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[Yes, the last *mantra*:] How should we remember the Father? We indeed have to remember the Father while considering ourselves to be a soul, but we have to understand the limited and the unlimited topics. There are two unlimited Fathers. There is not [just] one. Both the unlimited Fathers are *combined* at this time. You have to remember [Him] in the *combined* form. You have to remember the incorporeal One within the corporeal one. Then, as are your thoughts in the end, so shall be your fate. This is why it was said that the best *purusharth* is to remember Narayan. Because Narayan's stage will be such that he is the highest actor of the world. So, it is the Father alone who knows the directions that He gives to grant *sadgati* (the real liberation, while in the body). The method of giving the highest direction, to give *sadgati* is not known to anyone except the Father. This is also an identification of the Father; that there are 5-7 billion human souls; how can we recognize the Father among them? So, this is also a *point* of recognition. What? All the human souls, the *mahatmas* (great souls), the sinful souls, the wicked souls or the big *sanyasis*, the religious fathers cannot show the path of *sadgati*. Only the one Father can show the path of *sadgati* and what is His identification? It is only His identification that He alone can show the true path. Nobody except Him will show us the true path. This is why it is said, You alone know your movements and intentions, i.e. it is only Your work to give the directions for *sadgati*. It is not the work of anyone else in the world.

So, He will show [the path of *sadgati*] only when He comes. If He does not come, He will not show it either. What does it mean? What does it mean? (Someone said: He is going to come in future.) Is He going to come in future? Has He run away now? (Someone said: It is about that time.) It is about that time, it means, it is about those who belong to the Vishnu Party. What? That the Father came in Shankar. Now Shankar's part has finished. Now Shankar's part has finished. He was with all the three in the beginning. I do not come alone. With whom do I come? I come with all the three: Brahma, Vishnu [and] Shankar. So, it was His part in the beginning; now it has finished. Now, as in the beginning, so in the end, He will come again. Then we will remember the incorporeal One within the corporeal one. Is it so? *Arey*, is He not playing the part now? So, He will show the path of *sadgati* only when He comes. So, when does He come? (Someone said: In 76.) Yes, He does come in 76. Does He come now or not? Did He stop coming after 77? (Someone said: No, it is continuing.) *Accha*, does He come now or not? (Someone said: He comes even now.) Does He come on being called or does He come without invitation? Does He go to [meet] those who call Him or does He go to [meet] those who never call? (Someone said: There is no need to call Him.) There is no need to call?

Do you know, Baba has also said this: "Only those who call Me saying, 'O Father, the Purifier of the sinful ones, Sita-Ram, come', transform from sinful ones to pure ones. Those who do not call Me, [do not transform] from sinful ones [into pure ones]". This is a great loss. (Someone said: No.) No? (Someone said: He came once, didn't He?) He came once, didn't He? Then what is the need to call Him now? (Someone said: He came from 76, didn't He?) He came, didn't He? Now what is the need to call Him? (Someone said: this is not the case...) Do not call Him. (Someone said: it is not the about calling, is it?) Don't ever call Him. *Arey*, the one who has his own home will call. Who will call? *Arey*, who will call? (Someone said: the children.) Which children will call? (Someone said something.) No. If they call, where will they call Him? If they have a home they will call; if they have a *gitapathshala* they will call. They neither have a home nor do they have a *gitapathshala*. They are *sanyasis*. How will they call? So, who will call? (Someone said: the householders.) The householders, who are the children of the Father, the Purifier of the sinful ones will call Me. This is why it is also said, "The purifier of the sinful ones...." Whose name do they take? (Someone said: Sita-Ram.) They do not take the name of Krishna-Ram. They do not take the name of Radha-Krishna. Which name do they take? Sita-Ram, the purifier of the sinful ones. So, those who are not transformed from sinful ones to pure ones do not call Me either.

