

**VCD No.441, Audio Cassette No.927,**  
**Clarification of Murli dated 28.02.67 (Only for BKs)**

Om Shanti. The *vani* that was being narrated on the 21<sup>st</sup> was the night class of 28.02.67. The topic discussed was, “We can’t defame anyone”. We must praise the *drama* as well. Why? It is because the *drama* is beneficial (*kalyankari*). The *drama* is beneficial, Shivbaba is beneficial and the *part* of each soul is also beneficial. So we can’t defame anyone. No one except the Father can release us from this *jail* of Maya. Only the Father will release us from the kingdom of Ravan (*Ravan rajya*). The one who releases us comes in this *Bhagirath*<sup>1</sup>. [People] say, “*Bhagirath* brought Ganga<sup>2</sup>”. So, how will he bring it? Now, who will be called *Bhagirath*? *Rath* means body. *Bhaagi* means the partner (*bhaagidar*) who shares the fortune in the destiny. As such, there are two partners, Ram and Krishna. They are partners in the *lokik* (belonging to this world) as well as in the *alokik* (not from this world; subtle). They were partners in the beginning of the *yagya* too. But the one whom the *Supreme Soul* made His chariot first of all sowed the seed and went away. He went after sowing the seed of knowledge, or in other words the Father made him sow the seed. The Father’s work is to sow the seed and to give the inheritance to the children in the end. So the Father, the *Supreme Soul*, came in that number one fortunate chariot and after sowing the seed that chariot went away. The reason why he went away was mentioned in the murli, that there wasn’t complete knowledge at that time, so he broke away. Some souls are intellectual while some [other] souls aren’t intellectual, but they are emotional. They act with emotions, with their heart. You may call it the heart, the mind. So, Brahma is the mind and Shankar, the third eye is the intellect in the Trimurti and the *sanskaar* (personality traits) is a different unique (*turiya*) power; the *sanskaars* of many births are contained in the mind and intellect. It doesn’t matter how sharp an intellect someone has, it doesn’t matter how powerful his mind is, but the *sanskaars* of his previous births attract him. The transformation of the *sanskars* transforms everything. But here, it is the subject of the chariot. The power of the *sanskaars* in the form of Vishnu doesn’t become the chariot. It is because a complete deity is called Vishnu. In the form of the co-operative *shaktis*<sup>3</sup>, they become the partners of the chariot. The co-operative *shaktis* of Ram and Krishna themselves are the form of Vishnu. When purity comes in the *sanskaars*, the new world is established and when the *sanskaars* become weak, the world becomes old. The power of the *sanskaars* has a *connection* with these two chariots, Ram and Krishna. Both of them are indeed the fortunate chariots, but one goes ahead.

The aim of life, which was given, is to become Narayan from being a man (*nar*) and Lakshmi from being a woman (*nari*). We knew in the *basic knowledge* that only Brahma and Saraswati are going to become Narayan and Lakshmi, but we didn’t know that there is someone [who] becomes Narayan directly from a man. And those who become Narayan directly from a man are more praised. The soul of Krishna won’t become Narayan from a man (*nar narayan*) in the Golden Age. He will first become a *prince* from a man and after becoming a *prince* he becomes Narayan. But the aim given by Baba in the murlis is to become Narayan from a man. And we have to become Narayan from a man in this very birth, not in the next birth. The souls who become like Narayan from a man and Lakshmi from a woman in this very birth become entitled to receive the inheritance of the Supreme Soul Father directly. The *Supreme Soul* Father comes, the body through which He becomes the

<sup>1</sup> *Bhagirath* – myth. Name of a king who brought the Ganges from heaven to the earth by intense meditation.

