

Vcd 2419, Dated 10.12.2017, Nalasopara (MH)
Clarification of Morning class 31.03.1967

Extract Time: 01.01.50-02.02.40

You come to know this now, whose children you all are. You have gone in much *detail*. Ultimately, whose children are all of you? Baba has explained to you children in much *detail*. He also explains in detail, doesn't he? Why was 'also' used? It is because he also explains in essence; just one *mantra*. What? *Manmanaabhav* (merge in My mind). All this *time* is required to explain the detail. He explains to you in so much *detail*. And you do understand the *detail* [he explains], don't you? These are the detailed topics (*rezgaari*). This one explains in detail (*rezgaari*). Who did He indicate by saying 'this one'? (Student: Brahma.) He goes in details. Look, it was said, wasn't it, *jiivanmukti* in a *second*. For example, the tree and the seed. If you see the seed, the entire tree comes to the intellect in a *second*: how will its roots be, how will its trunk be, how will its branches, stems, fruits [and] flowers be. So, [looking at] the tree and the seed, its origin, sustenance and destruction everything comes to the intellect in a *second*. Now, [everything about] this tree has also come to your intellect in a *second*. About which tree? The entire expanse of this tree like human world has also come to your intellect. And there isn't anyone in the world in whose intellect the entire expanse of the beginning, the middle and the end of this tree will come in a *second*. There isn't a single human being. What? How are you? And those who don't have it the intellect, they belong to which *category*? Through which *gate* are you going to pass? *Arey*? Which *gate* are you going to pass through? *Gate of India*. *Gateway of India*. And what about the rest? Through which *gate* are the rest of them going to pass? The *gate* which is in Dariyaogand. What does *dariyao* mean? Ocean. Of what? (Students: of dirt.) Ocean of dirt. So, those who pass through it don't realise. They pass only through that *gate*. And what about you? You pass through the *Gateway of India*. Also among you... Although you receive the knowledge, because here, you listen nicely; what? You listen nicely and then also forget it. It is because you continue becoming engaged in waste talks, so you forget [the knowledge]. This gossip, that gossip, all gossips. If you stay engaged in this *service*, you will stay far from this world of gossips. Children will stay engaged. It was said about the future. Such a *time* is also going to arrive in the Confluence Age that you will stay far from these gossips and will engage yourselves in this *Ishwariya* (divine) service. You don't remain engaged now.

It means, there are a few children through whom the entire world will receive Baba's introduction. How many children are they? How many children are they? *Arey*? (Student: 450 thousand.) Those who will become the *media* (medium) to give Baba's introduction to the entire world. Whose introduction? Of Baba. Who is Baba? (Students: ... corporeal and the Incorporeal) The combination of the corporeal one and the Incorporeal One. Brahma Baba? (Students: No.) Why? Isn't he the combination of the corporeal and the Incorporeal? (Student: He isn't the permanent chariot.) Oho! Who will stay forever in this world? (Students: Shivbaba.) Shivbaba!? (To the student:) You are very clever. ☺ Eighth *page* of the *vani* dated 31.03.67. You do know this as well as see that Baba's introduction spreads gradually in this world. Is it spreading or is it discontinuing in between? (Students: It is spreading.) No matter how much someone opposes, the introduction of Shivbaba keeps spreading through you children.

This is a new tree, isn't it? Look at it. Some tree is sweet, isn't it daughter? So, the trees that bear sweet fruits are also infested by insects a lot. The birds eat them a lot. What? Are birds eating the beads of the Rudramala? What was said? You aren't engaged in the *Ishwariya*

service now. Why aren't you engaged? (Students: It is infested by insects.) It is infested by insects? Don't birds eat it? Do birds eat it or not? The birds eat it too. So, this is a new tree. It is a very sweet tree. The birds eat it, it is infested by insects or the monkeys (male and female monkeys) eat it. Someone or the other certainly eat it. Do they start eating each other? Then they send medicine for it. What was said? The insects that infest it... Who send medicine so that the insects don't eat it, the birds don't eat it and the monkeys don't eat the entire tree? Arey, where do these medicines come from? (Students: From abroad.) Yes, those foreigners send medicines. So, Baba has sent the *first class* medicine. Here, who is a foreigner who sends [medicine]? (Student: the Father Ram.) Is the Father Shiva a foreigner? (Student: He has come as a foreigner.) Say that the Father has **come** becoming a foreigner. The Father comes as a foreigner. So, He sent a *first class*, good medicine from abroad. Which medicine? *Manmanaabhav*.