Children say, Baba, we come to you after 5000 years. What was said? When do we go to [meet] Baba? He came 5000 years ago as well and even now He has come after 5000 years. And

we too go to meet Baba after 5000 years. He does not come in between in any birth at all. The Father says, I am also bound according to the drama. In which aspect am I bound? If a child becomes obstinate and says, No; you will have to come to our *gitapathshala* [once] in every two months. What? When He goes to the *minimadhubans*, why will He not come to our *gitapathshala*? Are we not the *regular* students of the Father? Our *gitapathshala* functions very nicely; everyone is a *regular student*; they come everyday; then? Then, will the Father say, 'No, I will come?' (Someone said: He will not say this.) Yes, He will say, I am bound by the bondage of drama. I am in the bondage of the drama. I cannot act according to your obstinacy. Even if I wish to be obstinate, I cannot. Even I am bound by the bondage of drama. The fate is not decided by God. Someone may say, "Accha, let Him not come if He didn't come".

There was a cyclone in Andhra (a state in India). It caused destruction. So many people died. Now much more destruction will take place in the future. As such, Andhra faces a lot of storms. So, when more destruction takes place, will the children call the Father or not? (Someone said: they will call Him.) It has been written in the scriptures of Jainism that, wherever there used to be a famine or anything else, wherever there used to be any rage of nature; so, when God used to step there, the famine used to end there. All famines, epidemics used to vanish. So, this is why it was said, even I am bound by the bondage of drama. You cannot say that it is the fate decided by God. If He did not come, it is the fate decided by God. No. What is meant by fate (*bhaavi*)? What does *bhaavi* mean? *Bhaavi* means, just as the fortune is earned (*praarabdh*), isn't it? So is it our *praarabdh* or did God make our *praarabdh*? If He comes, it is our good *praarabdh*; if He does not come it is our bad *praarabdh*. If He comes, it is not God's mistake; it is not His goodness either because He is bound in the bondage of drama. He is bound to come. If He did not come and destruction took place and the children also suffered loss, it cannot be called the fate decided by God. What will it be called? (Someone said: the fate decided by drama.) No. Yes, it is the fate decided by drama. You can also say, we ourselves must have made such *purusharth* that when we needed [Him], when we needed [Him] very much, we were not fortunate enough to meet God. So, it is very good to say that it is the fate decided by drama.

Untimely death never occurs in the kingdom that I establish. What? These storms etc. that come; what do they do? So many untimely deaths occur. Here people die while sitting. Just now they are sitting very comfortably; they are having a bumper crop, they are becoming happy [thinking:] 'we will reap a very nice harvest this time; we will live very happily; we will become very prosperous'; and just then a storm came and blew away the entire village. Now, look, they died while sitting [comfortably]. Now you are establishing your kingdom on [the basis of] *shrimat*. You know, there will never be untimely deaths in our kingdom. People will live up to a full age of 150 years. What was said? In **our** kingdom; our kingdom will exist in which birth? (Someone said: in the Golden Age.) In which birth also in the Golden Age? Our kingdom will exist in the beginning of the Golden Age. People will not live up to the complete age of 150 years in the last birth of the Golden Age. What? What will be the *average age*? It will be reduced to 125 years. And now? What will be the age in the beginning of the Golden Age? Every human soul, every deity soul will have an *average age* of 150 years. Some may also live 2-4 years more and some can also have less. As for the rest, nobody will have an age less than 150 years. Untimely deaths never occur. There, they live up to the complete age of 150 years. If there is purity, there is *peace* and *prosperity* as well.

Now all ask to improve the *characters*. The first and foremost character is to become pure. The *characters* improve by becoming pure. What? There is no need to narrate numerous things to improve the *character*. Only on what thing should you pay more *attention*? (Someone said: purity.) You should pay more *attention* on *purity*. When [this] one thing improves, everything improves. If one goes wrong, then everyone goes wrong. What was said? Who is that 'one'? Who is that 'one' who goes wrong? (Student: the chief.) Who is the chief? (Student said: the one who controls everyone, the entire thing [depends] on him....) Does it mean Shivbaba? (Someone said: Not Shivbaba, Brahma.) Brahma? Is Brahma spoiled more? (The student: as regards being spoiled, the one who runs the family...) Where is Brahma's family now? Do subtle world dwellers have a family? (The student: according to his stage of up and down...) (Student: up and down.) Whose *up* and *down*? Does a corporeal one go *up* and *down* or do those who have a subtle body go *up* and *down*? (Student: the corporeal one.) So, then? Who is the chief? (Student: the corporeal one.) Who is the corporeal one? (A mother said: the father Ram.) He feels shy to say

that. *Arey*, why don't you speak up? *Arey*, speak fearlessly. This is not the *class* of the Brahmakumaris. You won't be asked to *get out* of the *class*. Yes, speak up. Who is the chief? (Student: the one who is the chief...) Who is the chief? (Student: Baba, Shivraba.) Shivraba! (Someone said: No, no.) When one is spoiled, everyone becomes spoiled; who is that chief? (Someone said: Jagadamba.) Yes; everything depends on the one for whom it was said that there is one boat which will shake and quake, but it will not sink.