<sup>2</sup> The river Ganges

<sup>3</sup> Lit. power; here consorts

Father and is revealed before the world... The year of the Father's revelation was celebrated in the year 76. So, that father after being revealed in the form of the Father becomes the number one fortunate chariot. The chariot that obtains success in this very life and makes the world successful will be called fortunate. If the chariot doesn't obtain success in this life, if it doesn't reach the height of fortune (*bhagya ki bulandi*) it can't be called the number one [chariot]. It will be said for Brahma as well, for Dada Lekhraj that the *Supreme Soul* Father entered him but, did He enter the *number* two [chariot] or did He enter the *number* one [chariot]? It has been mentioned in the murli, "How do we come to know that God the Father is in Him? It is when He narrates the murli". So, from the murlis, from the topics of knowledge we come to know that this can be God's knowledge; it can't be the knowledge of any human being. So it was said that the murlis began from Karachi. Before that, Baba didn't narrate murlis. He used to sit and write 10-15 pages at *amritvela* (early morning hours of nectar). Which Baba? Brahma Baba. And the Father used to make him write. It means that the *Supreme Soul* Father used to make him write either through Prajapita or after Prajapita's departure the mothers became the instruments; between those mothers there was a bead of the *Rudramala* (the rosary of Rudra), through whom He used to make him (Brahma) write. And Brahma used to write [10-15 pages]. Then copies were made. But He started narrating the murlis directly through Brahma's mouth only when his age was of 60 years. His age wasn't 60 years in the year 36. In 46-47 his age, Dada Lekhraj Brahma's age was 60 years and then, the murlis started from Karachi. When the murlis started through him, his name 'Brahma' became famous in the world. After coming to Mount Abu for the first time, the first service centre of Kamala nagar was opened, from where the name Brahma Kumaris Ishwariya Vishva Vidyalaya was given. So, the *period* from 47 to 51-52 that was required for Brahma to be revealed in the form of Brahma... he is proved to be the second chariot.

The one who gives the *clarification* of the visions of Brahma Dada Lekhraj is proved to be the first chariot, [who] sows the seed of knowledge in Brahma's earth like intellect and in the earth like intellect of those mothers, who were present at the beginning of the *yagya*. So [he is] the very first chariot of the beginning of the *yagya* and he himself is revealed after being born again in the year 76; [he is] the one through whom *Allah avval diin* (the number one religion) is established, the *number* one religion of the world, the Ancient Deity Religion. It is of the beginning (*aadi*), it is '*sanatan*', that is to say ancient, so the one who lays its *foundation* in the *yagya* should also be the oldest. He is old at the beginning, he is old in the middle and in the end too, when *finally*, the work of the establishment of the Ancient Deity religion is completed, he is praised in the world in the form of the oldest chariot. This is why in the excavations of the great old countries of the world [like] Greece, Mesopotamia, Sindh, Harappa, mostly, Shankar's idols have been found. The Jains call that naked idol *Tirthankar*. The old naked idols, Shankar's idols are so old that the human beings haven't been able to estimate anything regarding them. But the Father tells us that the *Shivling* is the oldest thing in the world and after it are those naked idols of Shankar. So he is proved to be the chariot of the beginning. He is proved to be God of the beginning (*Adishwar*). He is proved to be the fortunate chariot (*bhagishali rath*). So it is said, it is said that *Bhagirath* brought [down] Ganga (the Ganges). Now, did he bring [down] the Ganga of knowledge or did he bring [down] the living Ganga? Which Ganga did he bring [down] first? If it is said for the beginning of the *yagya*, Ganga appeared in the seed form. The sowing of the seed of knowledge sat in Brahma's intellect, 'I have to be born in the form of Krishna in the new world, my main *part* in this world is in the form of Brahma, and *finally* I have to play the *part* in the form of Vishnu too'. This sat in his intellect because Brahma himself becomes Vishnu. He had visions in practice and for this reason he remained stable (*pakka*). The one, whom the

Supreme Soul Shiva entered first of all and [through whom He] gave the clarifications of his visions didn't have visions. So, because of not having a *practical* experience and for not receiving the *clarification* of knowledge in the beginning, that soul couldn't remain stable in the knowledge for long in the *yagya* and he had to be born again and come [back to the *yagya*]. He takes with him the Brahmin *sanskaars* (personality traits) of the previous birth but, by the time he comes for the second time, the true form of mother Gita, Brahma, Dada Lekhraj, who played the authentic role in the form of a mother, that form of the mother [Gita] reaches perfection with respect to knowledge. When he leaves the body in 68-69, the form of knowledge of the mother Gita is revealed in the Brahmin world. But the one who understands every single detail of that Gita of knowledge, the one who is revealed in the form of the Husband God of the Gita is that very one who is called the fortunate chariot.

