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Dated 13.09.10, at Kalaimagal Nagar.
Clarification of Murli dated 02.12.68 (Only for pbks)

Om Shanti. Today's morning *class* is dated 02.12.68. The Spiritual Father is explaining to the spiritual children... it is because... one [thing] is the directions (*mat*) of the Spiritual Father, and the second is the demonic opinions (*mat*). There is just one guidance (*mat*) of the Spiritual Father and there is just one Father who gives directions (*mat*). And there are many who give demonic opinions. This is certainly the world of demons. The Father's [directions] won't be called demonic opinions. It is because, those who don't talk [being] in tune (*sur*) [with each other] themselves are called demons (*asur*). They are called demons. They make something out of tune. There is no sense at all. Ravan won't be called the Father, will he? It is because, he has many mouths. So, will many mouths produce one tune or many [kind of] tunes? A topic with many tunes is called a demonic opinion. The Father will explain one thing [and] the demons will *mix* the opinion of their mind, they will *mix* the opinion of humans, the opinion of the scriptures and say other things. And there is [just] one Father. Ravan has ten heads, there will certainly not be ten fathers, will there? And we obtain wealth, we obtain the inheritance from the One Father. We won't receive the inheritance from many fathers. So, wealth decreases all the more because of Ravan. That is indeed the demonic opinions of Ravan. And now you children are receiving Divine (*Ishwariya*, of God) directions. So, there is such a difference [like between] day and night! It comes to the intellect, we imbibe divine virtues through the directions of God because, God comes and transforms demonic humans into deities, meaning He transforms man into [the one] like Narayan. Thus, He makes us imbibe divine virtues. And only you children listen to these topics from the Father. No one else ever comes to know, where the directions of God lead [us] and where demonic opinions lead [us]. The directions of God lead [us] to the divine world, the world of the deities and demonic opinion leads [us] to the brothel. You alone know this. Ever since you receive (listen to) demonic opinions, you just have been falling. You fall gradually from the new world. You children have also understood how you fall and then how you climb. We climb up just in this single birth, when the Father has come in the Confluence Age. In the remaining births we fall. At first, you fall slowly. Later, when you receive the opinion of Ravan, you fall rapidly.

Now, you children certainly receive shrimat to become elevated once again. You have come here to become elevated, haven't you? So you know how you will obtain an elevated opinion. You have attained a high status many times through shrimat. Then, you have been degrading by being reborn. Then you climb just once. And even among those who climb up, they are certainly at different levels according to their *purusharth* (spiritual effort). No one can be equal *purusharthi*¹ at all. The Father explains, it also takes *time* to climb up. The *time* of the Elevated Confluence Age (*Purushottam Sangamyug*) is also absolutely *accurate*. So, the *drama* is played very accurately and this is really *wonderful*. The children understand it very easily, that they have to remember the Father and obtain the inheritance. That's it; there is nothing else. But, many also find it difficult when they make *purusharth*. To attain such a high status can't be easy. The Father's remembrance is very easy and we do receive the inheritance of the Father easily. It is certainly the topic of a *second*. Then, when we start making *purusharth*, obstacles of Maya arise. You have to gain victory over Ravan. There is the rule of this Ravan on the entire world. Now, you understand, you have been gaining

¹ Those who make spiritual effort

victory every cycle through the power of yoga (*yogbal*). It is not a new thing. Even now you will gain victory. The One who enables [us] to gain victory over Ravan isn't a sage, saint or a great soul (*mahaatmaa*). What does it mean? Is He not a *mahaatmaa*? Isn't He a great soul? *Arey*, a great soul is [still someone] small [in comparison]. He is the Supreme Soul. He is certainly the Supreme Soul, but in whom does He come? In whom does He come? He comes in a human body and even among humans, in which human body does He come? He comes in such a human body, who has the complete 84 births in the world cycle. He becomes completely pure [then] passes through the cycle and becomes [completely] impure from being completely pure. [The Father says:] I enter the most lustful thorn in order to transform him into the greatest flower. Then will he be called a sage, saint or a great soul? He certainly can't be called a sage, saint or a great soul. Yes, it will be said [that] the One who teaches through that body is the Unlimited Spiritual Father.

