift entirely depend on? On the mother. If the mother is not benefited... because who was made to experience the maximum downfall in this world? The mothers were made to experience downfall. The men also brought the downfall of the mothers. And when the husband departs (dies), who obtains the inheritance? The children obtain it. Nothing remains in the hands of the mother even at that time. When she is a daughter, she is *under* [the control of] the parents. She isn't independent even then and when she is a wife, she remains in the subordination of the husband and when the husband departs (dies), she is under the subordination of the children. When does the world become like this? Does this happen in the *satopradhaan* world or in the *tamopradhaan* world? It happens like this in the *tamopradhaan* world.

Now, the Father has come to *change* this tradition. Why has He come? He has come to *change* this tradition. Now, in whose hands is the entire power given? (Someone said something.) What is the *practical proof*? The entire power is given in the hands of the mother. Is there any *practical proof*? (Someone said something.) No. That is just something to say. The gateway to heaven hasn't yet opened. (Someone said, "The urn of knowledge was given to the mothers".) Was it given to the mothers? If the urn of knowledge was given to the mothers, it should have been in the hands of Dadi Kumarka. (Students are laughing.) Does she have it? Does she have it? (Someone said: It appears to be so.)

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<sup>1</sup> Rudra is another name of Shankar

It appears to be so, but in whose hands is the entire *power*? In whose hands is the entire religious power? In the hands of the men. So, why did this happen? The world that God created, in that world created by God, why did this happen in front of our eyes? What is the reason? Was any reason mentioned in the murlī? Was it mentioned in the avyakt vanī? What is the reason that was mentioned? No. You have forgotten it. A reason was mentioned. The reason that was mentioned is: Yes, in the heart of the problem, this is also the fact that all men are Duryodhan and Dushasan. That is right, but the main reason was mentioned clearly and straight away that the Pandavas (the brothers) shouldn't give guidance to the *Shaktis* (the sisters and mothers). The *Shaktis* are not entitled to obtain guidance from the Pandavas. Or the Pandavas are not entitled to *guide* the *Shaktis*.

Who is the *guide*? Shivbaba is the *Guide* and what are the Pandavas? The guards. They should discharge their duty. As far as possible, they should safeguard the *Shaktis*, but they shouldn't give them *guidance*. Then it was also mentioned : if this doesn't happen, what will happen? It was also mentioned that if the *Shaktis* follow the *guidance* of the Pandavas or if the Pandavas give *guidance* to the *Shaktis*, there will be disorder in the *yagya*. So, did the *practical* proof come in front of us or not? It came. What is the mess that was created? We came to establish the *Shivaalay* (house of Shiva) and what did it become? A *Vaishyaalay* (a prostitute's home, i.e. a brothel). So, which city will move ahead in making the *Shivaalay* and the *Vaishyaalay*? (Someone said, "Delhi".) Delhi?

Is the biggest brothel said to be famous in Delhi? The biggest brothel is created in Calcutta. So, now we have to *change* this tradition. Which one? Now this has to *change*. What has to *change*? What should Calcutta also become? It has to become a *Shivaalay*. It is located near the sea coast. Where are Bombay, Calcutta, Madras located? They are no doubt on the coastline, but there is a difference in the case of Madras, Bombay, and Vishakhapatnam [when compared to Calcutta]. What is the difference? The meeting of the Ganga and the ocean doesn't take place there. And here? Here Brahmaputra and the ocean meet. So, which city becomes the instrument in bringing the meeting [of Brahmaputra and the ocean]? Calcutta alone becomes the instrument in bringing a meeting between the Brahmaputra and the ocean. Meeting of what? Is it a meeting of the body? What is the real meeting? What is the real *milan mela*<sup>2</sup>? The meeting of the *sanskars*. So, [it is] the *milan mela* of the *sanskars*, which leads to the establishment of heaven; the *sanskars* shouldn't clash. Everyone knows that [the *sanskars*] clash. If [the *sanskars*] don't clash, then why should this world become hell? Then it should become just heaven.