Brahma left the body and he left the body because of a *heart* attack. In fact, it has been said in the murli that *yogis* can never suffer from a *heart* attack. The *heart* of the *yogis* is very strong. Their *heart* is so strong that they will see the destruction of the entire world through these eyes. When Brahma Baba had the visions of destruction, he started crying. So it won't be said that his *heart* was strong. Yes, Krishna's *soul* also known as Brahma's *soul* becomes *powerful* when he receives the company of the *practical* form of the *powerful* father. And he becomes so *powerful* that he becomes the first leaf of the world. After leaving the body, he enters Shankar's forehead in the form of an incomplete moon of knowledge or [in other words,] he occupies [that] place. So certainly he is an elevated soul. It is said, '*sar mathe par*<sup>4</sup>', isn't it? Just like Ganga is placed on the forehead, she is placed on the head (*carhana*), in the same way the moon is also placed on the forehead. Although Krishna's soul has a child like intellect ... it is said in the murlis, Shvibaba calls Brahma a '*baby*'. Why does he call him a '*baby*'? It is because whatever secrets were narrated through his mouth didn't sit directly in his intellect. The secrets sit in the intellect of that soul only when he enters Ram's personality in his next birth after leaving the body, and after taking on the subtle body. Ram's soul is the seed form of this world. By coming in the colour of the company of the one who is the seed of the human world, the *soul* of Krishna also attains the seed form [stage]. But it doesn't [attain that stage] immediately (*jamde jamde*) by mere entering. It takes time for the transformation.

That Krishna's soul plays two types of roles; one [is the role] of entering in the seed-form [stage] and he also plays the *part* of entering Dadi Gulzar and other Brahmin children through the subtle body. He won't be called complete until he attains the *everlasting* seed-form *stage*. And when he attains the seed form *stage*, the task is accomplished. Brahma becomes Vishnu. To become Vishnu means the souls of Ram and Krishna together with their cooperative *shaktis* attain the complete *stage*. The complete *stage* that is attained is precisely the form of Vishnu. Vishnu is said to be revealed at the end in the murlis. First, Brahma has to be revealed, in the second place, Shankar has to be revealed and Vishnu has to be revealed at the end. The personality of Brahma came before us Brahmins in the form of Brahma. The seed souls in Brahmin world itself recognised that seed-form father in the form of Shankar. He is called Shankar because Ram, Krishna and Shiva, these three souls become *Shankar* (they are mixed), they combine. For this reason he is called '*Shankar*'. This is the form of the Confluence Age. As for the rest the part of Ram's soul is different, the part of Krishna's soul is different, and the part of Shiva's soul is different. The soul of Shiva, who sows the seed after entering Ram's personality in the beginning of the *yagya*, who plays the first *part* of the

<sup>4</sup> *Sar mate par* – the expression of regard towards someone; literal meaning: 'on the head and the forehead'.

Father, in the year 76 Himself begins to play the *part* in the form of the *Teacher* again. He enters in [the chariot] of the personality of Ram, in the (his) second birth. The personality or the *aadirath* (chariot of the beginning) whose age was 60 at that time, [meaning at the beginning of the yagya], in the year 36, his 100 years are completed in the year 76. It means that when the *aadirath* completes his 100 years... just like it is written in the scriptures that Brahma finishes at the age of 100 years. In the scriptures the age of Brahma is said to be of 100 years. The age of Brahma is completed in the world of death (*mrityu lok*). So, Shankar is shown in both the forms, the form having beard and moustache, which belongs to the world of death and he is also shown clean shaved. It is called the world of immortality (*amar lok*). All the human beings, the deities who are in the land of immortality don't have beard and moustache, which is the indication of vices. So from the year 76, the *soul* of Shiva as well as the *soul* of Brahma are revealed after entering him (Ram's chariot). The personality of Ram is anyway present. So, the combination of all the three souls is revealed in the Brahmin world, among the seed form souls.

Who are those seed form souls? They are those who were in the beginning of the *yagya*, and along with the departure of the soul of Ram, those souls also left the *yagya* and went away *number* wise (one after the other). Now, those very souls are again revealed in the Brahmin world in the form of the *Advance Party*. They played an *advance* role in the beginning and now, in the end too, they play an *advance* part after being born again. They are *advance* in knowledge as well as in remembrance, [but] they can't be said to be *advance* in *dhaarna*<sup>5</sup> until those seed form souls, the beads of the *Rudramala* are added to the *Vijaymala* (the rosary of victory). It is because the very name of *Vijaymala* is the *Vaijanti mala*<sup>6</sup>. [It means,] those who gained victory over the vices in the end and also made the others [gain victory]. The beads of the *Rudramala* are *single* beads. They aren't couple beads and this is the knowledge of the household path. So, until those *single* beads become the beads of the household path, there can't be their complete victory. And with whom will they become [the beads] of the household path? They have to become that with those who are their equal *purushaarthi* (those who make spiritual effort). So those equal *purushaarthi* come from the *Vijaymala*.