In the path of *bhakti* also, you have been calling out, 'Baba-Baba'. Now, no one knows at all who is called Baba. The combination of the corporeal one and the Incorporeal One is called Baba. But earlier, we didn't know the Father; we knew [about] the soul. We used to say, a strange star shines in the centre of the forehead. We didn't know the Father despite knowing [about] the soul. It is also written in the Gita, isn't it? *Anoraniyaansamanusmaret*, [meaning] the soul is subtler than an atom. So, we didn't know [about it] this way. We did know that the soul is in the form of an atom, then how will the Father of the souls be as well? (Student: It will be in the form of an atom.) A snake is long, [so] the father of a snake will certainly be long. An ant is tiny, so the father of an ant will also be tiny. So, if the soul is an extremely subtle point of light, it is [in the form of] an atom, the Father [of the souls] will also be in the form of an atom for sure, won't He? So look, how strange the *drama* is! Even such a small point didn't come to anyone's intellect, [the point] that the Father of the atom like soul is also in the form of an atom, it is an extremely subtle point of light and the *Shivling*² has been made as His bigger form in the path of *bhakti*. Yes, we used to say, O Supreme Father Supreme Soul! We remembered [Him], still we didn't know [Him]. Neither did we know [about] the *occupation* of the soul, nor did we know [about] the *occupation* of the Supreme Soul completely. So, the Father Himself comes and explains. No one other than the Father can ever make us *realize*. What? Which *course* is going on for the children? The *realization course* is going on. *Realize* who tells the truth, who establishes the Golden Age (*satyug*) by telling the truth and who establishes the land of falsity by telling lies? The Father has to come Himself to make [us] realize. This isn't the role of anyone else. It is also famous, the community of God and the demonic community, [the community] *just* opposite to the community of God. In a way, every soul just belongs to the community of God. What? If all the souls stabilize in soul consciousness, to which community do they belong? They belong to the community of God. Then, in order to play a role, they become the ones belonging to the divine community from being the ones of the community of God and play a role. It is certainly very easy to understand this much. But Maya creates obstacles in remembering these topics. [Maya] makes [us] forget the topics.

The Father says, when the *drama* ends, meaning the old world ends while remembering, *nambarvaar* (each one at their own level) according to the spiritual effort, the capital will definitely be established sooner or later according to the spiritual effort. Some will keep wandering because of demonic opinions, so they will achieve a low position in the capital. If they wander less, their status will be higher accordingly. The capitals of the

² Oblong shaped stone worshipped all over India in the path of *bhakti*

Suryavansh (the Sun dynasty) and the *Candravansh* (the Moon dynasty) are being established here. What? The capital that is being established, it is being established by the union of the *Suryavanshi* (those belonging to the Sun dynasty) and the *Candravanshi* (those belonging to the Moon dynasty). What is the difference between both? In the *Suryavansh*, only the light of knowledge of the Sun shines. When the Sun rises, aren't the stars present in the sky during the day, just like in the night? They are certainly present, but their light? Their light doesn't last in front of the sun. And what is the difference in case of the Moon? It is said the *Candravansh*; what is the difference in the case of the Moon? (Student: Stars.) The Moon too has light. If the Moon becomes the one with a *dim* light, the light of the stars also starts to shine. So, is it the light of knowledge of one [star] or of many? (Student: Of one [star].) Is it of one [star]? In the night? (Student: No, no. It is of many.) It is the light of knowledge of many [stars]. One [person] will narrate one thing [and] the second [person] will narrate another thing, [and] the third [person] will narrate a third thing. Everyone gives his own opinion (*tunde tunde matirbhinna*). So, *Suryavansh* and *Candravansh*, these two types of capitals should be clearly visible. Who are the *Suryavanshi* and who are the *Candravanshi*? Those who don't accept the directions of anyone else except the One are the *Suryavanshi*. They firmly grasp [God's directions], they recognize the Father and follow His directions. The *Candravanshi* are those who neither recognize the Father completely themselves, nor do they let others recognize [Him]. They create confusion in the intellect of the others too. [They say:] No, no; it is like this. *Arey*, it is not like this, it is like that. So the intellect is confused.

