

VCD No.2250, Audio Cassette No.2736,
Part-2 of Vcd 2249
Clarification of Murli dated 01.11.66 (Only for PBKs)

(Continuation of vcd 2249 part-2) First is the Golden Age, there is the worship of Shiva first, then, in the *second number* there is the worship of deities. First is the worship of Shiva then the worship of the deities; who are the deities (*devi-devataen*)? Why are they called *devataa* (the ones who give)? Why aren't they called *levataa* (the ones who take)? (Someone: It is because they were the ones who give.) Yes, those whose *mentality* becomes such that [they think:] we have to give everything to others through the body, the mind, wealth, time, contacts and the power of relatives. There is [no need] for us to take anything. '*Iccha maatram avidya*' (there is no trace of the knowledge of desire). So, those who achieve such a *stage* are the deities who give. What does *devataa* mean? Those, in whose *mentality* it is recorded that they have to give. Whatever they had to achieve they have achieved it. So, later on, in the *second number* there is the worship of deities.

Those who become deities with such *mentality*, whose *dharm* (moral duty) itself is to give to others, they don't have any desire to take anything, because whether it is the worship of the deities, or it is the worship of Vishnu or whether it is worship of that one (*unki*)... What? ☺ He took the name of Vishnu. What is this? The worship of the deities, the worship of Vishnu or the worship of that one; what is this? Vishnu's name was mentioned among the deities, among the worship of the deities. "That one's worship", why wasn't his name mentioned? *Arey*? Why was it said 'that one' (*unki*; as a mark of respect)? It would it have been correct even if it was said 'that one' (*uski*; without a mark of respect). Who is the one who said it? Which is the soul which said it? It is Shiva. So, whom is Shiva speaking about with *regard*? '*Unki puuja*' (that one's worship); it wasn't said '*uski*'. (Someone: For Shankar.) Was it said for Shankar? Why was it said '*unki*'? Shankar is small. In fact, he is the creation of Shiva. Is the creation bigger or the Creator bigger? (Someone: The Creator.) The Creator is bigger. So, why was it said '*unki*'? Vishnu's name was mentioned. Why doesn't He take that one's name? *Arey*, is there any such relationship in the Indian tradition in which they don't take the name [of that relative]? [They just say:] *unki, unki, unki... Arey*, that one (*vo*) is there, isn't he? That one. ☺ (Someone: A wife doesn't take the husband's name.) They don't mention the husband's name. So, Vishnu's name was mentioned, and that one's name wasn't mentioned; does it mean, 'that one' is His husband? Is 'that one' His husband? *Arey*? (To a student:) Why are you staring like that? Tell Me. Is someone Shiva's husband? (Students: No.) Isn't there? *Accha. Accha*, tell Me.

Baba has said in the murli: Shivbaba is the Beloved (*maashuuk*) of all of you children. Is it correct or wrong? Is it wrong? (Students commented.) Is it wrong? Does it mean that **you** are the beloved? Who is the beloved of all of you children? Shivbaba. She says: It is wrong. What is meant by 'wrong'? I don't know who said it. A sound came from somewhere. It can't be Shivbaba. It can be me. Is it so? (Someone: No.) There is no one like this in the world at all. The entire world is His lover (*aashik*) and He alone is the Beloved. Who? Shivbaba. Who said it? Who gave this knowledge that one Shivbaba is the Beloved and the rest of all of you children are His lovers? Who said this? Shiva said it. *Achcha*, what is Shiva Himself? (Students: A point.)

It was said for you children that all of you children, the entire world is His lover. He alone is the One beloved, Shivbaba. And what is Shiva? What is his relationship with Shiva? With that Shivbaba? *Arey*, is there any relationship or not? (Someone: There is.) What is the

relationship? *Arey*, tell me, brother! (Someone: There is the relationship of the husband because He comes and sows the seed in him first.) Yes. It means, Shiva comes below from above; does a thirsty person go to a well or does a well go to the one who is thirsty? A thirsty person goes to the well. He starts feeling that. What is it called? He starts feeling restless (*talakh*): I should create the creation, My *time* has arrived. So, He comes. To whom? To whom does He come? He comes and what does He do after coming? He sows the seed.