The *Rudramala* comes from the *Advance Party* and the *Vijaymala* comes from the *advisor party*. They are the souls who give *advice*. Just like there used to be kings in the past; kings were vicious, but they kept ministers to give them *advice*. The good Brahmins, the Brahmins with a pure intellect were appointed in the royal position as counsellors (*mahaamatya*) and ministers (*mahamantri*) and after taking advice from them, they used to move ahead. It is because they thought that their intellect was pure, if they run their kingdom on the basis of their pure intellect, their rule would continue without obstacles (*nishkantak*). So, it is applicable here as well. The seed form souls who are in the *Advance Party*, the ones who are the beads of the *Rudramala*, it has certainly sat in their intellect: we are the children of Shiva, we belong to Shiva's dynasty (*Shiv vanshi*), we are the seed form souls but the whole task can't be accomplished just by being the seed form souls. A seed also needs the earth. There is [the power of] *dhaarna* in the earth (*dharni*). There isn't as much tolerance power in any one else as it is in the earth. Earth means the maidens and mothers. The maidens and mothers are more the embodiments of [the power of] *dharana*. Those maidens and mothers with *dhaarna* who are the form of mother will certainly have been sustained by the

<sup>5</sup> Putting into practice the divine virtues

<sup>6</sup> The rosary of those who gain victory in the end

one who played the *part* of the Mother... and they were sustained on her lap, while she played the role in the form of a mother. So, the most elevated soul in the world, who plays the role of a mother, is Brahma Baba. There isn't any soul in the *Rudramala* or in the *Advance Party*, who played the role of tolerance to the extent Brahma Baba did. So a certain elevated soul comes from [amongst] the souls who were sustained on the lap of Brahma, who was the embodiment of the power of *dhaarna*, [it comes] precisely from the souls of the *basic knowledge*. It doesn't become a bead of Rudra, the *Rudramala*, instead of becoming a bead of the *Rudramala* it becomes a bead, a member of the *Vijaymala*. It means, it gains victory over the vices first of all and has the others gain it.

Baba has given an example for this in murlis. There was a scholar (*pundit*) and an old woman. Both had to cross a river. The scholar was showing his wisdom [saying], "You should do this, that" and the old lady was listening [to him], she was assimilating [what he said]. The old woman went across [the river] and the scholar was left behind. As far as the *yagya* is concerned, in the beginning of the *yagya*, the two mothers who become Vishnu's form, who can also be called Mahalakshmi, one among them is Lakshmi and the other is Jagadamba. Lakshmi is worshiped in Bharat (India). The *title* of *World Mother* is also given in the foreign countries. *World Mother* means the mother of all the religions and *Bharat Mata* (Mother India) is only the mother of Bharat. So there will certainly be a difference between the *World Mother* and *Bharat Mata*. The *World Mother* is Jagadamba. *Bharat Mata* is Lakshmi or Parvati. Just like today, people give the *title* of *Bharat Mata*. They organise big competitions, they give the name (title) of *Miss India*, and to some they give the name (title) of *Miss World*. It has been said in the murli, "If she is *Miss India*, why does she suffer blows in the foreign countries? *Miss India* should be in Bharat, she should serve Bharat". It means that the diamond mine, the biggest diamond mine in the world is formed in Africa. Its *foundation* is laid here in the Confluence Age. The good diamonds that are to come will emerge from the *Vijaymala*. They are becoming ready. In her (Miss India) remembrance, the *India Gate* has been made in Bharat. It has been made in Delhi as well as in Bombay. It means that she comes from the foreign countries and Jagadamba, who is considered to be the mother of the entire world, her main place is Delhi. It is only the city Delhi where the souls of all the religions have ruled. For this reason it was said in an avyakt vani, the transformation of Delhi is the transformation of the entire world, the improvement of Delhi is the improvement of the entire Bharat and of the entire world. So much of responsibility has been placed on Delhi because she is the mother of the world.