Is it a *swadeshi* (Indian) medicine or a foreign medicine? Merge in Me, merge in My mind, is this a *swadeshi* medicine or a foreign medicine? (Students: *Swadeshi* medicine.) Is it *swadeshi*? The One who says, 'merge in Me', how is He? What is the major difference between the *videshi* (foreigners) and the *swadeshi*? Who is the *first class No.1 swadeshi*? (Student: Lakshmi-Narayan.) Tell me the name of the one [personality]. Not of the two. It is because does Lakshmi also come under the influence of Jagadamba or not? (Students: She does.) Then? The one who herself comes under the influence, how did you take her name? Who is the one who doesn't come under the influence of anyone? The one who alone is praised in Bharat. The one who represents the entire Bharat. Is someone praised in the scriptures who is called the representative of the entire Bharat? Call him Narayan or Ram, who is called Maryada Purushottam¹? (Students: Ram.) Narayan as well as Ram is called Maryada Purushottam. Is it Ram complete with 14 celestial degrees of the Silver Age or is it someone else? (Student: The Confluence Age [Ram], who is beyond celestial degrees.) Yes. It isn't Ram of the Silver Age. That Ram is the one who is in [the stage of] descending celestial degrees. It is the Ram who is always in [the stage of] ascending celestial degrees. He is the one who is in [the stage of] such ascending celestial degrees, the yogi Ram in whom all yogis take delight is called Yogishwar (Lord of the yogis). So look, has that soul of Ram come as a foreigner at this time or as a *swadeshi*? Is he Maryada Purushottam or did he break all the *maryada* (codes of conduct)? (Students: Maryada Purushottam.) Is he Maryada Purushottam? Is he that in practice? Arey, what is the praise for Ram in the scriptures? (Students reply.) He is married and faithful to one wife (*ek patnivrata dhaari*). To have one wife for the entire life is the code of conduct of the Indians. This has also been said in the *Brahmavaakya* (sentences of Brahma), the murlis: The Sikhs also follow it. What? *Ek naari sadaa brahmacaari*². What has been said in the murli? You forgot. Although you have to become impure, it is the custom of this impure world but you have to become impure with one. To become impure with many is against the shrimat, against the law.

So, the foreigner whose medicine you are taking... what medicine was mentioned? *Manmanaabhav*. How was it said to be the *first class* good medicine? (Student said something.) Arey, you forget this very thing. (Student: You have to take the company of the One leaving the company of many.) Yes. Take the company of the One and leave the company of many. So, is it about the *karmendriyaan* of the body or the *buddhiyog* (connection of the intellect)? (Students: *Buddhiyog*.) It is about the *buddhiyog*. What is it about the *buddhiyog*? (Student: It should stay connected to the One.) The intellect -

¹ Highest among all souls in following the code of conduct

² Having one wife is like remaining celibate forever.

(Students: ... with the one.) - should stay engaged in the one. The inclination of the intellect shouldn't be for the *indriyaan*. The *indriyaan* come under whose control? (Student: They come under the control of the mind.) They come under the control of the mind. And the mind is the one which takes [us] into the pit. It is very inconstant. It is said: To gain victory over the mind is to gain victory over the world. So you shouldn't stay under the *control* of the *indriyaan*. To stay under the *control* or not is about whom? (Student: The mind.) Is it to stay under the *control* of the mind? The intellect is called the soul. The intellect is called a great gift. Every human being has got an intellect by birth itself which is received according to the actions of the previous births. As are someone's actions, he receives an intellect according to it. Intellect means the soul who plays a *part*. Is that intellect like soul number wise or is it alike? They are number wise. So, which is such soul among the number wise intellect like souls, who is shown as the one who drinks poison in the Indian scriptures? (Students: Shankar...) Shankar is shown [this way]. He crossed all the limits (*maryada*). He crossed the physical *maryada*. On the basis of what? On the basis of the concentration of the mind. This is why, he is called Jagatpita and the *part* of Shankar... What is his chief *part*? (Student: To destroy.) Destruction. There is certainly a *Brahmavaakya*: What does Shankar do? Nothing at all. Then who does the destruction? Are there number wise also among the *shaktis* or is someone No.1 as well? (Student replies.) Who is it? Jagadamba.