Is the one who sows the seed called father or mother? (Someone: The father.) Who is the lover and who is the beloved between the father and the mother? (Someone: Baba is the Beloved.) Is Baba the Beloved? Are men lover or beloved? (Someone: They are the beloved.) Are men beloved? You think you are great! Men are lovers. And *mostly* mothers are beloved. In the form of maidens, the mothers are beloved (*maashuukaa*). So, the topic of these two [souls] is going on. Shiva and? (Someone: Prajapita.) The topic of Shiva and Shankar is going on. So, between both of them, between the souls of Ram and Shiva, who is the lover? *Arey*? Is Ram the lover? Then he should go above. Does the lover run after the beloved or does the beloved run after the lover? You are saying something wrong. (Someone: The lover.) He runs after the beloved, doesn't he? So, who is the lover between Shiva and the soul of Ram? (Someone: Shivbaba.) Shivbaba? (Student: Shiva.) Yes. The Father of the souls, the Father Shiva was sitting comfortably in the Supreme Abode peacefully and leaving the abode of peace where did He come? He came in the world of peacelessness. So, who came running? Who ran after him? The Father Shiva. Who chased him? The Father Shiva. So, is He the Lover or the Beloved? He is the Lover.

So, this very thing was mentioned that the deities are worshipped as well as Vishnu is worshipped; or that one is worshipped. Did you understand now, why 'that one' (*unki*) was used? Why was Vishnu's name mentioned? *Arey*? First of all, the deities are worshipped. First, the Father is worshipped. Then, the deities are worshipped. Among those deities, either Vishnu or Shankar is worshipped first of all. But Shankar's name wasn't mentioned. What was said? That one is worshipped. That worship of the deities itself is your worship. What? The worship of deities meaning the worship of Lakshmi-Narayan or Shankar-Parvati itself is your worship. "Your" means you alone are going to become those deities. Because... **Now** you can't be worshipped. Why can't you be worshipped? **Now** you can't be worshipped. What is the basis of worship? *Purity*. Now, that *purity* didn't come in you, so that you could be worshipped.

There is just your glory. What? [The glory] of being worship worthy. So, there is no need of pictures at all to glorify; they are required in order to worship. Whoever goes in front of the pictures, he will worship [them]. What? He will worship after going in front of the pictures. So, it is the deities who are worshipped. You are not to be worshipped. It means, you are Brahmins, aren't you? Are you incomplete Brahmins or firm Brahmins? Do you belong to the *number* two category to the last category or did you become the Brahmins of the *number* one category? (Someone: We didn't become those of the number one category yet.) You didn't become that yet. So, you are not to be [worshipped]. But because of ignorance, they go and offer flowers, etc. to Adidev (the first male deity) and Adidevi (the first female deity) as well. To whom? Adidev and Adidevi. Why aren't they placed in the *list* of deities? Adidev, Aadinath, Aadam, Adam, the first man of the world, the first mother and father; why didn't Baba keep them in the *list* of deities? They go and offer flowers to them. Who is called a flower? (Someone: The one who is light.) Yes, the one who is light (*halka-fulka*) is a flower (*fuul*).

Flowers are also of two kinds. Some are very fragrant. They are fragrant. And some... (Someone: Give bad odour.) Yes. They just give out bad odour. For example, there is the flower of *ak* (swallow wort), the flower of *dhatu* (thorn apple). They give bad odour. And what about the rose? It gives out fragrance. There are two kinds among them as well. One is the exotic rose. It appears very beautiful, very colourful, excellent. With lipstick applied on their lips [those ladies] appear as if a *devi* has come from somewhere. And the other type is *ruuhe gulaab* (the holy rose). They needn't apply *lipstick* etc. They are naturally beautiful. So, these are *ruuhe gulaab*. Whom does it refer to? Is it about the non living flowers? Whom is it about? (Students: The living flowers.) Who are the living flowers? *Kumars* (bachelors)? *Adharkumars*¹? *Arey*? Whom it is about? (Someone: It is about maidens and mothers.) Yes. It is about the maidens and mothers. It is about the maidens and mothers. Even among them, some remain very pure. And some? They are less pure. Does the bad odour of adultery emanate from those who remain very pure or does it emanate from those who remain impure? It emanates from those who remain impure.