So, those who are the original mother and father, the original seeds of the world themselves have opposing *sanskars*. Why? From where does that mistake also originate? Does it originate from the Father? The mistake doesn't originate from the Father. The Father is beneficial. He is beneficial under every circumstance. Whenever a thought is created in the mind of the Father, it will be beneficial. Whatever word He speaks, whatever He speaks, even if the Father abuses through His mouth, then there will be some or other benefit in it. And whatever action He may perform, there is only benefit in every action, every act of the Father. It means that the end *result* will constantly be just beneficial. The Father doesn't bring harm. Why? It is because He is the Ocean of Knowledge. He is not a river. Among both, which one has a *limitation*? And who is *unlimited*, among the rivers and the ocean? The ocean is *unlimited*. Nobody, no great scientist could measure its depth. They can measure the

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<sup>2</sup> Lit. means meeting fair

distance of the Sun, the Moon and the stars [from Earth], but nobody has come to know the depth of the ocean.

So, the meeting of the ocean and the river takes place. Where does it take place? In Calcutta. It is the place where the distress and disputes end. From where does this Iron Age world end? From Calcutta. When will it end? Is it when the Pandavas remain as guards or when they remain as guides? (Someone must have said something.) Should they remain guards? Should the Pandavas remain the guards of the *Shaktis*? Should they remain as guards or guides? Say it firmly. Sometimes you say something and sometimes something else. (Someone said: Shivbaba is the *Guide*.) Yes.

Shivbaba is the One who guides and... (Student must have said something.) Yes. The Pandavas are the guards, meaning the ones who safeguard. The children have to entirely safeguard the mother and the guidance should be given only by Shivbaba. You shouldn't act in the wrong way. If you act in the wrong way, then although it is the *shooting* of the Copper Age that is going on, the *shooting* of the Copper Age within the Copper Age is going on. OK, the *shooting* of the end of the Copper Age has also been done. The *shooting* of the end of the Iron Age is also to arrive within the [shooting of the] Copper Age. It shouldn't happen that the insiders remain deprived and the outsiders take away the attainments. This rule was applicable even there. Where? Even in the *basic knowledge*. What happened? The insiders remained [deprived] and the outsiders took away [the attainments]. That shouldn't become applicable here, that the insiders remain deprived and the outsiders take away [the attainments].

There is a great responsibility on the Pandavas. There is an example about the Pandavas, they melted their body consciousness and died. Is it an example of the *Shaktis*? Whose praise is it? Of the Pandavas. So, who must take a step forward? Who will have to place the first step forward in sacrificing their body consciousness? The Pandavas. And if the Pandavas become body conscious, then will the task be accomplished? The task can't be accomplished. The result will be wrong all the more. And it is the Pandavas who will have to suffer for it.

So, just as it is famous that *Dilli* (Delhi) is Bapdada's *dil* (heart). Everyone will follow *Dilli*. Everyone has to bow his head before *Dilli*. Why did he increase the influence of Delhi so much? Should we bow the head before mud and stones? It is about bowing the head (*maathaa*) before the living one. *Maatha* means the mind and intellect-like soul. This should bow. Why should it bow? Certainly nobody has sacrificed themselves to the extent to which *Dilli* has sacrificed herself in her *practical stage*. One kind of service is selfless and the other kind of service is with a selfish motive: 'I should get respect, I should get a position, my words should be accepted'. [There are] many talks [like that]. Selfless service alone is called true Divine (of God) service. It gives quick *result*. And the Divine service that is done with selfish motives never gives quick *results*, no matter how much effort someone may put in it.

So, why did *Dilli* become Bapdada's *dil* (heart)? Certainly, she must have taken the first step ahead of everyone else and must have taken the maximum steps ahead. Others emerged later on, but *Dilli* takes the step ahead. When the Father is revealed through the foreigners, then who receives [this news]? No other city receives it. "To *receive*, means to come in practice." *Dilli* alone takes the *practical* step ahead for the first time. So, we will certainly have to bow our head before *Dilli*. All the words of Baba are like lines drawn on a stone. Nobody can oppose them. And when we will have to bow our head before *Dilli*, then

body consciousness cannot work in front of her. The Father too has given that moon a place on His head. Whom? To that moon of knowledge, Brahma.

Who is the moon of knowledge Brahma? The same mother. That was just a *title* that Dada Lekhraj Brahma received. He is not the true moon. The actual moon is the same senior mother, whose entire task was performed by the child in the form of a mother. But there was a little shortcoming. Now that shortcoming is to be filled. When a mother loses the protection of the Father, she comes under the *control* of the children. If the children are demonic, the mother suffers a heart failure. She did suffer [a heart failure]. But if the mother finds her lost husband again, and if the mother takes on the form of a *Shakti*<sup>3</sup>, then will she fear the children? Will she fear them? No. Such mothers become the embodiment of power. Then what happens? The demons who choked Brahma; what did they do? They choked him. They caused his heart failure. The same demons come under the grip of that Mahakali. Why? It is because the Supreme Soul Father comes and gives the emperorship to the *Shaktis* first.