People think, "*Arey*, she is finished now. *Arey*, she got married. She underwent *court marriage*. *Arey*, *re, re, re, re*, she also gave birth to a son. *Arey*, Ram, Ram, Ram, Ram, not just a son, even a daughter was born. She has undergone complete degradation." The Father says: Cut it out! *Arey*, check yourself, how many times you rub your nose¹. You have caught hold of just Jagdamba? Don't you feel ashamed speaking like this about your mother? *Arey*, a child can be born even with the trace of a drop. You should not speak like this. First look at your own condition, then point a finger at others. Thinking about others (wasteful thinking) (*parchintan*) is the root cause of downfall. Nature is called **mother**; Maya is called **mother**. The one who has received the status of a **mother**, the one who has received a status of such a high stage with God; what? *Arey*! How many mothers are praised? One, mother Lakshmi is praised. Is she worshipped or not? She is [worshipped]. Mother Sita is praised. Is she worshipped or not? Mother Maya is praised. Maya... go and see at Mehrauli (an area in Delhi); the President goes to the fair in the temple of Yogmaya. A big fair is organized [there] and people offer a lot of flowers. So, is there a temple of Yogmaya or not? Is she worshipped or not? Is she worshipped without *purity*? (Someone said: She **has** purity.) She certainly has *purity*? What kind of *purity* does she certainly have? Does she have the *purity* of running away from the house? Does she have the *purity* of leaving the household and running away? You have to live in the household; but even while living [in a household], the intellect should be focused on the One. The intellect should not be diverted towards others. That is called *purity*. This is why Jagdamba is shown as a Lotus flower.

What is meant by the Lotus flower? The Lotus that has been shown in the fourth, lower hand of Vishnu is a sign of which soul? (Someone said: the soul of Shankar.) The soul of Shankar! Then who controls all the four arms? (To the student :) He went and sat at home; [thinking] he will earn money. (Someone said: the soul of Brahma.) Is it the soul of Brahma? (Someone said: Jagdamba.) Yes. (To another student :) *Arey*, why don't you explain to this one that the mother... his condition is becoming so bad. He was very sharp in knowledge. The Lotus flower means, she lives in mire. In which mire? It is not those Brahmakumar-kumaris who follow the basic [knowledge]. They are not in the mire there. In fact, the entire world is mire. It is not the Brahmakumar-kumaris of the advance [knowledge] or their ashrams. Not in that mire. That world is also mire today. Is it a sinful world or a pure world? (Someone said: A sinful world.) That is also a sinful world. OK, if it is numberwise (of a different grade). And the outside world; those who break away from the knowledge; it appears that they have broken away, but do **we** know whether their intellect is busy in Baba's remembrance or not? (Someone said: we do not know that.)

It is shown for Mahakali that even while she places her leg on Shankar, whose picture is shown in her intellect, on her forehead? (Someone said: of Shiva.) The picture of Shankar is shown. There is no picture of Shiva. So, this proves that she still remembers the incorporeal One within the corporeal one. So, until that sinful one becomes pure.... the boat for which it is famous that the boat will shake and quake but it will not sink... It has sat in everybody's intellect that she has gone, she has drowned, she cannot come up now, but what does the Father say? The boat will shake, it will quake but it will not sink. Although it is Mahakali's part... because she is helpful in the Father's task. What is the special task of the Father? (Someone said: To transform the sinful ones to pure ones.) No. Transforming the sinful ones to pure ones is no doubt [His task]. It is the task of the One above (the incorporeal One), not of the one below. What is the special task of the highest personality among the three personalities? (Someone said: To bring destruction.) [He is] destructive. Who does that? *Shaktis*² are praised as the destroyers of demons. Who is the main *Shakti* among those *Shaktis* who destroys the demons? (Someone said: Jagadamba.) That same

¹ The expression in Hindi is *naak ragarna*; here it would mean to fall prey to Maya/vices.