Now, no one can understand these topics through the scriptures. What? What is the difference between the *Suryavanshi* and the *Candravanshi*? Yes, there is a union of both, the *Suryavanshi* and the *Candravanshi* in the capital that the Father establishes. What? What difference arises [in the] union? What difference arises in the union? The difference that arises is, those who are *Suryavanshi*, they obtain the inheritance directly from the Father in this very birth, through this very body. And, what about those who are *Candravanshi*? Those who are *Candravanshis* do enter the body [of *Suryavanshis*], but they are unable to experience the inheritance through their own body. When will they get their body? They will be born when the *drama* of the descending celestial degrees begins. So, such a vast difference is created! The difference between following demonic opinions and the directions of God was mentioned. There is one guidance of God and there are various kinds of demonic opinions. What becomes our condition by following various kinds of opinions, and what becomes our condition by following the directions of the One, this is the topic to sit in the intellect. Now, this one also has read the Gita and so on a lot. Who? Brahma Baba. Now, the Father says, this is the husk of the path of *bhakti*. Whatever Gita [you] have read is the husk of the path of *bhakti*. Alright, you read in the path of *bhakti* for 63 births. Now, in this birth? What is the difference in this birth? The soul who plays the role of the Moon read the Gita as well as the soul who plays the role of the Sun read the Gita. And after having a Brahmin birth, the Veda vani (murli) narrated through the mouth of Brahma was read by Brahma as well. It isn't that [the murli] was narrated once through the mouth of Brahma Baba and he didn't use to read it again at all. He did use to read it. This one has read it as well as you have read it. You read the Veda vani, this one read the Veda vani and his *followers* read it too; what is the difference? (Student: They didn't understand it, [but] we have understood.) The difference is, this one used to come under the influence of the children. And what about you? You don't come under the influence of anyone else except the one Father. The Father says, just reading, listening and narrating is the husk of the path of *bhakti*. What is the biggest mistake made in the Gita? (Student: Krishna is God of the Gita.) The biggest mistake made in the world is that Krishna, the corporeal one has been considered as God of the Gita. So, the Gita itself became

false. And, the Gita that became false became complete husk. The essence was removed. They don't know at all about the Father, who is the *Sermonizer* of the Gita. So, when [the name of] the Father was removed from the Gita, when the name of the child was inserted instead of the Father, the greatest crime was committed. What crime was committed? Gita is the mother and the Husband of the Gita is God and who was considered as her *sermonizer* instead of God, the Husband of the Gita? The child Krishna. So, what has become the condition of the world today? Go to any religious community, go to any of their family, what is the condition of the mothers? And if by chance, the father dies, then what relation remains between the mother and the child? Does the child *control* the mother or does the mother *control* the child? (Student: The child.) Who controls whom? (Student: Small child.) The child becomes the *controller* of the mother. In every house, the child became God of the Gita, God of the mother, the Husband God of the mother, the *controller* of the mother. Such a great injustice is committed!