When the earth's transformation happens, the crops grow very well. The seed is also purified. So both are given attention: to transform, to purify the seed and to purify the earth as well. Today, in the world, they spread fertilisers in order to get more profit from the earth. The main fertiliser among those fertilisers is given the name '*urea*'. '*Urea*' has derived from the word '*urine*'. That is a limited topic. In the unlimited world of Brahmins, the Father has clarified this to us that now, on this earth, the birth from urine is going to finish. This fertiliser won't work. The fertiliser which is required for the earth, which is required principally, is the organic fertiliser (*jaivik khad*). The meaning of organic fertiliser is living (*jivit*) fertiliser. It means the fertiliser of *vibrations*. The more there will be elevated vibrations based on the knowledge towards the maidens and mothers in the Brahmin world, the crops of the new world that grow will be excellent to that extent. The new world that has to be created, the *vibrations* have great importance in it. The Brahma Kumaris did so much service running around physically. Those from the *Advance Party* also kept doing it. They kept doing so much service with the money earned by the body. After gathering crowds of



people they kept doing service with the power of people (*janbal*) but transformation didn't happen from it. Transformation happens when the collective power of the mind becomes focused and nature is transformed.

Nature isn't something different. '*Pra*' means in a powerful way, '*kriti*' means creation; the creation which the Supreme Soul Father (*Paramatma*) has created in a powerful way, by applying all his power from head to toe, while playing the *practical* role. She is the mother earth, as a living [being] she is called the *World Mother*. Her *central place* is Delhi. Only Delhi is such a land, where, on the banks of the Yamuna, *paristan* (heaven) is created and only Delhi is such a land, which becomes *kabristan* (graveyard) on becoming *tamsi*<sup>7</sup>. Now that scene (*nazara*) will be visible in Delhi. Delhi will also appear as a graveyard. The extent to which rivers of blood have flowed in Delhi in history, the extent to which people from all the religions have shed their blood in order to establish their kingdom here, it isn't seen in any other city. There are many cities in the world. For this reason the atmosphere, the climate of Delhi exerts an influence on the world. Delhi is living as well as non-living. Will the transformation of the non-living Delhi happen first or will the transformation of the living Delhi happen first? The improvement of which [Delhi] will happen first? The living [Delhi] improves first. The living [Delhi] improves first because there is the mind and intellect in it. The one who moves around, the one who speaks and moves is called living. So certainly, there is such a soul who is the combination of the entire world's nature: earth, water, air, fire, space. It is called nature (*prakriti*).

Foreigners believe in *nature* a lot. They do believe in it in the form of *nature* but, because of not knowing its living form, they honoured *God* the *Father* more and they don't give any special importance to God the Mother. They just know how to play with nature, they don't know what regard she deserves. The *Bharatwasis* (the residents of Bharat) worship Jagadamba. When Brahma himself becomes complete, when he leaves the vicious body that has beard and moustache and enters that living *shakti*, call her nature, call her the mother earth, call her Delhi, he is worshiped in the form of the World Mother in the world. There are two forms of Brahma. One is the form having beard and moustache, which is not worshiped and the other form is that female body that is worshiped. It is the *soul* of Brahma who enters her and is worshiped. There are two forms in Jagadamba. One is the chariot in the form of the body and the other one is Brahma's *soul* who enters it. Between both of them, in whom will the transformation take place first? Will the transformation happen first in Brahma's soul or will the transformation happen in the soul who owns the body? Who will transform first? Many have the name Brahma. There was a mother among the mothers in the beginning of *yagya*, in whom Shiva used to enter. For this reason it has been said in the murli, the one who had lived together [with him] for ten years, she used to go into trance, Baba used to enter them. It means that there was a male and a mother whom Shiva used to enter. She used to *control* the *yagya*. The same mother is born again and is revealed in the *Advance Party* of the Brahmins in the form of Jagadamba. She is Jagadamba, the form of nature. It is the foreigners who *pollute* nature the most. The *Bharatwasis* have also polluted her.