Even in the scriptures, two types of wives of God have been shown. Which ones? Diti and Aditi. It began from here. Diti... Diti means impaired. Aditi means intact. So, everything has been shown. It has been shown in the scriptures as well as Baba has mentioned it in the knowledge. There is a meaning of words. He explained according to that meaning too. Where is this *foundation* of purity and of creating the impure world laid? Some become instruments in creating the impure world. Some become instruments in creating a pure world. Who becomes an instrument in creating the pure world? Diti or Aditi? (Someone: Aditi.) Aditi becomes the instrument in creating the pure world. And Diti? (Someone: Impure.) She becomes the instrument in creating the impure world. So look, will Aditi be the mother of demons or the mother of deities? 'A *diti*' is the mother of deities and 'Diti' is the mother of demons. The actions of demons and the actions of deities are different. The chief business of the demons is to impair purity. And what is the chief business of the deities? To keep their purity unimpaired (*akshunn*). This is why, it is said in the Gita, "*mam vartamanuvartante manushyaah paarth sarvashah.*" [It means,] all the human beings in the world follow only My path.

When I come in this world, the one in whom I come, is he the one who has already understood the knowledge or is he the one who hasn't understood [the knowledge]? How is he? *Arey*, are you children climbing the ladder or... Are you climbing up the ladder or are you coming down the ladder after entering the path of knowledge? You are climbing up the ladder, aren't you? So, are you going up from down or are you coming down from up? (Someone: We are going up.) Are you coming down from up or are you going up from down? (A student: We are coming down from up.) ☺ (The student: We are going up from down.) Are you sinful or pure now? (The student: A little pure.) A little pure! ☺ Are you sinful or pure now? (Student: Earlier we were impure.) You **were** sinful? (Ironically:) You have become a pure deity now! Are you in the mortal world now or in the world of immortality? (The student: In the mortal world.) So, are there sinful ones in the mortal world or are there pure ones? (The student: Sinful.) You won't accept it quickly! ☺ So, we are climbing the lower steps now. What? We weren't above in the end of the Iron Age at all. Where did we reach? We reached the world of a pit. So, those who reach the world of a pit, it was said, what kind of actions will they perform? They will certainly perform actions that lead them to the pit. Those deities who belong to the higher clan, who will be the deities of the Golden Age will perform higher actions. So, will the habit of performing lowly actions go away immediately? (Student: No.)

¹ Married men who stay celibate

So, it has been said that the topic of the deities and the topic of Adidevi-devata (Adidev) are different. *Aadi* means the beginning of the *purusharth* of becoming a deity; from that time they will be called the *purusharthis*² to become Adi-devata, the *purusharthis* to become Adidevi. So, when we are doing the beginning, at that time will our *purusharth* be intense in the case of purity or will it be *number* wise (more or less intense)? It will be *number* wise. So, this is why it was said: Flowers are not offered to Aadidev-Aadidevi. What? To Aadam and Eve. Flowers are not offered to Aadam and Havva, Adam and Eve. Otherwise, actually the *law* doesn't say it. What? It isn't the rule that flowers should be offered to those who haven't become pure. Whom should the flowers be offered to? The flowers should be offered to the pure. These are very deep topics of *law*. What? These are very deep topics of the law of the *Ishwariya*³ knowledge.

You don't become worship worthy because you are Brahmins here, aren't you? Of which category? Are you Brahmins of the *number* wise (lower) categories or have you become Brahmins of the *number* one category? You are Brahmins of the *number* wise categories. Although, your soul becomes *pure* now... What? When remembering the purest, the *Ever Pure* Shiva, just like Shiva is the Point of Light, your soul too, what does it become? It becomes a point of light, the one which remains in the remembrance continuously. Yet, how is the body? Is the body born from urine or is it born from nectar? It is a body born from urine. So, when the birth itself is in this manner, you can't become worthy of accepting flowers because you are Brahmins here, aren't you? You are Brahmins of the *number* wise category. Now, no one has become a Brahmin of the number one category at all. When he becomes that, what is a Brahmin said to become? He is called a deity.

Although your soul continues to become *pure* now, the body isn't worthy of worship. And you sit and worship the body. What was said? Is the body worshipped or the soul worshipped? (Students: The body.) The bigger form is worshipped. Do you apply a *tilak* (the vermilion mark), etc. to the body or to the soul? The *tilak* is big and the soul is very small. So, only the body of this one is worship worthy. What was said? Only the body of this one is worship worthy. Whose? *Arey*? Who is the one speaking? Shiva. The one who speaks is the soul of Shiva. It is speaking through Shivbaba. Isn't it? (Someone: Yes.) So, for whom was 'this one' said? *Arey*? Only the body of this one is worship worthy. The body of no one else is worship worthy. Why? What is the specialty in this one? (Someone: *Purity*.) Yes, Shiva is sitting in this one. The *Ever Pure* is sitting in this one. This is why the body of this one is worship worthy; no one else's body is worship worthy. Shivbaba is anyway [worship worthy]. What is He? Worship worthy. He is praise worthy as well as He is worship worthy. What? Who is glorified and praised? The One who is pure alone is praised and worshipped. He is also worship worthy.