Now, the Father says: Remove this husk of the path of *bhakti* from your intellect. What? The Gita and so on that you have read, they don't have any *value*. What will be the *value* of wood, of husk? There is no *value* of the path of *bhakti*. But, when it is the path of *bhakti*, that itself (*bhakti*) is practiced. When it is the path of knowledge, only knowledge should be practiced, shouldn't it? In the path of *bhakti*, they don't give up *bhakti* at all. The Father tries so much to [make them] give up [the path of *bhakti*], but they don't give up at all. What does He try to [make them] give up? What does the Father try? He tries to [make them] **give up** *bhakti*. Give up the path of *bhakti*, give up this running about. What do they do in the path of *bhakti*? When they go to the temple, they bow their head there. When they *convert* - in the path of *bhakti*, they also *convert*, don't they? - when they become Muslims, they will go there, to the mosque and bow their head. Some go to the church and *convert*, so, they will go there and bow the head. *Acchaa*, if they don't *convert* to any religion, they remain in their religion, they will bow their head before some deity somewhere [and] they will bow their head before some [other] deity somewhere [else]. They will follow one guru at some place [and] follow another guru at some [other] place. That's it! Their intellect will keep wandering. The intellect doesn't find any destination at all, [they don't understand] whose directions they should follow. So, the Father tries to set their intellect to [the one] destination. But the children don't give up the path of *bhakti* at all. So much rubbish is practiced in [the path of] *bhakti*! What? When the opposite path sits in the intellect, will the rubbish increase or decrease? (Student: It will increase.) There is rubbish and just rubbish. They have been habituated for half the cycle, so, they won't give it up soon. About whom did He say this? Is He talking about the worldly devotees or about the children? (Student: The children.) For half the cycle, for 63 births they have been habituated to the path of *bhakti*, so, they won't give up the path of *bhakti* quickly. They won't give up this wandering of the intellect quickly. They are liberated of wandering in the path of *bhakti* sooner or later (*numbervaar*) [according to their spiritual effort]. And not everyone can give up the path of *bhakti* either. What? How many will give it up? How many will give up the path of *bhakti*? Did Brahma give up the path of *bhakti*? While being alive, he didn't. *Acchaa*, did his devotees give the path of *bhakti*? Did his *followers* give it up? (Student: No.) They didn't give it up either. So, everything depends on the *purusharth* (spiritual effort).

'*Purush*' means the soul and it is the Father who tells us about what we should do for the soul. Ravan, those belonging to the community of Ravan tell us about the nourishment of the body. [He tells us:] do a job, do business, do this and do that. And what about the nourishment of the soul? The Father alone tells us: I certainly nourish [the body] for 21

births. For these 21 births, you won't face any difficulty. You won't have to do any effort. For 21 births you will remain completely happy. As for the rest, based on the 21 births, the karmic accounts of the 63 births are also formed. If you have the highest status in the 21 births, in the 63 births as well you will precisely attain the highest *stage*. So, everything depends on the *purusharth*. What does '*purusharth*' mean? '*Purush*' means 'soul', '*arth*' means 'for'; whatever is done for the soul is '*purusharth*'. And what about [something] that is done for the body? (Student: For the body (*dehaarth*).) That isn't *purusharth*, that isn't *paramaarth* (benefit of the others) either. Whatever was done for the body, all that was done for Ravan. The world of Ravan will be created. The world of God won't be created. Yes, it will be said that the business of some is *royal* and the business of some is dirty. They do the business of [selling] fish, they do the business of [selling] alcohol. So, what will be said? How is the business? The business is dirty. They sell alcohol, don't they? In fact, alcohol attracts all the vices. There won't be any vice in a drunkard that doesn't reach the extremity. This business is very bad. Alcohol keeps attracting all the vices. The business of making someone a drunkard isn't good. The Father will give advice: *change* this business tactfully. Does the Father just teach about the *lokik* (worldly) business or does He teach about *alokik* (unworldly) business as well? Was this topic mentioned for the *lokik* people, was it mentioned to reform their business or is there any business of [selling] alcohol in the *alokik* [world] too? (Student: In the *alokik* [world]...) What is it in the *alokik* [world]? (Student said something.) What? Thoughts? That doesn't harm others. We thought [something] within ourselves, how will it harm others? It was said here: making someone a drunkard is a very bad business. If we created a thought within ourselves, what will be the effect on others? (Student said something.) That happens later on. (Student: The exchange of *drishti* (the way Brahmins look spiritually at each other during meditation).) The exchange of *drishti*. This business ... just like by drinking that [physical] alcohol, they become so intoxicated for some time, in the same way, the alcohol of the eyes makes [people] so adulterated that people are intoxicated a lot for a short time. The Father says: leave this business. There is benefit in leaving it; you should leave it tactfully. But, this doesn't sit quickly in the intellect of any Brahmakumar-kumari at all, that this business isn't the one mentioned by the Father. What? Sit and give *drishti* to each other [and] by that exchange of *drishti*, the world will be reformed. They have created this business. What? Open slaughterhouses, make maidens sit on the *sandali*³, call new young men inside and run this business. Now, those young men will be entangled, won't they? So, the business will start. Young men from rich families will come, they are very wealthy, then will they (those who do the business) earn more or less? Their income will increase a lot. The Father says: This business is not good at all. The Father will give advice: *change* this business tactfully, otherwise, you won't be able to attain a high status if you continue to run this business. What will be result of running this business? As the *drishti* you exchange, will the vibrations of the one who exchanges *drishti* become the same or will his *drishti* become good? As the *drishti* and vibrations of the giver, will the *drishti* and vibrations of the receiver become likewise or will there be uplift, will there be progress? There can't be progress.