² Consorts of Shiva.

Jagdamba takes on the form of Mahakali. She is helpful in the establishment and she is *number* one in the destruction as well.

Who takes the first *number* in the establishment? *Arey!* (Someone said: Jagdamba.) Jagdamba? Jagdamba in every aspect? You have become the worthy children of only Jagdamba! Does she bring about the establishment? Does Mahakali [do the task of the] sustenance? (Pointing at a student :) That one has become silent; he is sitting at the back. Speak up. (Someone said: the soul of Ram.) What does the soul of Ram do? (Someone said: Lakshmi...Yogini.) Yes, it is not Yogini; it is Lakshmi, for whom it has been said, 'invoke her'. (Someone said something.) Yes, invoke her. It is because mother Yogini is anyhow a bead of the *Rudramala*. Are the beads of the *Rudramala* male by the nature and *sanskars* of many births or are they female? (Someone said: they are male.) They are male. So, will they have the attitude of Duryodhan-Dushasan filled in them to some extent or not? (Someone said: they have it.) Yes, when they take on a female body, they will remain firm. When? In the 63 births. But now, it is indeed a female body, but should we give importance to the body or to the soul? If you give importance to the soul, then the attitude of Duryodhan and Dushasan... will she become a great king for many births or will she become a queen? (Someone said: she will become a king.) She will become a king for many births, will she not? Whose *number* is next to the soul that becomes the *number* one king? Of *Kashi nagari*, of Yogini. So, when the one, whose *number* is so high, becomes a king in the 63 births, will he become violent or not? He will indeed become violent. The violence of the dagger of lust is also included in violence. So, this is why the *purity* which is praised as the *purity* of many births cannot be attributed to Yogini. Whose [purity] will it be called? It will be said to be of Lakshmi.

If anybody's name is mentioned on the basis of *purity*, it will be of the soul of Lakshmi, but whether it is Lakshmi, whether it is Saraswati or Parvati, whether it is any *devi* (female deity) among the three *devis*; all the three *devis* have to bow before *Kashi Nagari*, *Yogini Nagari* in the Confluence Age; she is the great grandmother (*pardaadi*). When nobody becomes helpful to take care of the *yagya*, when even Jagdamba washes her hands of it and separates, who becomes helpful then? *Arey*, "*Dhiiraj* (patience), *dharma* (religion), *mitra* (friend) and *naari* (woman)..." Which four? You should check your patience. When? Patience, **religion**; test your religion: "Are we irreligious or religious? How is our religion? Is it good or bad?" Patience, religion, **friend**; you should test your friend (*mitra*). When? "Is he a friend or a cheat who will leave us and run away?" Patience, religion, friend and **naari**. *Naari* means wife. When are these four tested? *Aapad kaal parakhiye chaari* (test these four in times of crisis). When you face a crisis in life, when a calamity befalls, when a great calamity befalls, [and] if these four continue to keep your company then they are true; [and] if they do not give you company, they are false. Whether it is religion; you should realize, if the religion gives you company, then it is our true religion. If you have a friend; if he gives us company in our difficult times, then he is our true friend. Otherwise, everyone wash of their hands and separate, they run away. Patience; we should check our patience, "How far do we remain patient." Is it so that we become a dacoit, a terrorist when we are troubled by calamities? If we become a terrorist, did we lose our patience or did our patience remain intact? We lost it. And *naari*; does my wife, who sustains the children, who gives birth to the children cheat me at the time of need? Did she run away?

Crises do come; they come and they go. So this saying³ is applicable [here] and on the basis of the applicability of this saying, which soul becomes *number* one? Yogini goes ahead. Now the exam has not taken place. What was said? Yes, the exam took place. At the time she surrendered, this exam was going on. The exam was going on in the beginning and even in the end, when the *final* exam takes place, the examination will certainly take place. She should *pass* in that examination. So, when she passed in the beginning, she will *pass* in the end as well. When the examination took place in the beginning at the time she surrendered, she had to go to the *high court* to fight. At such a stage, even goons are sent to follow them, to chase the girl away, to *capture* her by force. So, does someone feel afraid or not? (Someone said: No, Baba.) Don't you feel afraid? Don't you feel afraid to go with the policemen? Don't you feel afraid of goons etc.?