You are praise worthy, but you are not worship worthy. "You", meaning those who are sitting face to face, what aren't you? You **are** praise worthy, but you are not worship worthy because you are not pure. You are not pure through the body. Shivbaba is praise worthy as well as worship worthy. Who? Shiv**baba**. When we or the murli says that Shivbaba is praise worthy as well as worship worthy, then what will the Brahmakumar-kumaris following the *basic* knowledge think? They will say it is about the Point. He is praise worthy as well as worship worthy. Baba says: A big form is worshipped. The small form isn't worshipped. The big form of Shiva is certainly the *ling*. It is worshipped, but His original form, the Point of light is not

² Those who make spiritual effort

³ *Ishwariya* – of God; Baba uses the word Godly

worshipped. So, Shivbaba is the combination of the corporeal as well as the incorporeal, of the small and the big. So, Shivbaba is praise worthy as well as worship worthy. And He is also praised.

So, He is also worshipped the most. Which is such a form in the world which is worshipped the most? (Someone: Shankar.) Yes. In all the big excavations in the world, whether it is in India or in Greece, or in Mesopotamia, in Sindh, in Mohenjo-Daro, in all the excavations the most idols found are of the *ling*⁴. Those idols of the *ling* are a memorial of the corporeal. The world doesn't know about this, that the *ling* is big. The soul that enters is small, incorporeal. So look, He is incorporeal, yet He is worshipped. Look! And what do they offer? The devotees who worship, those who worship the *ling*, the big form, what do they offer to it? (Someone: Baba, they offer milk.) They offer milk. And? (Someone: They offer flowers.) They offer flowers. And? Look, what do they offer to Him? And they don't understand the meaning of what they offer at all; those poor people don't understand the meaning of what they offer.

They offer a *loti*⁵. There is very little milk in it and there is a lot of water. They pour just a palmful of milk in it, like this [and] the *lota* is full of water. What does it mean? If you say the meaning, you are knowledgeable. If you don't say [the meaning], what are you? What are you as well? Are you devotees or knowledgeable? (Someone: Devotees.) Baba called them '*bicaare*' (poor fellows). Look, what they offer and those poor ones don't understand the meaning at all. Who were called '*bicaare*'? The devotees were called that. So, you are certainly not devotees. You are Baba's children. Tell Me. They fill the *lota* with the water of the Ganges, with water and add a little milk in it; not a lot. They take it like this, not even a palmfull (*chullubhar*). A little, that's all! And they offer the same *loti* to Shiva. (Someone: There is a little knowledge. And the rest is ignorance.) So, who is it? (Someone: Milk.) There is milk? *Arey*, there is very little milk. (Someone: Baba, there is little knowledge. There is more water.) There is more water. The one who has little milk and a lot of water, what is that utensil, that vessel called? (Someone: A maiden.) A maiden. Yes, it is certainly a maiden; the *loti*. *Loti* means the one who tumbles (*lot-pot*) ☺. What is the name given? *Loti*. The poor ones don't know at all. So, what are those who don't know? Are they clever or poor? They are the poor ones. Yes, some offer flowers, some offer a *loti*.

Arey bhalaa! Accha. You sit and offer that to Shri Krishna. What? Why did He say 'that'? Why doesn't He directly say that you offer butter to him? ☺ He uses indirect language. *Accha*, you offer 'that' to Shri Krishna. Well, why do you sit and offer *ak* (swallow wort), *dhatura* (thorn apple) to this one? You offer that to Shri Krishna. What? (Student: Butter.) Yes. You pour pots full of butter [on him]. And what do you do to this Shiva-Shankar? Why do you sit and offer *ak*, *dhatura* to Him? Why do you offer *ak*, *dhatura* to Him? What is called *ak*? What do those devotees offer? And the poor ones don't understand the meaning of what they offer. And you do understand the meaning, don't you? So, why do they offer *ak*, *dhatura* to Shankar, to Shiva-Shankar Bholenath? You don't offer them to Krishna. (Student: He digests them.) He digests them? Why? Was Krishna's *liver* weak? And was Shankarji's *liver* very weak? (Student: Shiva has come in Shankarji. So he digests them.) No.