When Jagadamba becomes Mahakali, *taamasi* (degraded), she destroys all the demons of this demonic world [and] their demonic nature. Based on what? Based on what does she destroy them? (Student: Purity.) What purity? (Students: Based on the remembrance of the one Father.) Does she stay in the remembrance of the Father? She stays in the remembrance of which father? She stays in the remembrance of which father? Does she stay in the remembrance of the Incorporeal Father? (Students reply.) Half of them say, she stays in the remembrance of the Incorporeal Father [and] the other half say, she stays in the remembrance of the corporeal father. What is the truth? The truth is that, the one whose impression is laid on the life of a maiden for the very first time, she never forgets him. Does she forget him? She doesn't. So, this is the impression of Jagatpita and it is an impression of long time. No one in the world could take the colour of the company of Jagatpita for such long time. So, she was named *pra kriti*. '*Kriti*' means creation. What kind of creation? '*Pra*' means an excellent form (*prakasht ruup*). She has such an excellent form, she is the one with such power that no one except *prakritipati*³ can face her in the entire world. She makes everyone sleep in the death of having a doubting intellect. This is famous among the Sikhs. What? *Raaj karega Khaalsa*⁴. The Father Shiva has also said a *Brahmavaakya*: When God comes, He gives the inheritance to Prajapita, Prajapita gives the inheritance to Jagadamba and Jagadamba gives the inheritance to all the children number wise according to their *purusharth*.

So, it was said: The medicines which the foreigners send are also very good. The Father has also come as a foreigner. What medicine was mentioned? *Manmanaabhav*; merge in My mind. What is in your mind? One Point of Light Shiva and no one else. If you forget this medicine, the insect will bite you. Which insect? Which is the biggest insect? The vice of lust. Maya will eat you up and the insects actually eat you up. You become *kiyare* (infested by insects). Now will something '*keri*' (infested by insects) be of any use? Will it be of any use to someone? No. That what is infested by insects is thrown away. What is a *kiyari* thing? *Arey*, we were discussing about the tree, weren't we? We were discussing about the seed, weren't we? What is a seed? *Arey*, what is our individual seed? Soul. And what is the tree?

³ The husband of nature

⁴ The pure one shall rule

Body. So, this tree like body has become useless because of being infested by a severe pest like the vice of lust. This tree like body has become infested by insects. So, what should be done to it? Should you throw it or stick to it? You should throw it. With what should you become *nashtomoha* first of all? (Students: With the body.) You should become *nashtomoha* with the body. So, this body is infested with vicious insects. You should throw it. It has become lowly, hasn't it? So, it was thrown. And you have to attain a high position. Are you a soul or a body? (Students: Soul.) You are a soul. This body is so low; it is as if it is the old one. So, these bodies are thrown away. So, [the Father] keeps explaining so nicely to the very sweet children, one thing is: become very sweet, become sweet like the Father. Don't fight with anyone. Live like [in] *khiir khand*⁵ with everyone. Whereas, there too you will find such lions and goats who will live in harmony. They drink water together, don't they? Where was it spoken about? (Student: The Golden Age.) Was it said about the Golden Age? Will there be violent animals there? Will there? There won't. So, where is it about? (Students: The Confluence Age.) Yes. Abraham, Buddha, Christ, etc. who come in the violent world, do they teach violence or do they teach non-violence? They teach violence. Even they will drink water along with you in this world, in the Confluence Age. Which water? You will drink the water of knowledge together. The lion and the goat drink water together. What is its meaning? It is about here, the Confluence Age. Even a lion and a goat will stay together [like] *khiir khand*. They won't fight, quarrel, etc. with anyone at all.