The Father says: there is loss in all the businesses. Except the imperishable gems of knowledge, all the other businesses bring about a loss. Vibrations will be spoiled through *drishti* [and] when the vibrations are spoiled, what kind of thoughts will be generated? Bad thoughts will be generated. When bad thoughts are generated within us, what kind of knowledge will we narrate to others? We will narrate mixed knowledge. We will *mix* the

³ Seat on which Baba sits during class

opinion of our mind in the topics of the knowledge of God and narrate [it to others]. So, Baba says: there is a loss in all these businesses except the business of the imperishable gems of knowledge. Though he used to do the business of jewels and so on, there was no benefit, was there? He just became a millionaire. In today's world [people] become multimillionaires and billionaires, are they benefitted? Are they able to make *purushaarth*? Is the soul benefitted? Certainly, the soul isn't benefitted. So, what do you become through this business and what do you become through that business? Baba always writes in letters: multimillion [times] fortunate (*padmaapadam bhaagyashaali*). That too, you become multimillion times fortunate for 21 births. Second *page* of the vani (murli) of the 02.12.68. You also understand: these things that Baba says are absolutely right. What we are now, we ourselves were those deities. We had a divine intellect. What kind of divine intellect did we have? Now, the intellect has become corrupt. When we were deities, we had a divine intellect, meaning our eyes were engrossed just in one [person]. For how many births? For 21 births our eyes were engrossed just in one [soul]. And now we became corrupt. So someone started this business of alcohol, then that's it! Just by sitting in the Brahmakumari ashram, it doesn't sit in their intellect at all, [that] they have learnt a corrupt business. They entangled themselves in corrupt business immediately. They started enjoying it a lot. *Oho!* They were intoxicated. (Baba mimics the act of being intoxicated.) It doesn't matter if the thinking and churning of knowledge stops completely, but there is a great rise of intoxication for a short period. So, you too understand: what Baba says is absolutely right. Earlier, we ourselves were these deities, we had a divine intellect. When we had a divine intellect, was our vision also adulterated or unadulterated? It was unadulterated. And our vibrations were also unadulterated; our intellect was focused. We had the remembrance of the soul. We didn't use to remember many [people], [we didn't remember] bodily beings. Then, later on, while passing through the cycle, we descended. You have also come to know about the beginning, middle and end of the world. You certainly have received the *knowledge* through the Father, but you also have to imbibe divine virtues. You have to check yourself: do I have any demonic trait? What was said? Compare yourself with the deities. Your qualities... (Student said something.) Yes, you should check: do we possess the virtues like that of the deities? Do we have a vision and vibrations just like that of the deities? Are our deeds, our actions like those of the deities? Are the acts that we perform through whichever *karmendriya*⁴ elevated actions or corrupt actions?

Baba also knows this: I have taken this house like body of Mine and he has given this house like body. It is because, this is a house, isn't it? For whose stay? This is a house for the soul to stay, isn't it? The soul lives in it. I feel very proud. Who? The owner of the house; the owner of the house feels very proud. What is he proud of? He has a lot of intoxication. What intoxication does he have? The Highest on high God has come and taken my house. I have given my house on rent to God. I am such a great house owner! According to the *drama plan*, He doesn't have to take any other house at all, except **my** house. So, Brahma Baba became very intoxicated. He has to just take this house every cycle. What does 'He has to' mean? (Student: Compulsion.) This is a compulsion for Shivbaba as well. Which house does Shivbaba have to take every cycle, in order to narrate the murli? He has to take the very house of Brahma Dada Lekhraj. Why? What is the compulsion? He can take some other house! (Student said something.) Yes, He will have to uplift the mother guru first. Who became impure the most? The mothers became impure the most. Even among the mothers, some are mothers because of having a female body and others are those who have such *sanskaars* for many births, that they play the *part* of the mother. It means, their soul has such