³*Dhiiraj* (patience), *dharma* (religion), *mitra* (friend) and *naari* (woman)
Aapad kaal parakhiye chaari (test these four in times of crisis)

Arey, there will be 1 or 2 brothers, one mother to accompany [the person] till the *high court*. It is a world of goons nowadays. Still, if someone shows courage, then it will be said, yes, the soul is worthy of becoming a king. What? The soul is not a coward.

So, it was said, when one is spoiled everyone is spoiled. It is the part of that ‘one’ to be the most spoiled and when [that] ‘one’ reforms, everyone reforms. So, when the lunar eclipse (*Candra grahann*) occurs, what do they say? What do they say? If you give donation, the eclipse will recede (*dey daan toh chootey grahann*). So, who is under the influence of the biggest eclipse? (Someone said: Jagdamba.) Jagdamba is under the influence of the biggest eclipse. It means that if you have to give the donation of the power of *yog*, you have to give it to Jagdamba and if you have to invoke someone, whom should you invoke? [Invoke] Lakshmi. Do not do the opposite way. If you say, “Come and sit with us, come and sit in the *minimadhubans* of the advance [party]” to the one whom you have to give the donation of the power of *yog*, then she will break everyone away [from knowledge]. Otherwise, the condition will become like Vijayvihar (*Minimadhuban* at Delhi). There were 10-12 virgins in Vijayvihar. All of them ran away together. Her followers got a *direction*. “Leave everything and get married”. *Arey*, will someone teach others whatever he is or will he teach something else? However someone is, he will teach the same thing. So, you should not invoke her. What should you do? You have to give the donation of *yog*. You have love for that soul, don’t you? She is our mother, isn’t she? She is the mother of the entire world, isn’t she? Or is she just our mother? She is the mother of the entire world. So, it was said, if you give donation, the eclipse will recede.

You have to make *purusharth* and become such a flower and make others [such flowers]. Lakshmi-Narayan have a conch shell (*shankh*), a wheel (*cakra*), a mace (*gadaa*) etc., they show them with it, but they do not have it. But these things will not befit the Brahmins. This is why Vishnu is shown with all this. What? Is the [picture of the] perfect stage shown with it or are the imperfect Brahmins shown with it? *Shankh, cakra, gadaa, padam* (Lotus)? (Someone said something.) Yes, Brahmins are not shown with [all these]. Who are shown with it? The perfect form of Brahmins is shown with these. So, the conch of knowledge is your memorial, but Vishnu has been shown with it. Deities do not give knowledge. There is no rosary of the Brahmins. *Rudramala* and *Rundamala* (the *Vijaymala*). Shiva is the unlimited *surname*. What was said? The flower on the top of both the rosaries is a memorial of Shiva. Whose *surname* is it? Whose memorial is it? It is a memorial of Shiva. He is an unlimited Father. Vishnu is also an unlimited *surname*. This is why he has a rosary too. But there is no rosary of Brahma and Brahmins. Even in the beginning of the *yagya*, he (Brahma) tried hard to prepare it. What? What did he try to make even in the beginning of the *yagya*? He tried to prepare the rosary, but was the rosary formed or did it continue to disintegrate? It disintegrated. A song was made, “*Tuut gayi hai maalaa moti bikhar gaye* (The rosary is broken and the beads have scattered)”. Will it happen like this in the end as well? It is not going to happen like this in the end. So, there is nothing that you cannot understand and that you would have to ask. You have to remember the Father by which the sins will be destroyed. You are *swadarshan cakradhari*⁴ too. You also have the *knowledge* of the 84 [births]. You ask. The Father explains all the little aspects. OK, remembrance, love and *good morning* from spiritual Bap and Dada to the sweet, long lost and now found spiritual children. *Namaste* (greetings) from the Spiritual Father to the spiritual children. Om Shanti.

⁴ The one who rotates the wheel of self realization.