If you can't do good *service*, never mind. If you don't know the way to serve, it certainly will be said, 'it isn't there in your fortune', won't it daughter? It is said: When it isn't in their fortune at all, why will they bring it into practice? What has been said? 'I make [your] fortune [but] you don't bring it into practice', has this song been made or not? They do sing. The *Master* teaches to make [your] fortune but the poor ones' don't bring it into practice at all. It isn't there in their fortune! The *connection* of the fortune is with the births of where? Is it with the *past* births or the births of the future? There is the *connection* with the *past* births. They fail. He is also such a *teacher*. He does teach everyone. All of you certainly notice a difference. It isn't that you don't notice it. When *students* study in a *school*, don't they notice some difference? This one will *pass* with few *marks*. It is because he is completely poor at studies. This one never rises. He never becomes elevated either. Yes, there is one *subject* which I consider good. One [subject] is good. The *subject* of our *bhandaari* (in charge of store/kitchen) is good. Towards whom might He have indicated? Towards Bholi the *bhandaari*. Look, even she does such *service* that many become happy. So, this is also a *subject* of *service*. How is the *service* of Bholi the *bhandaari*? [Is it] mental, verbal or physical, what kind of *service* is it? It is *karmanaa sevaa* [meaning] it is physical *service*. So, [it is] a *subject* of physical *service*. It is because food is absolutely necessary, isn't it? Now, if there isn't a *bhandaari*, what will we eat? In fact, it is said even in the path of *bhakti*: *Bhuukhe bhajan na hoye gopaalaa, jhelo apani kanthi maalaa* (Gopala [a name of Krishna], a prayer can't be sung when hungry, take away your rosary of beads). So, this is also a *subject*, isn't it? Now, the *bhandaari* too... He called the *bhandaari* [and said:] Brother, your *subject* is fine. You get *marks* from this as well. But you certainly mustn't study the *subject* of *karmanaa* alone. No. You need all types of subjects in this. [You receive] treasure with this. This lamp is for this, isn't it? You have the vision of Vaikunth, your house of gold in heaven, etc. Now, all this depends on the *purushaarth* of the children. On what? (Students: *Purushaarth*.) What is *purushaarth*? What does *purush* mean? The soul. The one who lies in the abode like body, the one who rests [there]... He **can** rest [there] **if** he wants to. Who? The

⁵ Lit. the land of *khiir*. *Khiir* is a dish of rice boiled in milk, with sugar; an expression in Hindi used to indicate a land where people live in harmony

soul. So, he is called a soul. And then, it is *purush arth*. It means, *arth* means for. For what? For the soul. Whatever you do, who should you do it for? It should be done for the welfare of the soul. Suppose you have the time of 24 hours. So, for what should it be utilized? It should be utilized for the soul. So, you should check: how much time do I give for the soul and how much time I give for the stomach, how much time I give for the relatives of the body, how much time I give for the welfare of the acquaintances of the body who have come in my You should at least calculate the account, shouldn't you? So, you need all the subjects. If you want to do the service of God, the service through the mind is a very *powerful* service. But a *powerful* practice is also necessary for it. What practice? The mind... (Student comments.) Yes. The practice of stabilizing it in the remembrance of God the Father is necessary. Until that practice becomes firm, what should you do? Do the service through speech. Do the *karmanaa* service through the *karmendriyaan*. So, all kinds of service are necessary. You have visions to attain your house of gold, etc. in heaven, don't you? So, all this depends on the *purusharth* of the children.