As regards the *ak*, it increases the digestive power a lot when it is used as a medicine. What the *vaidya* (ayurvedic doctors) do is: They take a small clay pot. They put a *layer* of the

⁴ Oblong, often black stone worshiped all over india

⁵ A small globular water bottle

flowers of *ak* in it. And they sprinkle some salt over it. Then they put another *layer* of the flowers of *ak*, then a third (layer)... In this manner they fill that whole small pot. They cover it with mud from outside. And then they keep it in the fire made with cowdung cakes (*kanra*). They burn cowdung cakes all around it. That pot becomes completely red (hot). And everything mixes and melts inside it to make a very nice medicine. Then they break that pot. If it is given to someone after making small packets of that medicine, it increases hunger a lot. So, look, there is so much power in *ak*! It means, Shankarji might know the medicine. ☺ Poor Shankarji might not be aware of it, but those who offer it certainly would know that his *liver* isn't working. [Those who offer think:] His *liver* is not working so, let's offer this *ak* to him! ☺

Well, what is called *ak*? There is a small flower which is called *ak*. (Student: The leaf of wood apple (*bel*).) Now, the topic of the *bel* leaf is not being discussed. Don't change the context of the discussion. That will also be explained. What is called *ak*? It is because, Baba made a complaint here. What complaint did He make? Look, they worship with flowers. And the poor fellows don't understand the meaning of what they offer. So, they don't understand the meaning. We children should understand the meaning, shouldn't we? No? So, first let us children know what is meant by *ak*. (Student: The one who spreads bad odour.) The one who spreads bad odour? The *dhatūra* flower also spreads bad odour. Why isn't it called *ak*? Your definition is wrong. A small flower is called *ak*. Is *dhatūra* a big flower or a small flower? It is a big flower. It will not be called *ak*. The small flower is called *ak*. What? Is such name famous among the Muslims? (Student: Akbar.) Yes. Akbar. *Allah ho Akbar*. The highest on high is called Allah. And whose name has been added along with him? Akbar. *Ak* means someone like the flower of *ak* and *var* means *shrest* (best, excellent). It means, such a bad smelling flower like *ak* who is *var* meaning *shrest* when compared to all the flowers of *ak*. What is his name? Akbar.

The small flower was called *ak*. Why? The big flower was called *dhatūra*. Why was it called [dhatūra]? *Accha*, what is called flower (*fuul*)? (Student commented.) Is it said for Akasur? (Someone: The one who is light .) Who is light? Who is light (*halka-fulka*)? An old man? Who is light? (Student: A maiden.) Yes. The maidens have more *power* of *purity*; this is why they remain light. The head of those who have more *impurity* remains heavy. So, even among the maidens, the maidens of small age in today's society, for them Baba has said: A father doesn't spare his daughter, a maternal uncle doesn't spare his niece, a brother doesn't spare his sister. The world has become so dirty. Neighbours don't spare the daughters [living in their neighbourhood]. The people of the society have become so wicked that they make the daughters themselves dirty first of all. So, such young daughters who don't know anything were made dirty in childhood itself. And their body stops growing. What? The growth of the body stops. It remains a small flower. Such maidens are named *ak* in the scriptures. Compared to them there are the bigger flowers that emanate bad odour, they are *dhatūra*. *Dhatūra* means those with a big hole. Well, a hint is sufficient for the deities on all these topics.

So, it was said that, those who surrender such maidens and mothers; [such maidens and mothers] are the flowers of *ak* and *dhatūra*. So, it was said that they do offer them, but those poor fellows don't know the meaning. *Accha!* The Father sat and explained the meaning of these flowers as well. What did He say? Look, with this thorn I... With **this** thorn I... what do I transform these flowers to? What do I transform them into from thorns? (Someone: I make them flowers.) No. Who is called a thorn? The one who gives sorrow is called a thorn and the one who gives happiness is called a flower. Do the pure souls give more happiness in life or do

the impure souls give more happiness? (Students: The pure souls.) The pure souls give more happiness and those who become impure give sorrow.