It is the *Shaktis* who have been helpful (*sahyogi*) to the Supreme Soul Father from the beginning to the end. The men have proved to be unsuccessful in the *yagya* in the beginning as well as in the middle, when the *Advance Party* emerged. In the beginning of the *yagya*, the Pandavas (the brothers) of very big (rich) families had emerged. Everyone started opposing [the Father]. And they emerged in the *Advance Party* as well. Everyone started opposing [Him]. The *Shaktis* remained cooperative even till the end. Even now they are helpful. That is why it was said in the *Avyakta Vani*: don't think that Bapdada is alone. He is not alone. The *Shaktis* are anyway with Him. They are with Him now too. And even in the rosary of victory they will remain with Him. The Supreme Soul takes only the company of the one who is weak. The Supreme Soul gives cooperation only to the one who is downtrodden. This is the specialty of the Supreme Soul Father. Who is famous as the strength of the weak ones? "*Nirbal ke bal Ram*" (Ram, the strength of the weak ones). O! I have heard, the strength of the weak one is Ram. Which time is it famous for? This must have happened at some point of time in practice, mustn't it?

So, the Supreme Soul Father has now come to put the urn [of knowledge] in the hands of the *Shaktis*. Although the urn is shown in the hands of Lakshmi, Lakshmi belongs to the Golden Age and Jagdamba belongs to the Confluence Age. It doesn't mean that there is a special difference between both of them. No. One is the *right hand* of Lakshmi and the second is the *left hand* of Lakshmi. One hand holds the urn. And the other hand distributes the water of knowledge. If the holder doesn't hold it at all, and if she leaves it and runs away, will the urn of knowledge be useful to the deities? It won't. So, Jagdamba is the *left hand* that holds the urn and the *right hand* of Lakshmi that is shown is the hand that distributes it. It means that the *Shakti* that emerges from the *Vijaymala* will certainly become the one who distributes [the knowledge], but she [didn't] hold the urn, she didn't bear its weight. And which task is harder? Does distribution involve more hard work or does holding [the urn] involve more hard work? The one who held it, the one who held the weight bears more weight. She has to do more hard work.

So, *Dilli* is Bapdada's *dil*. You shouldn't break this Dilli, the heart. What should you do? You should try till the end to join the heart Dilli, which has broken into pieces. '*Tere bahaane sarva ka bhalaa*' (everybody is benefited because of you); for who was this word 'you' uttered? Was it said for Prajapita? He himself remains a *powerful* soul even till the last

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<sup>3</sup> Lit. power, a name of Parvati consort of Shiva

birth. It is not about him. It is the mother who experiences downfall. It is the mothers who are made to experience downfall by the world.

Nobody else has been polluted to the extent nature has been polluted by the world. It is nature (*kudrat*) which was made to experience the maximum downfall. Although nature is made to experience downfall, although it is inert, the Supreme Soul Father comes and makes that very nature the most *powerful*. What? Does *nature* have an inert nature or does she have a living nature? She is inert. It is said *prakritipati* (Lord/husband of nature). What is the task of a husband (*pati*)? What is the task of a husband? *Paati* means to protect. Although the intellect [of nature] is inert, the husband's duty is to protect her. So, nature is the first creation of the Supreme Soul Father. The Supreme Soul Father comes and definitely gives the emperorship to His first creation. That is why it was said in the *murli*: Jagatpita (The father of the world) obtained the emperorship of the world from God the Father, from the Supreme Father Supreme Soul. And who obtained it from the World Father? Jagadamba (The World Mother). And who obtained it from the World Mother? All the children numberwise. So, the more the children follow obediently... whom? The World Mother, the father is anyways behind them. Those who think '*jai mata di*' (victory to the mother) are fools. While chanting '*jai mata di*' throughout the night, they forget the father. They do not remember at all that there is also a father behind this one (the mother). They become so engrossed in the worship of only Jagdamba. So, it is not like this.