Nature is the mother. Brahma is a mother, Gita is also a mother. But, why are these mothers degraded at the end of the Iron Age the most? They degrade so much that in Bharat it has become a tradition that when the father dies, the children receive the inheritance, the mother doesn't receive anything. Now, since the Father has come, the mothers as well as the

<sup>7</sup> Tamopradhaan – dominated by darkness and ignorance

maidens started receiving their share of the *property*. Otherwise, the maidens and mothers didn't have any share before. Why are mothers disrespected like this? Baba says in the murli, "O mother, you are the giver of fortune (*bhagyavidhata*) for the world". She is the one who creates the fortune of the entire world. So, whose cooperation will there be in making the fortune of the fortunate chariot? There must be the cooperation of the World Mother, mustn't there? She is the mother of the world. If she is the mother of the world, certainly she must have been the mother of the World Father as well. At the beginning of the *yagya*, Brahma Baba didn't narrate the experience of his visions directly to Prajapita. A mother became the instrument between [them]. That mother became the instrument to narrate those visions. Brahma Baba didn't have so much courage that he could say all those things to the partner. The mother was made the instrument. The mother did that work of listening and narrating about the visions. So, the mother became *bhakti* (devotion) and the one through whom the work of understanding and explaining was accomplished was the ocean of knowledge (*gyan sagar*). But the ocean of knowledge becomes the ocean only when he becomes that mother's child. For this reason, it has been said in the murli, was he Prajapita without becoming a Brahmin? It means, will he be Prajapita first or will he become a Brahmin first? He will have to become a Brahmin first and only the one who becomes the progeny of Brahma is called a Brahmin. How can he become a Brahmin unless he becomes Brahma's progeny? Just like the followers of Vishnu are Vaishnav, the followers of Brahma are Brahmins, the followers of Shiva are Shaiv. The vowel becomes longer to give the meaning of a *follower*, of a child. So, the one who becomes Brahma's *follower*, who becomes Brahma's child is called a **Brahmin**. The vowel becomes longer [in his name]. He who becomes the first Brahmin himself becomes the first deity. The one who becomes the first deity himself becomes the first *kshatriya* (warrior), he himself becomes the first *vaishya* and the first *shudra* and he himself becomes the first Brahmin again. That is why they say on the path of *bhakti*, when they worship Hanuman, they say, '*caaron yug prataap tumhara, hai prasiddh jagat ujiyara*'.<sup>8</sup> He goes ahead in the beginning of all the four ages. But the mother has to be placed ahead of him. That mother was ahead in the beginning of the *yagya* too, that mother remains ahead in the middle too, and also in the end, the regard that mother, the World Mother, will get in the world, such regard, even the senior *didis*, *dadis* and *dadas* who are present at this time won't get as much regard as the World Mother is going to get. That regard will have to be given to her because it is the mothers who have been degraded the most and it is the mothers who will have to be raised the most. The Brahmins will have to be sustained under her control. For this reason it has been said, "O mother, you are the giver of the fortune for the world". Although the mothers are worshiped... It is shown in the picture of the Ladder that the worship of the female deities (*devi*) happens in the Iron Age, the worship of the *single devi*. The worship of the *devis* doesn't happen from the Copper Age. The worship of Ganesh and Hanuman too happens in the Iron Age and the influence of the worship of the *devis* increases in the world, particularly in Bharat, so much that they even forget that there is also a male deity (*devta*) behind the female deity. The devotees forget it completely. They cry slogans: *Jai mata di*!<sup>9</sup> but, it doesn't at all come to their intellect that behind her there is some father as well.

Now, the Father comes and establishes the household path (*pravritti marg*). But the household path will be established only when those mothers, who open the gates to paradise, are placed ahead. It is said in the murli, the gates of paradise are opened by Brahma, but the one who played the main role of tolerance in Brahma's form left the body. Then which

<sup>8</sup> There is your glory in all the four ages. Your radiance is famous in the entire world.

<sup>9</sup> Victory to the mother!

mothers will become the instrument to open the gates of paradise? Certainly, all the main mothers from the *Rudramala* and the *Vijaymala* are revealed in the form of leaders in the world and become instruments to open the gates of paradise. That scene of paradise is prepared on the banks of the [river] Yamuna, in Delhi. For this reason, the hint has also been given that three Pandav Bhavan will be made. One will show the scene of paradise, on the banks of the Yamuna. One will show the scene of *tapasya*<sup>10</sup>, in Mount Abu, the Abode of Peace (*shantidham*). The Abode of Happiness (*sukhdham*) on the banks of the Yamuna, the Abode of Peace in Mount Abu and there will also be a Pandav Bhavan that will control the world. The Swami Narayan temple in Ahmedabad is shown as its remembrance. 108 children control the entire world. They also do the shooting of it. 'Tap kar raaj, raaj kar narka'.<sup>11</sup> They will do *tapasya* in Mount Abu, they will take their share of the emperorship of the world. And when they take their share of the emperorship of the world, they will become egoistic. When they become egoistic, they will fall again. Maya will keep creating these obstacles again and again. [They] climb again and again. They fall again and again. Finally, they become *shaligram*. The *shaligram* is also a kind of stone; on the mountains, they keep colliding [against each other] and when they reach the ocean, they become round pebbles. Now, it will happen like this in the end too.