But, the children should become very, **very** sweet. Some make mistakes in becoming sweet. You should correct those mistakes slowly, lovingly. Speak softly. And you should give happiness to everyone [through] the mind, speech and actions. How will you give it through the mind? Whoever you see, in whoever's company you come, in whoever's company you come through speech or *karmendriyaan*, what should you do? [Have] good feelings and good wishes (*shubh bhaavanaa shubh kaamanaa*). No matter how someone is, he might be the one who insults, the one who defames [people]. If someone defames our father in front of us, we lose our temper, don't we? It is because, we have heard in the path of *bhakti*: *Sadguru niinda suniye na kaanaa*. [It means,] you mustn't even listen to the defamations of the Sadguru through ears. We make a sin equal to that of the killing of a cow. So, should we lose our temper? What should we do? (Student: We should run away.) Should we run away? No. A sentence of Brahma says: If someone beats you, uses violence [on you], you should run away. Even if someone defames you, how should your feeling towards him be? You should have the feeling of good feelings and good wishes [for him]. It is the same with regards to speech as well and it should be the same while doing service through the *karmendriyaan* too. So, no matter how big an enemy someone becomes and comes in front of us, if we try to give him happiness in every way through the mind, speech and actions, what will we receive from him birth after birth? We will receive only happiness. But the time when we become very angry, we forget this *point* of knowledge. *Accha*, towards the sweet, spiritual children... What kind of children were mentioned? (Student: The sweet ones.) *Accha*, and what about those who speak bitterly, who speak bitterly and worsen others condition, who don't speak sweetly, who narrate knowledge being bodily arrogant... It is certainly the knowledge of God but what do they turn even this knowledge of God into? Does knowledge bring happiness or sorrow? There is happiness because of knowledge and there is sorrow because of ignorance. So, they narrate such knowledge that the one who listens to it becomes sad. Then, what is the *result*? Did we narrate knowledge or did we narrate ignorance? We narrated ignorance. Though, what we said was true; we think that what we said was true but the tact with which it should be said is also necessary. It can be said indirectly as well, can't it?

So, the manner and method for which it is said, 'you must *follow* Brahma in actions'. You mustn't *follow* Shankar. So, they do the opposite. What do they do? They do the opposite. It is certainly said: *Follow mother and father*. We should *follow* the *mother* as well as the *father* but in which form [should you follow] the *mother*? In actions. And the *father*? What is the specialty of the *father*? Jagatpita, who is called the father of the whole world, what is his

specialty? What is the specialty in his *purushaarth*? (Student replies.) Yes, remembrance. In that *subject* of remembrance, we should *follow* the father. And the actions that are performed while being in remembrance, will they certainly be good or will they be bad? The actions will certainly be good. So, suppose the father uses violence. He slaps [someone]. Then, what should we do? Should we *follow* it or not? (Student: No.) Why? It is because, is the intention of the father to reform the child or to make him lose his temper? The intention is to reform him. And he certainly isn't our child. The one on whom we become angry, is he our child? No. So, you must be careful about this. You should obey the father's order. You should *follow* the father's orders and in actions, you should *follow* the mother. Whatever action the mother does for the child, she sustains him through the *karmendriyaan*, then the child becomes happy. Is the father able to do it? The father can't sustain so sweetly. So, the sweetness of the mother ... Just like there was sweetness in Brahma Baba's life, you should *follow* that sweetness.

So, a question arises: Brahma, who played a big *part* in the form of the mother, is that the biggest *part*? (Student replies.) No? The Brahmakumaris listen to these videos. You think: there isn't a camera in front of me at all. Didn't Dada Lekhraj Brahma play the sweetest *part* in the world? (Students: He did.) He did? In the beginning of the *yagya*, the gathering of Om Mandali that was formed and when a very big commotion was created because of the issue of *dhobighaat*⁶ in Sindh Hyderabad, he left the Om Mandali family and ran away stealthily to Karachi, was that a sweet *part*? Did the children feel the sweetness? Didn't they? *Arey*? Didn't they feel the sweetness? Did they feel the sweetness or did everyone's mouth become bitter⁷? It became bitter. It is because all were small children. Whether they were the children of the *Rudramala* or the *Vijaymala*, **everyone** was disappointed and everyone broke away one after the other. So, is even the *part* of Brahma number wise or similar? It is number wise. Second thing, there is a sentence of Brahma in the murli: A *yogi* can never have *heart* failure. And if someone has a *heart* failure, does he have a sudden death or not? They have a sudden death. And when an untimely death happens, what is the *result* of it? Is he bound in the bondage of the subtle body or not? He is. So, are the souls of the other religions bound in the bondage of the subtle body or are those *Suryavanshi* who stay in the *svadharma* bound in it? The souls of the other religions are bound in it. It is because, the recognition of the Father... The Father is the real Sun of Knowledge, isn't He? Just like the Sun doesn't have attachment to anyone. The Sun always stays detached from everyone, doesn't He? Similarly, the Father of the *Suryavanshis*, the real Sun of Knowledge, does He always stay detached or does He ever have *attachment*? It is the souls who always have *attachment*, who pass through the cycle of birth and death. But the Supreme Father, the Father of the soul is the Sun of Knowledge. Even when He comes to this world, when He enters the most sinful, lustful thorn and He enters him permanently, He isn't coloured by company. He never comes in *attachment*. When that Sun of Knowledge comes to this world, who recognize Him? Do the *Suryavanshi* children recognize Him or do those of the other dynasties recognize Him? The *Suryavanshi* children recognize Him. The children of the religious fathers don't recognize Him. When they don't even recognize Him, will they *follow* his orders? They can't. When they don't know the complete *shrimat*, when don't know the soul who plays the most elevated *part* in practice at all, they can't *follow* his footsteps in their life either. And when they won't follow it in their life, they will act only against *shrimat*. If they act against *shrimat*, disobey the orders and don't act in accordance with the scripture Gita, will they be partaking to sinful actions or will they become a noble soul? They partake in the sinful