⁴ Parts of the body used to perform actions

a *part*, that they have played the *part* of a mother for many births. So, who is that soul? It is Brahma himself. So it was said, the mothers became impure the most. So, He has to take this very house. This one feels happy [about this.] But still, so much commotion has been created! This Baba even tells [Shiv]baba sometimes jokingly: I became Your chariot, that is why I had to bear so many bad words. If I hadn't become Your chariot, I wouldn't have had to bear so many bad words. So, is it about pride, is it about the rise of intoxication or did the intoxication go down? Brahma Baba said such words to Shivbaba, so, did the intoxication of the one who said such words go down or did it rise? This is about [the intoxication] going down. This means, he felt proud again and again and [then] he used to feel sad again and again [thinking:] I have to bear so many bad words. Then, what will Shivbaba say? What will He say? Shivbaba will say: it is not the soul that bears bad words. Does the body, body consciousness bear bad words or does the soul bear bad words? (Student: Body consciousness.) Why do you remain body conscious? Baba has taught [this]: what are you? You are a soul; if you consider yourself a soul, does the bad word stick to you? Does the bad word stick [to you]? If someone defames [us] in front of our face or in front of 10, 20, 15, 1000, 2000 people, if he publishes it in the newspapers, broadcasts it on the *radio*, if the defamation is broadcasted on *television*, then does the defamation stick to us? Does the defamation stick to Shivbaba or the bodily being? Defamation sticks to the bodily being. Baba says, you don't suffer so much defamation. What does Shivbaba say? Shivbaba says, child Brahma, you certainly don't suffer so much defamation, the extent to which I suffer [it]. Who bears defamation, bad words the most? Shivbaba is defamed the most. After that, Brahma is on the second position [to be defamed]. Now it is your turn. What? Now, it is your turn, later on, when I play a *direct* role, it will be My turn. When I played the role in the beginning... the *anti Om Mandali* was formed, wasn't it? When I played [My] role in the beginning [of the *yagya*], I was defamed. So, My *part* is in the beginning as well as in the end. Now, it is your turn.

Brahma never suffered bad words earlier. He never suffered bad words in his *lokik* life. His turn has come now. He has given the chariot, he does understand this. So, he will definitely receive the Father's help as well. Still, Baba says: Remember the Father constantly. Which Baba says [this]? Brahma Baba. Still, Brahma Baba says: **You** go faster than me in remembering the Father constantly. Who? To whom did Brahma Baba say [this]? (Student: The part that will be played in future.) He said this to the children whom Shivbaba used to *emerge* [in front of Him]. What did he say? You children go faster than me in the journey of remembrance. I can't remember continuously. But, you remember [Him] continuously. What is the reason? The one who holds the responsibility... Who carries more burden? (Student: Responsibility...) Who carried the burden of responsibility more? (Student: Brahma Baba.) Why? Why did Brahma Baba carry [the burden]? Brahma Baba just found 400 [maidens and mothers]. How many [maidens and mothers] does Shivbaba find? (Student: 16,000.) The family of the 16,000 *gop-gopis*⁵ is formed. So, there is more burden on whom? (Student: Shivbaba.) It should be on Shivbaba. Then, why does He say: The one who holds the responsibility... this one has a lot of burden of the complete marriage party (*baraat*); it is as if he had to sustain four marriage parties. (Student: He didn't use to give the responsibility to Shivbaba. He [took it] on himself.) No. Shivbaba doesn't have body consciousness. The One who doesn't have body consciousness doesn't have any kind of worry. And the one who has body consciousness, he feels that there is a lot of burden on him. This is the difference. Therefore, the example of a donkey has been given. On whom is the burden loaded? The