The beads of *Rudramala* are kings of many births, the extent to which they committed atrocities in the Copper and Iron Ages, the ordinary *public* didn't commit so many atrocities. They have the burden of sins of many births. Deep *tapasya* is needed to [destroy] it and the power of that *tapasya*, the *purusharth* that is going on now, at present - they sit in their home, there are *Gita* schools (*gitapaathshaalaas*), some go there, some don't go there, some start reading and listening to the murli while staying in their home itself - the atmosphere won't be created by it. The power of the gathering that should be created won't be created. It is written in the scriptures, "*sanghau shakti kalau yuge*". [It means] the power of the gathering works in the Iron Age. Just like the Muslims ruled a biggest part of the world and they ruled it for a long time. The main reason of it was that the intellect of those Muslims were focused in one place, in the Kaba<sup>12</sup>, in the Mecca, Medina. The Muslims may live in any part of the world, when they go to pray in the Mosque, their intellect is engaged in the Kaba. They have the aim: we have to make a pilgrimage to the Mecca once in our life, and the Kaba should be our final destination. So there is such a big crowd of Muslims and everyone's intellect is focused on one place; this is why they have so much power.

So, we, the Brahmins will accumulate power only when we get together and renounce attachment and affection to this world; [it is said] 'body, wealth, abode, contacts and family'. Stake your body, stake your entire wealth, those who [come in your] contact and the relatives, the members of the family, wife and children, staking everyone of them, renouncing attachment to each one of them, engage yourself in Divine service. These children will definitely have to reach Mount Abu. Those who pack up their luggage from now will reach on *time* and those whose intellect is wandering in the outside world now... Just like it was said in the murli, those, whose intellect is engaged in earning money, consider them to be unfortunate. They became the children of the Father Brahma, they became the children of the Father Shiva, they became the beads of the *Rudramala*. The Father says: The *Rudramala* is My *mala*, the *Vijaymala* is Vishnu's *mala*. So, which *mala* is higher? Is the Father's *mala*

<sup>10</sup> Intense meditation.

<sup>11</sup> They become a king after doing *tapasya* and then the kingship leads them to hell.

<sup>12</sup> A cubical black stone building in Mecca (Saudi Arabia), it is the most sacred Muslim pilgrim shrine



higher or is Vishnu's *mala* higher? The Father's *mala* is higher. Why is it higher? It is because the Father teaches to remain independent and to make others independent. Remain independent and let [others] remain independent. It is the Father who teaches the lesson of independence. Neither make anyone subordinate nor remain subordinate. The one who makes others subordinate here, in the Brahmin world, will have to remain subordinate birth after birth. The Father comes and gives such teaching now. Those who become the rulers of their *karmendriyaan*<sup>13</sup> here will become kings birth after birth there. As for the rest, it isn't about controlling others.

So now it is the duty of the souls who follow knowledge to withdraw their attachment from everywhere, and after withdrawing, they should invest their entire power in building the gathering in Mount Abu. This is certainly a big task. The entire crowd sitting in Mount Abu is the crowd of the *vidharmis*<sup>14</sup>. Among all the souls who are sitting in the Brahmin world, in order to do the *shooting*, the foreign group who is related to foreign religions, who is related to the foreign religious lands, all of them [from that group] have come together as the root form in Mount Abu. There is a great crowd, but BapDada has given a hint in the *avyakt vani*, this is why, there is no need to worry. Baba has said, "The residents of Madhuban will have to leave Madhuban, the residents of Gyan Sarovar will have to leave Gyan Sarovar"; they won't be allowed to even lock [the door], there will be such *emergency*. They will have to leave it. And the residents of the Gita *paathshaalaas* will have to leave the *gitapaathshaalaas*. So, now if we think about the true Gita *paathshaalaas*... are those Gita *paathshaalaas* in the *basic knowledge* or in the *advance* [knowledge]? Gita *paathshaalaa* means the school [run] by couples. The *ashrams* that are in the Brahmin world, in the *basic* [knowledge], are *sanyas ashram*<sup>15</sup>. The household path isn't followed by them. All those who run *ashrams* are sisters and mothers of the path of renunciation (*nivritti marg*). For this reason, it was said in a murli, go and open a *centre* right in front of those *sanyas ashram*, open a *gitapaathshaalaa*. When you open a *gitapaathshaalaa* in front of a *sanyas ashram*, you will feel a lot of pleasure. What pleasure? There is the door of the *sanyas ashram* in front and there is the door of the *gitapaathshaalaa* of the household path right opposite. Then, on one side truth will be visible and on the other side falsehood will be visible. The *sanyas ashram* is the false *ashram*. It isn't the path that will benefit the world. The household path taught by God is the true path. This is the way that shows the elevated, blissful, and peaceful method to run the world. Then, the *revolution* between truth and falsehood will happen quickly and there will be the revelation. What revelation will happen? Such incident happened in one or two places. Wherever those from *advance* [knowledge] went and opened a *gitapaathshaalaa* or a *center* in front of a *basic* [*ashram*], those [from the basic knowledge] shut up their center within one - two years and went far away. Earlier they tried to fight, they tried to use violence, but when they saw that nothing happened from it, they left and went away. As a result, people have the belief, the faith that the truth doesn't shake (*adig*) and the falsehood shakes.