### **Side-B**

Jagdamba is not a widow (*vidhvaa*). Widows are not worshipped, accepted in the Indian tradition. Who is accepted, worshipped? The married women (*sadhvaa*) are. So, all the nine *devis* (goddesses) are married women. They are certainly *numbarvaar* (they have different stages). They are not alike. Everybody is not worshipped equally either. So, who is the one who is *shaktiruupini* (the embodiment of power) among those *numbarvaar devis*? Durga. What is her name? The one who removes the bad traits (*durgun*). For example, what do people say about *nature*? Nature performs all the tasks. What do people say? *Arey!* Nature will set everything right. The rules of nature are unchangeable. Who created the one whose rules are unchangeable? Certainly, the *Supreme Soul* Father has created her and enabled her creation [to be]. So, the *Shakti* of this kind, who destroys all the bad traits of this world, when does she destroy them? When she receives the support of the Supreme Soul Father. So, the Supreme Soul Father has come to help those *Shaktis* in this Confluence Age. Nobody can oppose the one whose helper is the Father. They will definitely have to bow their head. If they don't bow their head, if they become egoistic ... (AUDIO CUT.)

In the *Rudramala* as well as the *Vijaymala*, there are many *Shaktis* and there is one Shiva. So, Jagdamba is famous as the mother of all the *Shaktis*, the mother of the entire world. Call her Jagdamba, call her Brahma... *Brahm* means senior, *maa* means mother, the senior mother. So, the children shouldn't show their ego before the senior mother. So, ultimately which is our lane? Which is our path? The mother guru. If we didn't make the mother as our guru, we can never be uplifted. The Supreme Soul Father has come and is bowing before the mother guru. Why was it said '*vande mataram*' (I bow to thee mother)? Why wasn't it said '*Vande pitaram*' (I bow to thee Father)? Why did He not bow [to the father]? It is because the extent to which *purity* remains *constant* in the mothers, it doesn't not remain so [constant] in the brothers, the men. One thing can be possible: to remain pure while being far away [from the spouse], but the purity imbibed while living far away [from the spouse] is the purity of the *Sanyasis* (Indian monks or ascetics). The Father doesn't teach

such purity. The Father teaches that they may live close to each other, they may even live together, but they should remain pure. So, the mothers are able to practice such *purity* because they have more feelings.

The men are intellectual (*buddhivaadi*). Therefore they lack that aspect, the aspect of emotions that should be seen in them. *Bhakti* (devotion) and *bhaavnaa* (feelings) is called Sita. Sita and Ram. There is one Ram and there are many Sitas. So, who is the number one Sita? The one who is named Gita, the one who is named Durga, the one who is named Jagdamba, the one who is named *Dil, Dilli*. One person has many names. Just as Shiva has many names, similarly there is one *Shakti* and that *Shakti* has many names. So, that Supreme Soul Shiva is behind in the form of a *backbone* and the *Shaktis* are ahead. The Father keeps the *Shaktis* ahead of Himself. We should feel privileged in this. Who? We, the Brahmin children. We came to know something, a secret, which the world doesn't know. After all, she is our mother, isn't she? Are we [the Father's] own (*matele*) children or are we the step-children (*sautele*)? We are [the Father's] own children, aren't we? When we are the Father's own children, we have recognized the Father as well as the Mother very well.

These gurus teach such knowledge in between that people start following the knowledge in a wrong way. So, you must identify those gurus. Who are these gurus who act as religious gurus in between? Those gurus are present in the world of the base-like souls (*aadhaarmuurt*, i.e. the BKs) as well and there are such gurus also in the world of the seed-form souls (*bijruup*, i.e. the PBKs), who who change the facts because of their weakness. They even understand within themselves: 'this is my weakness' but in spite of understanding that weakness they are unable to finish it. And they put the blame on the others. This is the job of the gurus. They promote themselves and reduce the true influence of the 'One' whose influence should be increased. But the Father has come. The Father is Almighty. That Father is the guru of the gurus. He is the Father of the fathers as well. And He is also the *Teacher* of those who teach, the *Teacher* of the *teachers*, the *Supreme Teacher*.