So, it was said that this one to whom you offer [such flowers]... Through this thorn He transforms them into flowers . Through which thorn? When He didn't find flowers...? Whom did He befriend? He befriended the thorns. Where didn't He get flowers? It is about which place? (Someone: In this sinful world.) Didn't He find flowers in the sinful world? No. It is about the *advance* and the *basic* [knowledge]. Where does the rosary of victory (*vijaymala*) , which brings victory on the basis of purity, come from? It comes from the *basic* [knowledge]. And the *Rudramala* is in the *advance* [knowledge]. Who are pure and who are impure? (Someone: Those who follow the *basic* [knowledge].) Those who follow the *basic* [knowledge], the *vijaymala* that comes is pure. So, He didn't get flowers from there. Shvibaba, the actor whose *part* is revealed from 76 doesn't get flowers, so what does he do? When he didn't get flowers he befriended the thorns.

So look, there is a variety of flowers. There is a variety of flowers, the Father has mentioned their meaning. Some, from thorns that give sorrow, become flowers; they remain stable. And some run away in between. So, they remain just thorns. They will go to the outside world and again become thorns. So, some become forever roses, holy roses. What? Some become holy roses. Some become roses, some become motiya, some become campa⁶. There is a variety of flowers, isn't there? It isn't that all are impure in the *Advance Party*. Are they number wise in the *Advance Party* as well or is everyone impure? (Student: Number wise.) They are number wise. There is a variety of flowers.

Now, the Father complains. What do you offer to shri Krishna? Do you offer him thorns? Do you offer the flowers of *ak* and *dhatura*? You don't offer them to him. And you offer the flowers of *ak* and *dhatura* to Me. And Krishna is definitely not God. Does Krishna teach Raja Yoga? Is Krishna worshipped in the form of a child or in the form of an adult? (Someone: In the form of a child.) So, does he have a child-like intellect or a mature intellect? He is the one with a child-like intellect. How will he know the secrets? The secrets Baba is speaking about, about the flowers, whatever is offered to Shiva, to Krishna, do those who offer them know their meaning? They don't. Did Brahma Baba know it? Did Brahma Baba understand the meaning of these flowers or the meaning of thorns? He didn't. So, certainly they keep multiplying. What? These flowers, not just one flower is offered; not just two, four, ten, twenty, fifty are offered. There were 400 in the beginning of the *yagya*. So, does [their number] increase now or does it decrease? It increases, it even reaches up to 1000-12000. It increases from 1000-12000 to even 16000 one day. So, there is a variety of flowers. Now tell Me, will the number of those flowers of *ak* increase later on or will it increase beforehand? The flowers of *ak* that are surrendered, do they surrender in small number first or do they surrender in small number later on? Do they surrender more initially or do they surrender more later on? (Someone: They are few initially.) Initially, few surrender. More of them surrender later on.

They become the flowers of *ak last*. So, who will be called the flowers of *ak* ? In the end of the Iron Age, when the condition of the society deteriorates a lot, when the Indian society as well as the society of the entire world becomes extremely dirty, at that time, young daughters are also made dirty. Those young daughters who surrender for the tasks of God or if their parents surrender them, what will they be called? The flower of *ak*. So definitely, what do *ak*

⁶ Motiya, campa: types of flowers.

also become from thorns? They become flowers. [But some,] because of not studying, those flowers of *ak* remain just thorns. They will be said to be of no use at all. Those who leave the study of Raja Yoga in the middle and run away, what do they think when they run away? Why do they run away? (Someone: They lose faith.) On which topic do they lose faith? They lose faith [thinking:] *Arey*, even in the world, whatever we have been experiencing from childhood, the same happens in the world and even here... Even here? The same happens here as well. They don't understand that the entire game is about the connection of the intellect. What?

As regards the worship of Mahakali, she too becomes *kaali* (dark), then why is she worshipped? The one who blackens his face is worshipped; this isn't correct. Is it something good? The worship of the one whose face has been blackened, Baba has called her Candika Devi; why is even she worshipped? Is she worshipped because she has performed a pure task or is she worshipped because she has performed an impure task? (Someone: She has performed a pure task in the beginning.) She has performed a pure task in the beginning, hasn't she? So, she is also worshipped. And when she stayed belonging to the One Father in the beginning, she performed a pure task, she did His unadulterated worship; when she falls, does she remember the period of the beginning or not? (A student: She does.) It is the special quality of the maidens, it is their specialty that they never forget the first impression made on their life. So, Jagdamba too, just like there are the eight maidens, similarly what was the ninth maiden as well? She was also a maiden.