This is about history. The country of Bharat (*Bharatvarsh*) remains stable (*adig*). Why is only the land of Bharat stable? Why do the other religious lands shake? Why do they submerge in the ocean? What is the reason? There must be some reason, musn't there? The reason is that truth is chosen here, in Bharat, and the foreigners adopt the path of falsehood. It has been cleared in the picture of the Ladder and the Kalpa Tree from where the forms of

<sup>13</sup> Parts of the body used to perform actions

<sup>14</sup> Those whose beliefs and practises are opposite to that set by the Father

<sup>15</sup> *Sanyas ashram* – the *ashram* of *sanyasis*.

these lust, anger, greed, attachment, ego come. They come from the foreign [lands]. The lustful Islami (followers of Islam) come, the angry Christians who are instruments to make the atom bombs come. The greedy Muslims who plunder Bharat come. Those who became the *followers* of Maharishi Dayanand, the congress [people], who have attachment (*mohi*) for the subjects [come] and the Russians who are egotistic [come]. Someone may say, “All right, the lustful, the angry, the greedy, and the egotistic Russians are foreigners. How were these *followers* of Maharishi Dayanand who have attachment proved to be foreigners?” They are proved to be foreigners because they have been influenced by the foreigners. Just the *Arya Samaj* is such a religion, which doesn’t give value to any religion in reality. The Congress doesn’t believe in any religion. They praise the secular kingdom. [They say:] “We don’t need any religion. We need only votes. You may follow any religion.” Baba says, “*Religion is might*.” What? There is power in the religion. If the religion is put aside, there won’t be any power in the kingdom and this is what is happening. The souls that are engaged in adopting the *dhaarna* (beliefs, concepts and practices) of a particular religion, although they are the false religions, they are still powerful in this world today.

Now, God has come and is teaching *dhaarna*, the concepts of religion. There can’t be as much power in others as there will be in those who follow the concepts said by One God. The main one of those religions, which should be said to be the ‘chief’, is the Ancient Deity Religion (*adi sanatan devi devta dharm*). The number one religion established by *Allah*. The elevated *dhaarna* in that number one religion... and the name of the one who teaches it in practice is Bhagirath. Why is he the fortunate chariot (*bhagyashaalirath*)? It is because he suffers blows for [the establishment of] the religion the most. All the religious fathers who came suffered blows for [the establishment of] the religion. All of them have followed that *Aadi pita* [the first father] himself. It isn’t something inferior to suffer blows in order to establish a religion. It is something elevated. The number of blows that a soul suffers for spreading the practices taught by the Supreme Father in the world at this time, his position will become high to that extent for birth after birth. Those who did it now (suffered blows) for one birth will enjoy [rewards] for many births. What an elevated fortune they make! So, the number wise fortunate chariots are becoming ready. All the 108 beads of the *Rudramala* are fortunate. No one in the world has a fortune higher than them. They are the kings of many births. They become kings in the Golden Age as well as in the Silver Age; they become [kings] in the Copper Age as well as in the Iron Age. And also in the Confluence Age, they don’t remain subordinate to anyone. They are *adhikaari* (the one who holds authority), they are kings. Om Shanti.