Well, however much knowledge [the gurus] teach... when He was *indirect* (available indirectly), it was excusable. Now He is not "*indirect*". If someone thinks that He is still a point, then it is a very big mistake; why? Because now the study of knowledge is going on at such a higher level that in that higher studies '*jaahi vidhi raakhe Ram taahi vidhi rahiye*' (we should live as Ram wants us to live). So, what does the Father Ram wish? Under whose *control* should the children be? They should be under the *control* of the mother. Only the family, in which the children remain under the *control* of the mother, looks good. Why? It is because, does the father have to look after the outside affairs or does he have to take care of the family, the home? What will the father take care of? Look carefully in the picture of the Tree. The parents who are sitting below, among them the Father is sitting towards the foreigners, to *control* the outsiders. And what about the mother? The mother is sitting to *control* the Indians. So, the Indians should certainly remain under the *control* of the Mother. If they think that they are foreigners, then the Father is sitting [to deal with them].

So, should we become [the Father's] own children (*maatele*) or the step children (*sautele*)? We have to become *maatele*. We have to become [the Father's] own children under every circumstance. That is why it has been said in the *murl*i, you should listen to the mother as well. The word 'as well' has been attached. Why has it been attached? You have to listen to the Father anyway, but you must also listen to the mother guru. If anywhere some *contradiction* appears that (it sounds like) this is Brahma speaking, it isn't His (the Father's) direction, this one is speaking against Baba, then what is the *direction* given by Baba in the

*murli*? What should you think? What must you think? You, think that maybe Shivbaba wants us to act like this. You, don't think that this is the *direction* of Brahma. Even if something goes wrong, then who is responsible? The Father is responsible. Don't worry. Even if something goes wrong, then will the sin be accumulated on the one who gave the *direction* or will it accumulate on you? It will accumulate on the one who gave the *direction*. And the Father is sitting to take care of that one. Why do you worry?

Give your entire responsibility to the Father. Don't carry any responsibility on yourself. Become light. The benefit lies only in becoming light. You have been carrying a burden for 63 births. Now it is just this one birth for us to become light. We should be tonsured [now]. What does it mean? You shouldn't be tonsured by Maya. The Jain *munis* (Indian monks) have their hair plucked off. All of it. So, what does "having the hair plucked off" mean? We have to now end the burden of vices; uproot the vices. And the root cause of all these is bodily arrogance. We shouldn't allow this bodily arrogance to prosper now. It is the father of the five vices. If we allow it to prosper, we won't remember Shivbaba. And if we don't remember Shivbaba, then the entire life will be spent in struggle. The blood of thoughts will keep flowing. With how many people will you clash? The world is so big!

Now, is it the time to obtain the Father's love or is it the time to clash with the world? Which time is it [now]? Well, a little time remains. "Much time has passed, little remains. And even from that little time a further little remains." Now it is not the time to clash. Now it is "One Father and no one else." It doesn't mean that if it is 'one Father and no one else' then there is no mother; there is no mother at all. She too is a form of the father. She too is a seed-form soul. Both are the beads of the rosary of Rudra, aren't they? Therefore it was said in the *murli*: "It is the role of only one special soul. It plays the role of the mother as well as the father." Who? Brahma. How? How does he play the role of a mother as well as a father? Was it through the body of Dada Lekhraj? The role of a mother was played through the body of Dada Lekhraj. The role of the Father was never played [through him]. It isn't proved that He is the one who sowed the seed of knowledge and he isn't proved to be the one who gives the inheritance either. So, then which Brahma is it, the one who is the father as well as the mother?

The first Brahma. The *Adi* Brahma, the first mother has another birth, the next birth and the *soul* of Brahma (Dada Lekhraj) enters her. And after entering her he plays the role of a mother as well. It means that he becomes affectionate as well, but towards which kind of children? Towards her own children, the obedient ones. If they are under the influence of the foreigners (the souls belonging to the religions other than the Deity Religion), if they are keeping the company of the foreigners, then their acts will become such that they won't be able to obtain what they should. The mother is of course affectionate (*mamatamai*). But the role of a mother that was played through the body of Dada Lekhraj and the role of the mother that is to be played now will certainly be different. Was the role of the destroyer of the demons played through Dada Lekhraj? Was it played? No. Then through whom will it be played? Certainly such a *Shakti* will emerge before the world, who will play a role just opposite to Brahma (Dada Lekhraj). And when she plays an opposing role, there will certainly be someone who gives her backing power. That is why the world says: "Your ways and ideas are known only to you. Nobody else knows it."

Where is the need for us to go into the details of wasteful matters? We are the simple and innocent children of the parents. We will act in whatever way the parents want us to. We are *Bharatwasi* (residents of Bharat) children, aren't we? We are not foreign children. So, the

special duty of the *Bharatwasis* is to remain as the [Father's] own children (*maatele*). They should obtain the love of the mother's lap. The mother should be confident in her intellect [thinking] these are my true children. These are the ones who will stand by me till the end. They will never deceive me. Why? It is because the Father has come to inaugurate heaven through the mothers. He has come to give the emperorship of the world to the mothers. He keeps the mothers ahead.