⁵ Cowherds and herd girls

burden is loaded on the donkey. Is there [any] burden on the potter? Is there [any] burden on the washer man? There is no burden on the washer man. What is Shivbaba? (Student: The Washer Man.) Shivbaba is certainly the Washer Man. And who is the donkey? (Student: Brahma.) Brahma Baba is the donkey. Then? Then who will be called the female donkey (*gadhi*)? (Student said something.) *Hah!* The junior mother has a *first class part*. Did the intellect of Brahma Baba use to remain pressurised more or did the intellect of Mamma used to remain pressurised? (Student: The intellect of Brahma Baba.) The intellect of Mamma didn't use to be pressurised, she didn't use to experience burden, so, she narrated knowledge swiftly. She told new points. By thinking and churning, she found such a great *first class point* of knowledge that no one has found till today; which *point*? (Student: I am a soul...) Yes, I, the soul, am a point of light, so, the Supreme Father Supreme Soul is also a point of light. This knowledge hadn't come out of anyone's mouth till then at all. Mamma discovered this point first of all. So, did it happen without thinking and churning? Will the one who has a lot of burden on the brain be able to think and churn? (Student: No.) Or will a light intellect be able to think and churn? A light [intellect] can churn [the topics of knowledge]. So look, you go faster than me in remembering [the Father] constantly. It is because he holds lot of responsibilities, doesn't he? Who? There is more burden on this one.

Even though he leaves it by saying, '*drama*', still he is definitely affected to some extent. (Student: Baba, the female donkey was left aside.) Who? Dadi? (Student: Female donkey. It was said male and female donkey, wasn't it?) What is the final form of Brahma Baba? (Student: Jagadamba.) How many [souls] will she sustain? (A student: The entire world.) She won't [sustain] the entire world. Speak about the family, the family inside, who... (A student: 16,000.) She will sustain the family of 16,000 [souls]. These Brahmakumaris are nothing [in front of her.] The one who is pure will rule⁶. So, in the end *time*, whose task will it be to sustain such a big family, the big Brahmin family that will become famous in the entire world? Of Brahma. But what about the form? The form will be different. Will there be a burden on the intellect or not? (Student: There will be. There will be a burden on the intellect. There is such a difference with the Empress of the World. Does her intellect experience burden? Who is the Empress of the World? [The one who becomes] Lakshmi from a woman. Will there be burden on her intellect? (A student: No.) There won't. And, what about the intellect of Jagadamba? It will experience burden. So, what is the aim of life? To become Lakshmi from a woman. Then, will she be able to achieve the aim? (A student: No.) If there is a burden on the intellect, the aim can't be achieved. That is why, Jagadamba certainly has a female body, still, she is unable to become Lakshmi from a woman. Brahma too certainly has a male body, but he is unable to become Narayan from a man. So it was said, even though he ignores it by saying '*drama*', still he is definitely affected. This poor [daughter] used to do very good *service*, this daughter was spoilt. Brahma Baba used to be worried. Why? Brahma Baba used to be worried, shouldn't Shivbaba be worried? (A student: Shivbaba doesn't have a body.) *Acchaa*, Shivbaba doesn't have a body? (A student: He is incorporeal, vice less and egoless.) Yes, He doesn't have attachment with anyone. *Arey*, if she was spoilt, she fell down, it was preordained in the *drama*, she had such a *part*. Why worry? Brahma is worried [thinking:] the daughter was spoilt, she fell, there was so much *disservice*. If children perform such deeds, he is affected [by them]. He doesn't understand that the *drama* is preordained. At that time, the topic of the *drama* doesn't come in the intellect. Later on, it comes to [his] mind: it is a preordained *drama*. Maya spoils the stage, so, a lot of *disservice* takes place.