⁶ Riverbank where the clothes are washed.

⁷ Fig. to feel disappointed

actions. Be it even those who became the progeny of Brahma, if they didn't recognize the father, they partake in sins; whether it is Brahma or the children of Brahma. Yes, the Sun of Knowledge Shiva certainly plays a *part* through the mouth of Brahma. Which *part* does He play? He plays the *part* of narrating the knowledge of the Gita. Does He give the knowledge of the Gita or the nectar of the knowledge of the Gita? He gives the **knowledge** of the Gita. So, those who listen to that knowledge of the Gita through the mouth of Brahma, who grasp the speech of the mouth of Brahma and lead their life according to it are called *mukhvanashaavali*. Those *mukhvanashaavali* Brahmins are called the *Suryavanshi* Brahmins. It is because, they themselves recognize the Sun of Knowledge.

No one apart from the Sun of Knowledge can give His [own] recognition. Can Dada Lekhraj Brahma give it? Even he can't give it. So, whether they have become the progeny of Brahma or the progeny of Abraham, Buddha, Christ or Guru Nanak etc., all of them [become] subtle bodied beings. What do they become? They either become the number one ghosts and spirits or number two; or they become the ghosts and spirits of various kinds. The *number* one ghosts and spirits are called angels (*farishta*). Where do they reside? They don't reside in the world on the earth. Their intellect stays beyond the world on the earth. They are certainly elevated souls and are those angels revered in foreign countries or in Bharat? Where are they worshipped? The foreigners revere them. People of the other religions revere angels. In Bharat, worshipping angels, ghosts and spirits is considered to be the worship of low category. It is written in the Gita as well. What? Those who worship deities receive attainments from deities. Those who worship Me receive attainments from Me and those who worship ghosts and spirits receive attainments from ghosts and spirits. So look, whether it is Brahma, Dada Lekhraj or some soul of Abraham, Buddha, Christ or Guru Nanak etc., all the religious fathers and their *followers*, when the Sun of Knowledge comes to this world and plays a *part* through a body in practice, none of them recognize the one who bears the permanent chariot, the Supreme Soul. Because of not recognizing him, will they *follow* him? Will they *follow* him in actions completely? Will they? They can't *follow* him in actions either. It is because, those Brahmakumar-kumaris think: it is Dada Lekhraj Brahma who performed the most elevated actions. He himself is the most senior mother of the world. In reality, is he, Dada Lekhraj Brahma the *number* one Brahma? Is He? He isn't.

Of which *number* is he? *Arey*, there have already been three Brahmas before him. The Father Shiva says for it: I don't come alone. I come along with the three personalities. All those three personalities first play a *part* in the form of Brahma one after the other. It isn't that Brahma himself plays the *part* of the mother and Vishnu doesn't. The way of playing the *part* is different. The *part* played through Brahma was the *part* of listening and narrating. The *part* played through Vishnu is of performing actions in practice. What? Is listening and narrating good, is understanding and explaining good or is to put the knowledge into action and prove yourself in practice good? To put in practice and prove yourself is good. So, the soul that bears the body of Vishnu doesn't play that *part*. Had he played such a *part* through actions in practice, he could have proved himself by playing it in the 63 births as well, couldn't he? No? He could have. But it isn't possible. It is possible only when the *Supreme Soul* Himself enters and plays that *part*. (Concluded.)