So, the Pandavas shouldn't feel egotistic about this. If the Pandavas feel egotistic, it means that we haven't yet recognized the true lane as mentioned in "*marnaa teri gali mein*" (I shall die in your lane). The lane is certainly narrow, but the same lane will become a *broadway*, although they don't get three feet land in Delhi at present. But will the situation be like this till the end? It won't remain like this till the end. It is famous only for the Pandavas, that they didn't get three feet of land. It is written in the scriptures as well. If they got any place in the world, during the incognito part of living in the jungles that the Pandavas played, if they got a big place somewhere, they got it only in Kampilya, in the town Kampilya, that too in the house of a potter.

What does potter (*kumhaar*) mean? In the house of the one who prepares clay utensils. Who makes clay utensils? Prajapati. What do the potters call themselves? Prajapati. Where did the word 'Prajapati' come from? It is a memorial of this place, isn't it? *Kumhaar* means the one who makes clay utensils. The *Supreme Soul* doesn't make clay utensils. Who will make clay utensils? The one who is himself clay. So, Prajapati, meaning Prajapita, he is a lump of clay. It means ... who performs the task of putting the soul in it? The *Supreme Soul* Shiva. So, the *Supreme Soul* Shiva makes Prajapati His base so that the Pandavas go there and seek asylum. They get three feet of land in the Kampilya town. It is famous in the scriptures that the Pandavas lived there incognito for a long time, but the Pandavas didn't get three feet of land in Delhi. So, what should we do about that? If they haven't got the three feet of land in Delhi, we should make effort to enable them to get it or is there any reason to become upset in it? Or is it a matter of sorrow? No. We should feel happier that whatever Baba has spoken is applicable to us. To whom? These points are applicable to us Pandavas.

Draupadi, who is shown with the Pandavas, where was she born? Where was she born? The country of Panchaal; which one is it? Is it Delhi? *Arey!* It is here that the Draupadi Kund (the sacrificial fire pit from where she was born) is located. She was born in the Kampilya town. What does 'being born' mean? The revelation like birth. *Dhruv-padi* (the one whose position is fixed). The position of the Pandavas wasn't fixed. What? And the position of Draupadi was fixed. It was fixed beforehand. So, the position which is unchangeable, fixed, which cannot be changed... what does even Baba say? "The Father is also bound in the bondage of *drama*." The Father cannot do anything. So, when the Father Himself cannot do anything, then will the children be able to do anything? Will they be able to oppose the *drama*? The *drama* will keep moving second by second. When the *time* comes, both the needles will go and meet. The small needle will meet and the big needle will also meet. And then the bells will ring. The bells of knowledge will ring and the task for which the Supreme Soul Father has come in the world will be accomplished.

We shouldn't lose patience in anything. This is a tradition of the foreigners. It is the tradition of the *foreigners* that whatever task is to be performed should be performed very quickly. That is why, what specialty of the *foreigners* is mentioned? *Fauran* (immediately). What does "*foreigner*" mean? *Fauran*. Those who do something very quickly. And what is

said in Hindustan (India)? “*Jaldi ka kaam shaitaan ka hota hai*<sup>4</sup>.” So, devilishness is the tradition of the foreigners; acting in a hurry is a tradition of the foreigners. “*Sahaj mile so duudh sam. Maang liya so paani aur khiinch liya so khuun baraabar*<sup>5</sup>.” If we perform some task forcibly, if we fulfil our desires, then that is like blood. It is as if we drank somebody’s blood. So, what will be the *result*? Will it result in a sin or will it result in a noble act? It will result only in sins. We have come to become the children of the Father who is a noble soul and it doesn’t benefit us if we perform a sinful act.

So, whatever attainment we obtain easily from the mother or the Father, we should continue to obtain it easily. Our job is to make *purushaarth*. What? Our job is to make *purushaarth*. *Purushaarth* means for the sake (*arth*) of the soul. It wasn’t said for the sake of the body. It means, it wasn’t said ‘*swaarth*’ (for the self), ‘*swa rath*’ (our own chariot/body). It means that we shouldn’t act for the sake of our own body. For whom should we act? For the sake of the soul. We must benefit the soul. A soul isn’t bound to a particular place. Where is the soul’s home? Is a soul bound to a particular place? No. It is the body that is bound to a particular place. If someone is body conscious, his intellect thinks about a particular place. If he is soul conscious, the Father’s home is the home of us children. Our intellect shouldn’t experience a clash. If a clash goes on [in the intellect], we should check how much we are body conscious and how much we are soul conscious.