So, it was said that those who run away are of no use, but those who remain steadfast in the *Ishwariya* knowledge, will they become useful or not? Well, what will Jagdamba be called? Did she run away from the knowledge or is she still steadfast in the knowledge? (Someone: She is steadfast in it.) She is still steadfast in it. Does she read, listen to all the vanis of Baba or not? She listens to them even now. *Arey*, Jagdamba is the mother of all the Brahmins as well. She is the mother of the Brahmins of the nine categories. Here, even the Brahmakumaris indulge in the black market of Baba's vani by locking their doors, closing their doors. They listen to them. They listen to it themselves, but don't allow others, the assistants to listen to it.

So, it was said that those who remain steadfast till the end here become flowers. Those who run away are of no use at all. Some study, some become flowers. Some remain just *ak*. They become just *tattu* (mule). Complete *tattu*. So, this is why, they are worshipped like this. How? *Arey*? They are worshipped like this. Whose example was given? *Arey*? *Tattu*. What is called *tattu*? (Student: The ones who run away ...) *Arey*, who was named *tattu* in the *lokik* world? (Someone: The mule.) The mule. There are donkeys, aren't there? Among them, those who carry a burden, what are they called? (Someone: *Tattu*.) *Tattu* means such sinful souls in the *yagya* who run away from the *yagya*, will they become the arms of Mahakali or not? So, who will carry their burden? Who will sustain them? Is the one who carries their burden a *tattu* or not? (Someone: He is.) So that very thing is mentioned. ☺ This is why, they are worshipped in this way; just like the *tattu* is worshipped. What does a washerman do? Does the washerman have any task performed by the *tattu* or not? Does he take service from it or not? So, this is its service. The burden of eight souls won't be placed on him. Those elevated eight deities come out [of her clutches] and establish the new capital of the new world. All the others who become sinful, who leave the Father and run away, who has to sustain them? (Someone: The *tattu*.) The *tattu* has to sustain them.

So, on these ones, the children of *ak* who sacrifice themselves on these ones... 'On these ones' (*inke*) refers to whom? Speak up! The children of *ak* who sacrifice themselves on these

ones or those who belong to these ones. 'These ones' refers to whom? They sacrifice themselves on these ones, don't they? Whom did he hint at by saying '*inke, inke*'? And why does He say '*inke*'? Why doesn't He say '*iske*' (this one)? Who is called '*iske*'? Who is called '*inke*'? (Someone: The elder one is called *inke*, the younger one is called *iske*.) Yes, if they use a word to express respect, they will say '*inke*' or if there is more than one [person], they will say '*inke*'. And if there is one [person], they will say '*iske*'. So, they sacrifice themselves on these ones, don't they? They belong to these ones, don't they? They sacrifice themselves on these ones, don't they? The children of *ak* [are those] who sacrifice themselves on these ones. Whose topic was being discussed? The topic of the *tattu* was being discussed. So, who is the *tattu*? *Inke* means there are at least two [of them]. Who are the two? *Arey* brother! Jagdamba takes on the form of Mahakali, she becomes dark, she makes her face black; her face is blackened in the world. So, is any other soul shown on the head of that Mahakali? (Someone: The Moon of knowledge.) Who is he? (Student: Dada Lekhraj.) Yes. That Jagdamba, who becomes Mahakali on becoming *tamopradhan*, until the soul of Krishna, the soul of the Moon enters her, she won't be called Jagdamba. So, are there two souls or one [soul]? There are two souls. Which two [souls]? One is Jagdamba, the female form and the other is the soul of Dada Lekhraj Brahma who enters her. These are the two souls; this is why the word '*inke, inke, inke*' [is used].

Who carried the burden of those dirty clothes in the beginning of the *yagya* as well, after 1947? Dada Lekhraj carried it. Who pulled those souls from that time to the banks (*ghats*) of Kampil? The soul of Dada Lekhraj Brahma brings them. So, what is he? A *tattu*. He is a donkey, isn't he? What does a washerman's donkey do? (Someone: He carries burden.) Yes. All the dirty clothes were loaded on the back of the *tattu*. He carries it slowly from 47 to 67-68; how many years were they in total? *Arey*, were they 21 years or not? He takes them to the laundry (*dhobighat*) within 21 years. Then, whose task begins? *Arey? Arey!* To which place did he carry it from Sindh Hyderabad, from Karachi in 47? (Someone: Kampil.) He carried it to that place, didn't he? Then, after reaching that place the laundry began again. The washerman started his task. From there, the washerman washes the clothes and reaches which place? Where is the capital established? The capital is established in Delhi. The capital will be established in Delhi, so, some clothes will certainly become clean[, won't they?] Or will all of them remain *ak* alone? The good flowers will also become ready, won't they?