⁶ *Raaj karega khaalsaa – khaalsaa* means the Sikh order or brotherhood established by Guru Govind Singh

Weak women (*abalaa*) and so on suffer atrocities so much. The ones belonging to the Arya Samaj and so on are certainly not My children. What was said? What did He say? Those who belong to the Arya Samaj, aren't My children. Why? Why did He say, 'they aren't My children'? (Student: They don't believe in God at all.) They don't believe in God? Why? Don't they believe in the incorporeal God? (Student: They don't believe in the deities, do they?) Yes, they don't believe in the deities (*devi-devtaayein*) at all. They don't believe in the corporeal form of God at all. They believe in the Incorporeal One, the Point. So, the ones belonging to Arya Samaj aren't My children. It is because if they are [My] children, they should obtain the inheritance. And in order to obtain the inheritance, is the corporeal father needed or is the Incorporeal One needed? (Student: The corporeal one is needed.) The corporeal father is certainly required to obtain the inheritance. [But] they don't recognize the corporeal father. Here, My own children do so much *disservice*! They start blabbering nonsense. The Father has explained, if you want to learn blabbering, you should learn it from whom? Learn from whom? (Student said something.) From those belonging to the Arya Samaj? No. Those belonging to the Arya Samaj believe in the scriptures, this is correct, but, they don't blabber to the extent Vyas⁷ blabbered. If you want to learn blabbering, learn it from Vyas! He has written so much gossip! Now, it is certainly *drama*. But, what has he written and how great a name has he been given! How great a name has he been given? God Vyas. God doesn't have to read the scriptures and so on at all. Is there any necessity for God to write scriptures? In fact, God sits and explains. All the religious fathers who came, did they sit and write any Bible, Quran, Dhammapad and so on? Did they sit and narrate, explain or did they write anything? No. So, there is just one highest Father among the religious fathers, these fathers of all the religions. He doesn't sit and write any scripture either, nor does He have to read any scripture. So, He explains. They have given the name 'Gita'. Now, it isn't God Shri Krishna who spoke at all. Now, you certainly know what God narrates. God doesn't narrate any scripture and so on. So look, what [rubbish] has Vyas made. These scriptures and so on of the path of *bhakti* make you fall so much! What does 'so much' mean? They make you fall so much that you don't find any end [to it] to it at all. You *wonder*. After fall, why are these scriptures made? *Arey!* He Himself is also explaining their meaning. He also replied. Why are they made? Why are these scriptures made? (Student: To make you fall.) To make you fall. *Acchaa*, the Hindus read the scriptures, [but] the foreigners don't, why do they fall? (Student: [Because] of the company...) Of the company? (Student: Bad company (*sang dosh*).) No. The foreigners also have assessed the scriptures a lot. They have studied the scriptures a lot. They have derived the meanings of the scriptures in their own way. The foreigners too have studied the scriptures, it is then that they have come to know, there is nectar on the Moon. The deities reside on the Moon. So, find out the Moon. Reach the Moon. There is a world on the other planets and satellites too. Reach Mars. The Mahabharata war took place, in it ... how did the idea of the invention of the *atomic energy* come in the intellect? The *agnyastra*⁸ were used in the Mahabharat, who put this in the intellect? Certainly the scriptures. This has been written in the scriptures themselves that pestles (*muusal*) came out of the stomach [and] the entire world was destroyed by them. So, these pestles [i.e.] *missiles* come out of the stomach like intellect of the foreigners. So, they too degraded. Who? The foreigners. Baba says: All this is preordained in the *drama*. This will be called drama's fate, that so many scriptures and so on are made. How is *bhakti* possible without the scriptures? They too are to be made. That is why, what is shown in the hands of Ravan as well? The Vedas and the scriptures. And the Vedas and the scriptures are shown in

⁷ Name of a divine sage regarded as the compiler of the Vedas

⁸ Weapons mentioned in the Hindu mythological stories, which on being fired produce fire

the hands of Brahma as well. What does it mean? Where does *bhakti* come from? From Ravan. Then, why are [the Vedas and scriptures] shown in the hands of Brahma? (Student: Brahma himself is Ravan.) Brahma? (Student said something.) Yes, if there are scriptures, and they are read, listened to, narrated to others but no thinking and churning was done, no new point emerged, then it becomes meaningless. What happened instead of it [becoming] meaningful? It became meaningless. It is written in the scriptures: Ravan had ten heads, [people] believed it just as it is [written:] Ravan had ten heads. Hanuman appeared like a monkey, Ganesh appeared like an elephant. So, they accept the words of the scriptures as it is [written]. They didn't think and churn with the intellect at all. Om Shanti.