Now the Father has come to transform us body conscious children into soul conscious ones. And He also gives a *guarantee* that it isn’t just about 21 births, that you children will experience happiness for 21 births by becoming soul conscious. No, the karmic account of 63 births is also based on the 21 births. The one who makes *purushaarth* for a longer period to become hundred percent soul conscious in the 21 births will experience happiness, peace in a soul conscious stage even for 63 births. Nobody can make him sorrowful. The people who observe him may think that he is facing very big problems. But he won’t experience it in himself. Will he? He won’t. When Maharana Pratap ate *rotis* (chapatis) made of grass, would he have shed tears internally [thinking]: Oh ! I had to eat *rotis* made of grass. I experienced so much sorrow! There is nobody more sorrowful than me in this world. Would he have such feeling within him? No. That soul was full of happiness and peace in his mind. That soul will feel [proud] for itself, it will feel happier: “my *part* is like this in order to safeguard the country”. His self-respect will awaken. Where there is self-respect, there cannot be any feeling of sorrow at all.

Happiness and sorrow, this is about controlling our mind. Some say, I have to tolerate. *Arey!* You have to tolerate; it means that your soul is weak. When the soul is weak, then you feel as if you are tolerating. And if the soul is *powerful*, the task of tolerating will not be felt as a task of tolerating. The soul will experience itself in a stage of happiness and peace in every situation. And where do you have to achieve this stage? This stage should be achieved at this time.

Whatever may be the condition, whatever may be the circumstance, whatever may be the kind of people who come in our connection and contact, whatever kind of problem they may create, our soul should remain in happiness and joy. But when will this happen? When will this happen? When will we get the power of such soul consciousness, power of self-respect that our vibrations become so strong, so *powerful*? [It will happen] when we remain

<sup>4</sup> The task performed in a hurry is a devil’s task

<sup>5</sup> Whatever we obtain easily is like milk; whatever we receive on asking for it is like water and whatever we snatch from others is equal to blood

constant in the soul conscious *stage*, when we consider ourselves to be souls, completely detached from body consciousness. I am a soul, the Father's child. In a soul conscious stage, I am a child of the dynasty of the Father Shiva. And in the form of a body, meaning in the form of a Brahmin? I am a child of the mother and the father. That's all. Mother, father, and nothing else. The entire world is dead [for us].

In such a big world, you children have your own small world. What does 'small world' mean? Which small world? Just the mother and the father, the lap of the mother and the father, that's all, this is our world. If our *stage* has become like this, when the soul conscious stage becomes firm, that soul will get so much power that although that soul will reside in the midst of this world undergoing destruction, blood is flowing in all the four directions, the rivers of blood are flowing, but that soul will experience itself to be very blissful. It will feel itself to be in a *stage* of peace. No kind of *friction* can emerge in the intellect. So, there is very little time left to develop such a *stage*. This time of *amritvela* is a very pleasant time that is going on. An unlimited time is going on. *Amritvela* in the unlimited. *Amritvela* in the limited and *amritvela* in the unlimited, both are important. But we must reach up to [the stage of] the unlimited *amritvela* and we must definitely make full *purusharth*. If not now, then never.

So, the children *feel* the super sensuous joy when they have the faith that they are the children of the unlimited Father. What? When the Father is unlimited then, how will the mother also be? Will she be a limited one? Certainly, the mother will also be unlimited. So, have we found both the unlimited Father and the unlimited mother or have we found only one? We have found the unlimited Father as well as the unlimited World Mother. What does 'unlimited' mean? The one who belongs to the entire world. It means that she is the mother of the 500 crores (five billions). Although the foreigners don't accept the mother, if they don't accept [her], isn't she [their] mother? Even if they don't accept [her], she is a mother. There are such ones also who don't accept their father. Even if they don't accept him, he is their father.