So, there is a saying among the poets. Kabirdasji has also sung "*Cadariyaa bhini-bhini re, so caadar sur nar muni orhi. Orhke maili kiinhi cadariya*⁷." And Das Kabir sat as God. "*Daas kabir ne aisi orhi, jyu ki tyu dhar di ni cadariyaa*⁸". *Wah re* God! Well, it is about which *cadariya*? *Arey*. It is about the cloth like body. What? '*Cadariyaa bhini-bhini re*', it is such a fine, such a pure blanket that it was worn (used) by others, by the deities (*sur*), men (*nar*), sages (*muni*)... *Sur* means the deities wore it (*orhi*). They started wearing it from the Golden Age. Did they make it fall or did they make it rise? They made it fall. The deities, the human beings, they wore it from the Copper Age. Did they make it fall or did they make it rise? The deities, the human beings, the *muni - muni* means those who think and churn - who wrote the scriptures also wore it. The deities, the human beings, the *munis* wore it. "*Orhke maili ki ni*", all of them made it dirty (*maili*). And Das Kabir sat as God. He took on the *title* of God, but actually whom it is about? Is it about the *original* God or is it about these *duplicate* Gods who say, "I am Shiva"? (Someone: It is about the *original* God.) Yes. What did Brahma Baba also

⁷ A fine blanket; deities, human beings, ascetics used that blanket and dirtied it

⁸ Das Kabir used it in such a way that he put it as it was.

think? (Someone: He considered himself to be God.) Yes. He considered himself to be God. The soul of Krishna itself is the corporeal God of the Gita. He started taking [children] on his lap.

So, this is about the blanket like body; who is the first blanket to give birth to them? It has been said for him that some remain just *ak*. They remain just *tattu*. He carried the burden even in the beginning of the *yagya*; and now, in the end of the *yagya*, when the *advance* knowledge begins, what business does he do even then? He carries the same burden. Now, the *final paper* (exam) of Maya is going to take place. How many will survive in the *final paper*? Eight will survive. And what about the rest? All the others will be on one side. They will fall in the world of dirt alone. They will come in the clutches of Mahakali. All these thorns offer themselves to Shivbaba. It means that all these souls that give sorrow, who say, '*Shivoham* (I am Shiva)', all of them offer themselves to Shivbaba. It means, they belong to Him. These ones sit and try to make those ones into flowers. 'These ones (*ye*)' refers to whom? Who sits and... 'Those ones (*unko*)' refers to whom? These ones try to make those ones into flowers. Shivbaba; two souls, the soul of Shiva and Baba means the corporeal one. Both sit and try to make those ones into flowers.... 'those ones' refers to whom? (Someone: Jagadamba and...) And her children. They try [to make them into flowers]; they enable them to make *purusharth*. What do they enable them to do?

What is meant by *purusharth*? *Purush* means soul. The one who *she* meaning rests in the abode like body (*puri*). Who enjoys happiness in this abode like body? The soul. So, *purush* means the soul and *purusharth* means what is done for the soul. So, Shivbaba comes and teaches: You are not a body. What? Don't remain engaged in physical pleasures. What should you do? Do that with which your soul becomes *powerful*. How will the soul become *powerful*? Will it become *powerful* if it enjoys the pleasure of the body and the *indriyaan* of the body or will it become *powerful* if it enjoys the happiness of the mind and intellect? While enjoying the pleasures of the *indriyan* from the first birth till the last birth of the Iron Age did the deities become weak, did they become weak or did they become *powerful*? They became weak. What should you do now? Now, enjoy the happiness of the mind and intellect. How will you obtain it? Remember Me through the mind and intellect. What? Even if you have to perform actions, if you can't live without performing actions, what should you do? Even when performing actions, remember Me through the mind and intellect without fail. If you don't remember Me while performing actions, if you become *karmabhogi*⁹. If you don't become *karmayogi*¹⁰, will you fall or will you rise? You will fall again. So, the Father comes and enables you to make this *purusharth*. Om Shanti.

⁹ The one who is suffering the consequences of his actions

¹⁰ The who remains in remembrance while performing actions