So, we are the children of the unlimited Father. That's all, the mercury of joy rises on this one idea. This is a sweet constant joy. It is a *point* for permanent joy. You know that you call yourselves Brahmakumar-kumaris. This is a new creation. So, first you have to make everyone have the faith: "this is your Father". Then below the Father is Vishnu (in the picture of the Trimurti). Who is immediately below the Father? Brahma also comes later on and Shankar is also a bit far away. Who is closer? Vishnu. What does Vishnu mean? The *combination* of both. The combination of who both? When the *sanskars* and nature of the mother and the father harmonize and become one, then that is the perfect form of the mother and the father. And that should always remain in front of our eyes. For example, the Father says, I don't see the present form of you children. Which form do I see? I see the future form, the complete form.

So, similarly, we obtain the inheritance of the Abode of Vishnu (*Vishnupuri*) from the Father. It wasn't said that we obtain the inheritance of the Abode of Brahma [or that] we obtain the inheritance of the Abode of Shankar. Which inheritance do we obtain? We obtain the inheritance of the Abode of Vishnu, in which there is a combination of both *love* and *law*. So, we should feel so happy! We should make them have this faith and then make them write...What? That we have to obtain the inheritance of Vishnupuri from the one Father. Which inheritance? Where the *sanskars* of both the mother and the father will harmonize and become one. We should have this unshakeable faith. If this faith shakes, which faith shakes?

[If we think], that they can't harmonize and become one... *Arey!* Who has come to bring about transformation? The *Supreme Soul* Father has come. He will go only after bringing about transformation. It is an age to transform the impossible into the possible. We should never climb down from our faith in that [aspect]. We should never become the ones with a doubting intellect in this [idea] for any reason.

So, the Indians know very well that these deities were vice less. Which deities? The form of Vishnu, who is shown in the form of Mahalakshmi. So, in that [form] there is a *combination* of a woman and a man. A form of Vishnu is shown. It is a *combination* of the mother and the father. In heaven, they were leading a pure household path. Who? Vishnu. There was a path of the pure household in heaven; and now? It doesn't exist now. That has disappeared now. The pure household path has almost disappeared. It means that the Ancient Deity Religion has almost disappeared. The *foundation* has decayed. So, the *foundation*, meaning the root, which has decayed has to be made what? It has to be made green, fruitful once again. That root is to be revealed once again. That remains buried below. **We** have to reveal the thing that remains buried below. Theirs was a household path. It is even sung: you are completely vice less, we are vicious. In the Golden Age they are completely vice less and in the Iron Age they are completely vicious. Call the vicious ones sinful, unrighteous; it is one and the same. Sinful, unrighteous means those who indulge in vices. An angry person is not called sinful, unrighteous. Who is called sinful, unrighteous? If someone becomes angry, his eyes will become red. The face will become red. Inappropriate words will emerge from the mouth. If it goes too far, he will start using his hand or his leg (hitting and kicking). So, such person is not called unrighteous. Who is called unrighteous? The one who becomes sinful. What does sinful mean? A task through which the power goes towards decline, the power decreases, the power is discharged. It leads to sinfulness. Even the Sanyasis have a lot of anger.

So, first of all we must give the introduction of the Father. What? What introduction of the Father must we give? The Sanyasis have a lot of anger. And what about the Father? What kind of a comparison was done between the Father and the Sanyasis? Was there a break in [the flow of] the murli? Has the context of the murli changed? The Sanyasis also have a lot of anger. So, who becomes sinful first? Who becomes the most sinful? Only the seeds of this world experience downfall. So, in what form do they experience downfall? What is the main reason for their downfall? It is the vice of lust, isn't it? So, first of all, we must give the introduction of the Father. When the Highest on High Father comes in India, there is this fiercest Mahabharata war. Which fiercest Mahabharata war? This war is definitely waged. Where is its *foundation* laid? Why has it been called Mahabharata? Why was it not called *Maha America*? Why was it not called *Maha Africa*? It is because this war begins from Bharat (India) itself. Bharat (India) means the country of the mother and the father. The mother and the father mean Jagatpita and Jagdamba. So, the clash of the *sanskars* of Jagatpita and Jagdamba is not a question of just one house. It is the story of every house. Do we have to become instruments in ending this clash of *sanskars* or do we have to become instruments in increasing the clash? What should we do? We have to become instruments in ending the clash. We should not add fuel to the fire; but we have to extinguish the fire. How will it be extinguished? Is fire added to extinguish fire? Pour water. Pour the water of love. The knowledgeable words are also the water of love. [End of the cassette].